









THE  
BENGAL  
CATHOLIC HERALD.

---

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

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THE

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# CATHOLIC HERALD

“One body and one spirit—our Lord, one Faith, one Baptism.”

No. 1.]

CALCUTTA: SATURDAY, JULY 7, 1849.

[Vol. XVII.]

ART. I.—LETTERS TO N. WISEMAN, D.D., ON THE ERRORS OF ROMANISM IN RESPECT TO THE WORSHIP OF SAINTS, SATISFACTIONS, &c BY THE REV. W. PALMER, M. A., OF WORCESTER COLLEGE, OXFORD. OXFORD: 1844-2. DUBLIN REVIEW.

{(Continued Mr. Palmer.)

“I return to Tournelly. ‘In the 14th Chapter of Numbers, the Lord was angry at the murmuring of the people, and was so appeased by the prayer of Moses as to say, (ver. 20) ‘I have pardoned according to thy word;’ yet adds, (ver. 22) ‘All these men who have seen my glory and my miracles which I did..... shall not see the land.’” (Tournelly, *ibid*). In this case it was obvious, that the ‘pardon’ granted by God did not imply the forgiveness of the *sin* committed, and the justification of those who had committed it, for He speaks of the congregation as those that ‘have *tempted* me now these ten times, and *have not hearkened* to my voice,’ (ver. 22); ‘them that *provoked* me,’ (ver. 23); ‘this *evil* congregation who murmur against me,’ (ver. 27). He says, ‘your little ones..... shall know the land which *ye have despised*.’ (ver. 31). ‘Each day for a year shall ye *bear your iniquities*,’ (ver. 34). ‘I the Lord have said, I will surely do it unto all this *evil* congregation that are gathered together against me.’ (ver. 35). Such is the language of God to the congregation *after* he had ‘pardoned’ them, (ver. 20). And it is plain therefore that this pardon was not a remission of *their sin*, but a remission of the *immediate destruction by pestilence*, and the *disinheritance* which God had threatened, (ver. 12), the temporal punishments then with which they were visited, were not punishments of *sin remitted*—punishments of the *justified*. They were chastisements of unbelieving and impenitent sinners. Is this the interpretation of unaided human reason? Is it not the interpretation of St. Paul in the Epistle to the Hebrews, when speaking of those who fell in the wilderness in consequence of the divine decree, he says, ‘to whom sware he that they should not enter into his rest, but to them that *believed not*? So we see that they could not enter in because of their *unbelief*, (He-

brews iii. 18, 19). And is it this *unbelieving*, this *impenitent*, this *evil* congregation, that you would hold up as a proof that temporal penalties are inflicted on the *believing* and *justified*?”—Letter II. p. 28, 29.

We reply: first, Mr. Palmer says it is plain that the pardon granted by God “was not a remission of their sin, but a remission of the immediate destruction by pestilence, &c.” Now the very reverse is plain. God did pardon the sin, and though he remitted the punishment of immediate destruction, he did inflict a punishment—another, less grievous indeed, but still a temporal punishment after the remission of the sins. That he remitted the sin is clear, from ver. 20: “I have pardoned according to thy word,” that is, manifestly, according to the terms, the purport of the prayer of Moses immediately preceding. Now what was the language, the scope of Moses’ prayer? Did he pray merely for a remission of the punishment? “And Moses said to the Lord, that the Egyptians, &c..... Let then the strength of the Lord be magnified as thou hast sworn, saying: the Lord is patient and full of mercy, taking away *iniquity* and *wickedness*.....Forgive I beseech thee the *sins* of this people, according to the greatness of thy mercy.....And the Lord said I have forgiven according to thy word.” God pardoned according to the word of Moses: but the word of Moses contained a prayer as much for the pardon of the sin as of the punishment. Therefore the pardon extended to the one as well as the other. Nay, in the second place, the pardon of the sin was complete, the remission of the punishment was rather a commutation of a more, to a less grievous one. “And the Lord said, I have forgiven according to thy word.....But yet all the men that have seen my majesty, &c..... shall not see the land for which I swore to their fathers, &c.” They should not perish



immediately—a remission of the threatened punishment: but they should never enter the promised land—the substitution of a less severe one.

2ndly, Mr. Palmer's grounds for asserting that the sin was not remitted are exceedingly weak. The sin was not forgiven, because even after the words used in ver. 20, God speaks of the Israelites as persons who "have tempted,—provoked him,—not hearkened to him,—an evil congregation, &c." We are ashamed to waste words in telling Mr. Palmer,—for we are sure very few of our readers will require to be told, that these expressions were applicable to the Jews justified, as much as if they had not been justified. They *did* tempt God, provoke him, &c.: it does not follow that they *now* tempt or provoke him. God might have said of St. Paul, after his conversion, as indeed St. Paul said of himself, that he was a persecutor of the Church; and yet he was not still a persecutor and in a state of sin. The only thing that could give the least appearance of weight to the objection is that the Jews were called an "evil congregation," as if they continued, even after the pardon, in a state of sin. But the words obviously express the character, the prevailing dispositions of the people. A people who had received such long continued and countless graces, and nevertheless relapsed so frequently into the most abominable sins; even though pardoned and justified from time to time, even though at this moment justified, might well be characterised by this appellation. But Mr. Palmer, taking for granted that there is no such thing as satisfaction required for sin remitted, and finding that the Israelites were still reproached with their past ingratitude, and subjected to punishment, concludes at once that their sin remained unpardoned.

3. The objection drawn from the Epistle to the Hebrews is sufficiently answered by what we have already said. They *were* unbelievers; but they ceased to be so, for their sins were pardoned. (Numb. xiv. 20.) We are glad, however, that Mr. Palmer has directed our attention to the passage from St. Paul. That the sin of the Jews was pardoned, that nevertheless they were punished, and that the punishment was inflicted on account of the sin thus pardoned, are so many points abundantly demonstrated from Numbers; but the third point is stated so clearly and expressly by St. Paul, as to preclude the possibility of cavil. The apostle tells us "they could not enter *because* of their unbelief;" he tells their punishment and the grounds of it, and he assigns but one cause—their unbelief. Mr. Palmer perhaps will say that God then visibly

interfered in the concerns of men, or that the consequences might have been very serious if, &c. But St. Paul, whose knowledge was limited to the facts of the case, says nothing of such matters.

(To be continued.)

## SAINTS AND SINNERS.

BY W. O'NEIL DAUNT, Esq.

### THE SOIREE.

'Mrs. Motherly - O, the goodness of so  
London (quod est)

(Continued from our last.)

"I should like to have sackbut and psaltery and shawms," said Owzel; "and the damsels playing on the timbrels,—yea, and the mighty noise of trumpets and loud cornets;" and he broke into a metrical fragment of his own composition;—

I love the thundering  
Whose loud voices cha  
To drown each other's  
With loud shouts an

No one could doubt the sincerity of this declaration, who remembered that Owzel, in one of his speeches, had boasted of shouting down a riot, by out-bellowing the rioters with the music of the hundredth psalm.

He then knelt down at the central table, and all the party immediately assumed the same devotional attitude. The "prayer" was a wild melange of supplication to God, with outbreaks of his author's fierce hatred of the Catholics; whose creed, he incessantly alleged, was the cause of every evil that afflicted the land. He prayed for power from on high to uproot and utterly demolish the "accursed thing," and then branched off into quotations from the Psalms, denunciatory of the enemies of God. "God shall likewise destroy thee for ever; he shall take thee away and pluck thee out of thy dwelling place, and root thee out of the land of the living."

While this outpouring lasted, Miss Sedley observed that her sister Martha's countenance was expressive of profound mysterious awe; that of Mrs. M'Coskey betokened a ferocious and desperate malignity. Her eye glared with the reckless fierceness with which fancy would animate the glance of one of the abandoned females called camp-followers, who prowl for purposes of plunder amongst the dead and dying left upon a battlefield after the engagement.

As Owzel thundered forth fresh incentives to religious hate, Emily indignantly rose

from her knees, exclaiming, "I cannot participate in such an execrable mockery of devotion!"

"Weel dune, lassie!" cried M'Alpine springing up from his kneeling posture—"there wad be sma' uteelity in scripture if it was gude for naething but to batter the papists wi'!"

May heaven forgive you for your unseemly and indecent presumption!" exclaimed Owzel. Then, resuming his somewhat loose quotations from the Psalms, he proceeded; "Break their teeth, O God, in their mouth; break out the great teeth of the young lions."—"As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God."—"But as for us," continued Owzel, with the same felicitous and very paraphrastic adaptation of the sacred text, "we are as fruitful olive trees within the courts of the Lord; therefore we will praise thee for ever and ever. We will sit in the hill of the evil ones, yea, and enjoy their inheritance. Praise will we offer in the morning, and thanksgiving as an evening sacrifice," &c.

When the prayer was concluded, M'Alpine loudly expressed his dissent from the spirit in which Owzel had alluded to the Catholics.

"Are they not our fellow-Christians, at the very least of it?" he inquired.

"No, sir, they are not Christians at all, unless you can identify Christ with Antichrist. Oh! how often and how vainly have I raised my voice against the fatal policy of conciliation—the admitting of the enemies of God to any participation in the rights, immunities, or privileges of this once Christian and Protestant nation!"

"Pray recollect," said Miss Sedley, "that the boasted constitution of these kingdoms, with all its elements of popular liberty, was the work of our Catholic ancestors; and to exclude Catholics from freely sharing the benefits of those institutions whereof Catholics were the founders, would indeed be an insane injustice!"

This remark seemed to stagger Owzel; but he soon returned to the charge, by reiterating his favourite allegation that the poverty and the destitution of which the Irish complained were the judgments inflicted on them by the Almighty, to punish their sin of being papists.

"You must pardon me," said Emily, "for considering it a vile and hypocritical insult to ascribe their destitution to their creed, until you, in the first instance, shall have removed all other obstacles to their prosperity. Strike off every fetter from industry—restore to Ireland the residence of her wealth-

thy nobles and gentry—give our nation the control of her own affairs—keep Irish money in Ireland—arrest the ruinous drain of absentee rents and taxes—give a national tone to the minds of the aristocracy—open up the dormant resources of the land—in a word, *Repeal the Union*, and thereby restore the power that alone can do all this; and *then*, should you still find the people wretched, miserable, and destitute, *then* (but not till then) will it be quite time enough for theorists to enquire how far their religion affects their temporal prosperity. At present, to ascribe the wretchedness of the people to the Catholic religion, is a trickish hypocritical screen for your own injustice and misgovernment."

"Heyday! heyday! Why here is Miss Sedley an avowed repealer!"

"It is shocking and horrid!" exclaimed Miss Mulkelly. "Do you know if the repeal was carried, the papists would cut all our throats."

"And let me crave leave to inform you, Miss Sedley," added Slocum, "that it is well known the Pope is the secret mainspring and author and organizer of all this repeal affair."

"Then we are much more obliged to the pope than I had supposed," returned Emily; "the measure is a right good measure, and replete with benefits, whether it be suggested by the Pope, the Grand Turk, or Daniel O'Connell."

When the horror excited by Miss Sedley's awful notions was pretty well exhausted, Owzel remarked that he had long and successfully laboured to widen the gulph whereby the protestants and papists were separated from each other.

"It is," said he, "a source of sincere delight to every sound-thinking Christian, that of late years the intercourse between them and us is immensely diminished. This is as it should be; and, humanly speaking, is very much to be attributed to our ceaseless exertions. Ah! I hope to see the day when no bible-taught protestant will exchange a greeting with a blinded and idolatrous papist; but when each will say unto his little ones,—Lo, my children! yonder is a follower of Satan—avoid him even as you would the infernal master of whom he is the bond-slave!"

A truly Christian condition of things!" ejaculated M'Alpine.

"You say the truth," returned Owzel, "though you say it in mockery. It *will* be a truly Christian condition of things, and it is one, I repeat, which our labours will speedily produce. We must beware of the concision, for without are dogs. The saints shall have confinings with none except each other,

'What communion hath light with darkness?' demands the inspired apostle. What concord have protestants with papists? is my practical corollary. Ah! poor blinded race, I wish them no ill—nay, I love them—I weep over their spiritual darkness—I harbour enmity to none of them—my affections are unto them even as the bowels of a tender mother unto her froward babe—but my sacred duties impel me to hold them up to universal execration, as the sworn enemies of the Most High. 'Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.'

"Gude guide us a'!" exclaimed M'Alpine, literally dumbfounded at Owzel's exposition of his charitable sentiments.

"We'll want you and your men, M'Alpine," said James M'Coskey, "to help us to collect the tithes ere long at Innisfoyle, and you must not be restive, you know."

"I ken weel I maun gang wi' ye, if I get orders; but the service I dinna like ava', to tell you the plain truth."

"Innisfoyle is thirty miles awy, M'Alpine," said Owzel; "do you mean to ride there, or march on foot at the head of your men?"

"I'll ride," replied the Scotchman, "if any gude friend will lend me a horse."

"I shall lend you a side-saddle with infinite pleasure," said Miss Mulkelly, archly glancing at his kilt.

"I thank ye, my gude young leddy," said the honest Scot, "but if I ride I shall wear the trews, as being the mair convenient attire for the purpose."

A boisterous laugh evinced the general delight at the humorous offer of Miss Mulkelly, and the matter-of-fact answer of the Scotchman.

(To be continued.)

ART. V.—1. *A Familiar Introduction to the History of Insects; being a new and greatly improved edition of the 'Grammar of Entomology.'* By Edward Newman, F. L. S., Z. S., &c. London: John Van Voorst, Paternoster Row.

(*Westminster Foreign Quarterly Review.*)

(Continued from our last.)

The dragon-flies, or "horse-stingers," as they are erroneously called by the country people, also deposit their eggs in the water, where they are hatched; and the young, like those of the gnat, pass the two first stages of their life in that element. The larva is furnished with a very curious respiratory apparatus, by which it is enabled to sustain an intermittent pumping up and discharge of wa-

ter, thus serving at the same time both as an organ of locomotion and of respiration. But this is not the only curious circumstance connected with this larva. The under lip of the mouth in the larva of most insects is very small; but in that of the dragon-fly it is very large and of a most extraordinary structure, thus well described by Kirby and Spence.

"It is by far the largest organ of the mouth, which, when closed, it entirely conceals, and it not only retains but actually seizes the animal's prey, by means of a very singular pair of jaws with which it is furnished. Conceive your under lip (to have recourse, like Réumur on another occasion, to such a comparison) to be horny instead of fleshy, and to be elongated perpendicularly downwards, so as to wrap over your chin, and to extend to its bottom,—that this elongation is there expanded into a triangular convex plate, attached to it by a joint, so as to bend upwards again and fold over the face as high as the nose, concealing not only the chin and the first-mentioned elongation, but the mouth and part of the cheeks; conceive, moreover, that to the end of this last-mentioned plate are fixed two other convex ones, so broad as to cover the whole nose and temples,—that these can open at pleasure transversely, like a pair of jaws, so as to expose the nose and mouth, and that their inner edges where they meet are cut into numerous sharp teeth, or spines, or armed with one or more long sharp claws;—you will then have as accurate an idea as my powers of description can give of the strange conformation of the under lip in the larvæ of Libellulina, which conceals the mouth and face precisely as I have supposed a similar construction of your lip would do yours. You will, probably, admit that your own visage would present an appearance not very engaging while concealed by such a mask; but it would strike still more awe into the spectators, were they to see you first open the two upper jaw-plates, which would project from each temple like the blinders of a horse; and next, having by means of the joint at the chin, let down the whole apparatus, and uncovered your face, employ them in seizing any food that presented itself, and conveying it to your mouth. Yet this procedure is that adopted by the larva of the dragon-fly provided with this strange organ. While it is at rest, it applies close to and covers the face. When the insects would make use of it, they unfold it like an arm, catch the prey at which they aim by means of the mandibuli-form plates, and then partly re-fold it so as to hold the prey to the mouth in a convenient position for the operation of the two pair of jaws with which they are provided

Réaumur once found one of them thus holding and devouring a large tadpole; a sufficient proof that Swammerdam was greatly deceived in imagining earth to be the food of animals so tremendously armed and fitted for carnivorous purposes. In the larvæ of *Libellula, Fabr.*, it is so exactly resembling a mask, that if entomologists ever went to masquerades, they could not more effectually relieve the insipidity of such amusements, and attract the attention of the *demoiselles*, than by appearing at the supper table with a *mask* of this construction, and serving themselves by its assistance."—[*Introd.* iii. 126.]

These voracious larvæ do not, however, trust solely to this curious apparatus when seeking for prey, for they stealthily close upon it as a cat will do upon a bird or upon a mouse, and then suddenly unmasking seize it by surprise: insects, tadpoles, and even small fishes are thus captured.

Like the pupa of the guat, that of the dragon-fly is under the necessity of seeking the air in order to assume its perfect winged condition, but its avoidance of water is much more complete than in the case of the guat; for not content with merely ascending to the surface, there to get rid of its now useless integument, the dragon-fly leaves the water entirely, generally by crawling up the stems of aquatic plants, upon which it fixes itself by means of its claws, and thus remains motionless for a time, as if to gain strength for the coming struggle. After a while, the envelope may be seen to burst open between the shoulders; through the aperture protrudes the head of the perfect fly, and this is quickly followed by its legs, the cases of which remain attached as before to the plant. Another period of rest now intervenes, the head and upper portion of the body being bent backwards, and gradually becoming dry and firm. The fly then firmly grasping the upper portion of its cast skin with its feet, gradually draws out the remainder of its body, and again rests immovably. During this state of inaction the wings expand, all the crumpled, plaits, and folds incidental to the confined space previously occupied gradually disappear, and the whole wing becomes a beautiful smooth gauzy membrane, traversed by nerves, and nearly the length of the body, which has at the same time been gradually enlarging and lengthening, and the limbs acquiring their just size and proportions. Moreover, while the wings are thus drying and expanding, the insect is instinctively careful to prevent their coming in contact, while wet, with any part of the body, which would render them unfit for use, by arching the latter in such a way that the convexity is downwards. The whole

of this curious process we have watched with admiration; and once had the pleasure of explaining it to a little intelligent country boy, who happened to pass the piece of water where it was going on, and put the question "What be them 'ere things a-doin'?"

(*To be continued.*)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

*With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1816.—Objection 1.*

### THE SUPPRESSION OF ABBEYS WAS NOT SACRILEGE.

(*Continued from our last.*)

It has often been urged, by Protestant writers, that—however much it is to be lamented that the money wrung from the Dissolution of the Abbeys was not expended on works of charity and devotion,—the corruption of the whole system was such that to destroy it was doing God a service, and to dissipate its property among the principal reforming noblemen, and among some who called themselves Catholics,—for the purpose of rewarding the former, and of purchasing the silence of the latter, was only the necessary evil that accompanied a great good.

We hear much of the dissolute lives, and immovable idleness of the Monks; of the guile by which money was wrung forth from dying men; of the threats of Purgatory employed to procure a more ample endowment; of the absurd ends to which some bequests were made; of families impoverished, that the Church might be aggrandised; and then we are asked, Can it be Sacrilege to lay hands on money thus obtained, thus employed?

There are two answers to this argument. The first denies the assertion:—the second, the consequence.

To enter into a discussion on the inestimable benefits that the Monastic system bestowed on the Church, on the poor, on art, on science, on literature, to dwell on its innumerable offices of intercession, on its boundless hospitality, on the asylum it offered to the unprotected, the refuge to the aged, to contrast the monastery with the union Poor house, the lot of the Nun with that of the governess or apprentice, the holiness of S. Albans as it was, with the godlessness of Manchester as it is,—to prove that the discipline of monasteries even when they fell was singularly strict,

the lives of their inmates extraordinarily pure,—to quote the testimony of their adversaries in their favour,—to show that the Commissioners for the Dissolution, men fleshed in iniquity, pleaded hard on behalf of some,—to ask what now we have to supply their place,—what training for Candidates for Holy Orders, what asylum for aged Priests, what machinery for pouring forth an army of preachers on a district assailed by infidelity or heresy, what schools of ecclesiastical literature, what funds for its encouragement and promotion, what places of retreat for those that are overcharged with the business of this world,—to inquire whether the parish doctor supplies the place of the infirmarian, whether the tenant of the abbey fared not better than he who is taxed to his utmost by an absentee landlord, whether daily and nightly devotion were not likely to bring down a greater blessing than churches opened once or twice a week,—all this, we do not mean to consider. We have carefully avoided all theological questions hitherto, and we will not enter on them now. This only we will say,—how false, how futile, how absurd beyond all common absurdity are the stale Protestant figments concerning abbeys, we equally want words and inclination to express.

But allowing all that has ever been written about abbeys; assuming that Burnet is veracious, Fox accurate, Bale reverent, Grindall honest; that Henry VIII., out of mere desire for the purity of the Church, dissolved the religious houses; that Somerset, out of zeal for orthodoxy of doctrine, built his palace in the Strand out of churches and a bishop's palace; that sir Horatio Palavicini, out of his sincere love to Protestantism, embezzled the Papal tax; allowing all this,—and as much more as the advocates of the Dissolution can assert or believe,—still, we say, it was an act of Sacrilege. Our opponents on this question are fond of appealing “to the law and to testimony;” and to that only. It shall be so. “Hast thou appealed unto Cæsar? unto Cæsar thou shalt go.”

The followers of Korah were guilty of the most deliberate blasphemy against the Majesty of God that heart can conceive. Unwarned by the death of Nadab and Abihu for a similar though far less heinous offence, they took every man his censer, put strange fire therein, and boldly presented themselves before the LORD. There came out a fire, and consumed them; and the question arose, what was to be done with the censers. “They are hallowed,” is the decision of God Himself: “the censers of these sinners against their own souls, let them make broad plates for a covering of the altar; for they offered

them before LORD; therefore they are hallowed.”

Now, can any one deny that the deed of foundation of our abbeys was, in the most solemn and express manner possible, offered before the LORD? Will any one be bold enough to assert that this offering was made from a worse motive than that which actuated Korah and his company? How, then, can the inference be avoided? “They offered them before the LORD; therefore they are hallowed.” By offering, the Jewish rebels sinned against their own souls,—for offering, they were suddenly cut off,—but their oblations became holy. This is the great Scriptural Canon; and the inference is plain enough. An offering made to God by never so wicked a hand, and with never so blasphemous an intent, becomes, *ipso facto*, holy.

(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 fourteenth Article examined.

St. Cyprian, discoursing on holy virginity, says:—“As the world is now densely peopled, let those who can observe continence, living after the manner of eunuchs, become eunuchs for the Kingdom's sake. The Lord doth not command this, but he exhorteth us to it. He imposeth not the yoke of necessity, in order that the choice of the will may be left free. But when he saith—‘In my Father's house, there are many mansions,’\* he thereby plainly indicates the existence of a superior order of dwellings. You (virgins) are seeking those preferable mansions, and by a mortification of the desires of the flesh, are treasuring up in heaven the reward of a superior grace.”†

St. Ambrose, speaking of the glory of virginity, saith: “With what reverence did the blessed apostle speak of virginity! ‘Now concerning virgins, I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord.’‡ A commandment he hath not; he hath a counsel. For, to do that which is over and above the law, we are not compelled by precept, but are rather persuaded by counsel. The authority is not presumed, but the grace is manifested; yet not by every one, but by him who hath

\* John xiv. 2.

† Cyprianus lib. de disciplina et habitu virginum, in fine  
‡ 1 Cor. vii. 25.

deserved the mercy of God. Are then the counsels of these men better than those of the apostles?" Again, shewing the difference between a precept and a counsel, he says: "That you may understand in what a precept differs from a counsel, remember the young man, to whom it is first prescribed in the Gospel—'Thou shalt do no murder'—'Thou shalt not commit adultery'—'Thou shalt not bear false witness.'† For a *precept* is contained, where the *punishment* for sin is attached. But when the young man replied, that he had fulfilled the commandments of the law, a counsel is given him to sell all what he had, and follow the Lord.‡ For the latter is not enjoined by precept, but given by way of counsel."§

## HISTORY OF THE ART OF NEEDLE- WORK.—BY MISS LAMBERT.

### CHAPTER 2ND.

#### • TAPESTRY

(Continued from our last.)

As early as the fourteenth century, dyers of wool were settled in the Faubourg St. Marcel, at Paris; on the banks of the Seine, the waters of which stream were considered favourable, to the process of dyeing. One of these, named Jean Gobelin, who lived in 1450, amassed considerable wealth, which his descendants increased, and at length renouncing the business of dyers, filled various offices in the state. The Gobelin family were succeeded by Monsieur Cannaye, who, however did not confine themselves to the dyeing of wool, but under the patronage of Henry IV. (a)—commenced the working of tapestry, which until that period had been confined to the Low Countries. To these succeeded, in 1655, a Dutchman, named Glucy, and one Jean Leansen, a workman, and a great proficient in the Art. Louis XIV, at the suggestion of his minister, Colbert afterwards purchased the buildings and gardens, which were still the property of the Gobelin family, and established them as a royal manufactory.

\* Ambros. tom. 3., epist. 82. Veredensis eccles. e.

† Matt. xix. 18, 8c.

‡ Matt. xix. 21.

§ Ambros. tom. 1., lib. de viduis. versus finem.

(a.)—Sully, the celebrated Minister of Henry IV, says, "Au out de la peme à converser de pures avec ces célèbres Japissiens Flamands, qu'on avoit fait venir à si grands frais. Enfin il fut conclu, en présence de silery et de moi qu'il leur seroit donné pour leur établissement, cent mille francs, que Henri fit trissoigneux de m'avertir de leur payer; ayant disoitil, grande envie de les conserver, et grand peur de perdre les avances faites jusque là. Il auroit seulement bien voulu que ces manufacturiers se fussent contentés d'autres deniers, que ceux qu'il s'étoit réservés pour lui même, mais en fin à quelque prix que ce fut, il falloit les satisfaire." Mémoires, tom. vi. p. 371.

In a charter which was drawn up at that time, the building is called the 'Hôtel des Gobelins,' from which circumstance the tapestry made there has ever since been known as Gobelin Tapestry. Skilful Artists; weavers and dyers, were brought from Flanders and attached to the establishment; and in Sixteen Hundred and Sixty-seven, the celebrated painter Le Brun was appointed chief director of the Gobelin manufactures, to which he communicated that beauty and grandeur, his admirable talents were so well calculated to produce. Le Brun painted the famous series of the Battles of Alexander, which were afterwards worked in tapestry, and still remain the finest productions of the Gobelins. The four Seasons, the four Elements, and the history of the principal acts of Louis XIV, from his marriage to his first conquest of Franche Comté, were also from the designs of this master—(a)

In 1690 after the death of Le Brun, Mignard was appointed director of the Gobelins. During the reign of Louis XIV, the establishment was closed for a considerable period, and we are perhaps indebted to Madame de Pompadour, that it was not finally so, for it was on account of some tapestry which she wished to have made, that the workmen resumed their labours.

At the period of the French revolution, the manufacture of tapestry, which had until then been prosecuted with various degrees of success, greatly declined, but under the Government of Napoleon it was again revived, and has since been successfully carried on, although not to the same extent as formerly. About the year 1802, ninety persons were employed at the Gobelins, chiefly in the preparation of tapestry for the palace of St. Cloud; and it was estimated that 150,000 francs were expended yearly on these productions. The pieces executed are generally historical subjects, and it occasionally requires the labour of from two to six years to finish a single piece of tapestry. The cost of some of these pieces is enormous, but the price of the different articles is regulated less by their size than by the beauty and difficulty of the work—(b). The production of this ma-

(a.)—Engravings of some of these will be found in *Dix-sept ans pour les Tapisseries du Roy, ou sont représentés les quatre éléments et les quatre saisons de l'année fol.* Paris, 1679.

(b.)—Evelyn gives the following description of some Gobelin tapestry, then New in England, which he saw in the apartments of the Duchess of Portsmouth: "Here I saw the new fabric of French tapestry for design, tenderness of work, and incomparable imitation of the best paintings, beyond any thing I had ever beheld. Some pieces had Versailles St. Germain's, and other palaces of the French King, with hunting, figures, and landscapes, exotic fowls, and all to the life rarely done." *Memoirs*, p. 563.

nufactory, which is entirely supported by the Government, are chiefly destined for the royal palaces, or for presents made by the King; but some few pieces, not designed as such, are allowed to be sold.

(To be continued.)

DACCA.

Extract of a letter from the Rev. Mr. Tracy, to the Archbishop V. A. B.

"MY DEAR LORD ARCHBISHOP,—I have much pleasure in forwarding to your Grace a second Subscription I collected in aid of the fund for His Holiness, among the Catholic Gentlemen of Comillah and herewith beg leave to enclose a draft on the Treasury of Fort William, payable to your Grace for Co.'s Rs. 90. I received also 10 Rs. from a Mr. Barjon on behalf of Mr. Lecoliea of Comillah, but as I cannot get an order here or a Bank Note for that sum, I enclose a Note to Revd. Mr. McCabe who will I am sure pay your Grace 10 Rs. for me, and for which I will account again with, here I thus send your Grace 100 Rs. from Comillah. Your Grace would oblige me much by inserting the names of the Honors in the next number of the Herald for their satisfaction. They are as follows."

L. Barber, Esq.,	...	...	Rs. 50	0
T. Armstrong, Esq.	...	...	30	0
E. Lecoliea, Esq.	...	...	10	0
Capt. Delamny,	...	...	10	0

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

Mr. Mahar, thro' Mr. Costelloe,	Rs.	5	0
A Friend thro' Mrs. J. Piaggio,	...	5	0
Mrs: Bren thro' Mr. G. F. Lackerste-	...	5	0
teen,	...	5	0
Jas. Curnin,	...	5	0
Dr. McEgan,	...	5	0
Mrs. Spence,	...	10	0
Mr. A. Spence,	...	5	0
J. Gough,	...	7	0
Mr. Dauling,	...	2	0
W. H. Price,	...	5	0
T. Mazaux,	...	5	0
W. R. Lackersteen,	...	5	0
Mr. J. Spence,	...	50	0

THROUGH MR. N. O'BRIEN.

Ramtonoo Seal,	...	...	Rs.	2	0
J. Kurr,	...	...	4	0	
X. Y. Z.	...	...	2	0	
J. Wood, Junior,	...	...	2	0	
L. Delomhous,	...	...	2	0	
Captain Cumbloling,	...	...	1	0	
A Friend,	...	...	2	0	
Capt. Molison,	...	...	2	0	
H. C. G....	...	...	1	0	

SUBSCRIPTIONS FOR HIS HOLINESS PIUS IX.

A Bill on London for £7. 1. 10, purchased for Rs. 74, the balance then on hands of the above named Subscription was remitted to the Cardinal Prefect by the Steamer of the 2nd Instant.

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since, through Rev. Mr. Tracy,	...	...	...	...
Dacca,	...	...	Rs.	100 0
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Selections.

MR. ALLIES'S JOURNAL IN FRANCE.

From the Examiner.

Mr. Allies holds the living of Launton in the English Protestant church, resides at the rectory and preaches to the Protestant congregation there. He has been known for some years in Oxford as a leader in the Puseyite movement. The book before us, a *Journal in France*, is the record of the impressions of two visits made to that country, the first in 1845, in company with another Oxford clergyman and Puseyite leader, Mr. Marriott, who is not only fellow but dean of Oriel; and the second in 1848, with friends whose names are not formally mentioned. An excursion to the North of Italy in the intervening year of 1847, in which Mr. Allies was accompanied by Mr. Wynne and Mr. Pollen also Protestant clergymen, and which is described in a series of letters, by the travellers, to friends in England, completes the volume; the object, spirit, and opinions of which, we now proceed to describe.

It is a laboured and undisguised attempt to depreciate and undervalue the English church and to exalt the Roman Catholic. It is an uncompromised and unblushing avowal of belief in the Real Presence, in the worship and invocation of the Saints and the Virgin Mary, in the adorable sacrifice of the Mass, in the necessity of auricular confession, in the propriety of celibacy and the

institution of Religious Orders, in the efficacy of crossings, holy water, coloured vestments, and crucifixes. It is, in short, an open avowal of Popery in all but one point. Mr. Allies has not made up his mind on the question of the Papal supremacy. When he does that, he will also have made up his mind to surrender, not only the doctrines but the money and lands of the Protestant establishment; and we may therefore presume that he will not too hastily declare this branch of his conclusions. For the present he is content to accept the Gallican theory and defer the Ultramontane. He takes his stand upon the primacy of order and against that of jurisdiction. In all else his loyalty is pledged to Rome.

Nor does he make that scanty reservation, even though it suffices to reserve him his comfortable benefice, without great dread and misgiving. He falls on his knees (p. 163) to receive the Benediction of Roman Catholic Bishops, and there is not a Popish priest of any authority into whose presence he comes of whom he does not tremblingly ask, *Am I safe?* "The question was, not whether one *might* be a Roman Catholic, for of that I had no doubt; we all admitted that they were a part of the church. The question was whether I was *forced* to become a Roman Catholic." Father Lacordaire, of whom he asked the question, gave him pretty plainly to understand that the obligation actually existed, and nobody who reads his book will differ from Father Lacordaire. 'Suppose I am perfectly convinced that the English church is a branch of the Catholic church, though unhappily separated from the Roman church, would you condemn me—that is, put me out of the pale of salvation?' 'Monsieur,' answers the Father with bland composure, 'there is only one thing which can excuse a person for not belonging to the church, and that is invincible ignorance. In the case of the leaders of the Anglican movement, ignorance is out of the question.' The conclusion was obvious, and mightily troubled poor conscientious Mr. Allies.

He seems to have had some comfort in the reflection, however, that all the Roman Catholics he talked with recognised broadly the distinction between the simple Protestant and the Protestant Puseyite. The Puseyites,' says Mr. Allies of a Catholic friend, 'he seemed to think, did not belong to the Establishment.' To him,' he observes, speaking of another, as to every other Roman Catholic with whom we conversed, the English Church is simply a mass of heresy and schism.' A third friend is described as full of charity towards the Puseyites, but not quite aware that they formed a part of the English church. A fourth friend is curious to know how young men are prepared for orders in England, 'on which point we were ashamed to answer.' Anything that broadly marks the distinction between the class of thinkers to which he belongs, and the general members of the English church, Mr. Allies dwells upon again and again; and one of his reverend fellow travellers cannot conceal the pride with which he hears an 'admission' from the lips of the prince-bishop of Trent that Doctor Pusey '*scribere come Catholicus.*'

Mr. Allies himself writes so uniformly in that character that we should find it difficult to present him to the reader in any other. To those parts of his book, however, not directly involving religious doctrines, and which it does not therefore come within our present purpose to refer to in detail, we will at once make brief general allusion. Mr. Allies seems to have had good Roman Catholic introductions, and (naturally) to have been treated with attention. He found himself placed at the right hand of Archbishops, even honoured with permission to kneel by ministers of the church in its sacred offices, and welcomed with invariable courtesy by the Ravignans and Lacordaires, the Montalemberts and Bueranzers. The consequence of all this is that he says no more of the Protestant party in France than if no such thing existed; that he proclaims the state universities to be hotbeds of revolution and infidelity; and that, denouncing all such seminaries of secular education, he dwells with special unction on efforts now making by the priests throughout France to get back their former possessions as well as influence, by means of regularly organised schools and hospitals of religion and charity, the management of which he describes in some detail. This part of his book is not without interest, even apart from its revelations of doctrine. But to the latter we now return.

And first for a few of the confessions of Mr. Marriott, fellow and dean of Oriel. He sees a gigantic figure of Christ, in one of the churches at Rouen, by which a woman seemed to be praying with great devotion, and cannot help fancying the gigantic figure 'a great help to meditation.' The curé of the Roman Cathedral asks him about Oxford divinity and divines, and whether there was not in England an inclination to imitate Roman Catholic ceremonies. 'I told him,' says Mr. Marriott, with great candour, '*I hope the tendency was something more than that.*' In a subsequent passage he goes farther, and bitterly repeating to himself the title of a well known book, *Quid Romæ faciam* makes unhesitating answer '*All that you try to do is to do in England.*' We can only give one more specimen of Mr. Marriott, but it will be amply sufficient. He was at a 'conference' in Paris, at the close of which short prayers were said. In these prayers occurred an invocation of the Blessed Virgin, which all but Mr. Marriott repeated aloud. And why did Mr. Marriott refrain? Was it from any sense of decency that such a thing would not be becoming in the clergyman of a protestant church, in the fellow and dean of a Protestant college? Oh dear no, Mr. Marriott does not scruple to tell us that the only reason why he 'did not like' to repeat that particular invocation of the Blessed Virgin, was the fact of its 'being the one I mentioned, some time ago, as not being fully approved at Rome.' Commending the curious circumstance to the notice of Provost Hawkins, and Mr. Marriott's colleagues at Oriel, we turn to the hero of the volume, the Protestant rector of Launton, Mr. Allies himself.

On the threshold of his book he makes avowal of the spirit in which it is written. He is quite



convinced, he says, that the reunion of the English church with the church of Rome would be an incalculable blessing to the whole church of God and to the whole human race; and that 'whoever made the separation' such a reunion is not to be despaired of. We will go further, and say that it is imminent, if the offices of the English church continue to be confided to such men as Mr Allies and Mr. Marriotti. The only question is whether the process shall be by the Newman's way or the Froude way; by swelling the Roman, or by attenuating the English church. 'We went but England to be Catholic' said a missionary Bishop to Mr. Allies, in order to convert the world. These (Mr. Marriotti) we can send in abundance in France, it is your resources we need.' 'You must pray for them.' fervently responds the rector of Launton. On another occasion, finding himself in the presence of a wretched being, since dead (the Addolorata of the Tyrol), half cripple, half maniac, but in whom our Protestant rector had cherished a belief that he witnessed the marks of Christ's suffering Body presented palpably before him, and whom he considers to have been specially raised up by our Lord to bear visible witness to His Passion in an age of especial scepticism and rejection, he, the same Protestant rector, asked him to pray 'that England may be wholly Catholic, & to which she sharply and somewhat cleverly rejoins: 'Yes, for there is only *One Roman Catholic belief*, and apart from that it is forbidden to hope.'

Our first extracts shall relate to the former and ceremonies of Popish worship in French and Italian Churches, and Cathedrals, and to the influences produced by them on Mr Allies and his Oxford companions.

What constituted their leading charm to these pious men was, that the act of worship implied no effort of the understanding. The words of the service were inaudible. The priest's voice was inaudible. Neither could he be followed even with the book, and by observing the gestures. Poor women kneeling by their sides who hardly knew their own language, yet were chanting the psalms and the Nicene creed in Latin.

The really edifying thing is the devotion of the people, who look upon it as a sacrifice and do not seem to require that perpetual stimulating of the *understanding* as among us.

This being the case, we are not surprised to find Mr Allies telling us, in the entry of a Sunday's act of worship a few pages on, that he 'gives up the attempt' (a happy phrase, implying what a sacrifice it must always be to this Protestant minister to find himself in a Protestant temple,) to go to a chapel of his own communion in Paris; or that he goes to a Roman Catholic one instead; or that the result is described in these terms of exquisite appropriateness.

Hear! High Mass at La Madeleine. *The Music very good, and the dresses splendid.* Not more than an hour.

On the matter of dress he subsequently, remarks, speaking of the Abbé Pété of at the Madeleine.

'I thought his dress most becoming; over the haire he wore a canon's tippet, dark, and bordered with pink, while his stole, embroidered with

gold and joined over the breast, contrasted well with the other colours. No more consummate *betise* have we committed, than the giving up the proper dress of the clergy; and assuredly never was there a greater mistake, than to consider it a question of superficial importance. Alas! for the day of coldness and neglect, when the English priest changed his cassock for the layman's coat. But I fear the outward form seldom fails to be an index of the inward spirit; the body here is the clothing of the soul. From the time the chasuble was relinquished, the keys were no longer used, and both, I believe, will be restored or remain in abeyance together.'

Nothing is more distinctly stated in short, or more frequently insisted on, throughout Mr. Allies's book than that it is by the senses, not the understanding, religion must reach the soul. We cannot make human language so effective, he argues, as to penetrate into realities by its aid—what folly, then, to rest upon it in religious mysteries! '*If Milan Cathedral be indescribable, it would be strange indeed if words could exhibit the mystery of the Trinity.*' Let us not be shocked that this mode of reasoning has also sufficed to convince him that an adequate faith in the Incarnation is only to be found in conjunction with transubstantiation and the worship of the saints, and that the religion of the Church of England, at the best, is 'a system of Christianity without the Cross.'—But what is the Archbishop of Canterbury disposed to say to it all?

Here is what Mr. Allies writes, after coming from St Mark's in Venice:

It has five domes covered with mosaic and figures in rich gilding, columns of finest marble, bronzes, multitudes of precious objects, but with a solemnity far beyond all these, which makes one feel that one is in a temple, a place of worship, of bowing down to the Infinite, not of addressing man himself *through a part of him which has shared in his general fall—the understanding.* This, I think, is the main difference between Catholic and Uncatholic churches. Then again, that vision of the Blessed Virgin and Child, so often repeated, and under so many different phases, is inexpressibly consoling. It really seems to me that the more men dwell upon the Incarnation, the more they will associate the Blessed Virgin with our Lord, and the saints with Him and with her; they will not analyse and divide, but rather always seem to be touching the skirts of His robe of glory, in every one of those who have suffered and conquered in His name; and most of all in the Mother, who was and is so unspeakably near to Him. Thus the Protestant sees in her 'a dead woman worshipped,' the Catholic, the mother of all Christians; the Protestant sees in the saints 'deified sinners;' the Catholic, living members of His body, in whom His virtue now dwells without let of human corruption.

And here another entry of his journal, referring to the Cathedral at Milan;

I went just now to see the sun rise from the top of the Cathedral. As I entered it just before five, I found a good many people, mostly of a poor class, already there. At five a priest entered, and began communicating people before the rails of an altar in the transept. This is done

very rapidly; as with only a previous blessing he takes the pyx from the tabernacle over the altar, in which the Host is reserved and holding a Host between the fingers and thumb, makes with It the sign of the cross, saying in Latin, 'The Body of the Lord preserve thy soul to eternal life,' and puts It on the tongue. When I came down an hour after, I saw a much larger number, and after celebrating Mass he began communicating a fresh set. In this way a great number can receive in a morning at different altars, without much waiting. As for effect, they understand it will here; the lights burning on and before the altars, and the deep religious gloom of the duomo itself, especially in early morning, add all that can be added to the solemnity of such a scene. This is going on without intermission, till the High Mass at eleven. *It certainly looks to me very like reality.*

Again, after service in the Cathedral at Paris: We have been nearly six hours at the Cathedral to-day, between High Mass in the morning—and Vespers, Sermon, Compline, and Benediction in the evening. Certainly the key note of all the Roman services is, *'The word was made flesh and dwelt among us.'* The presence of the Incarnation broods like a spirit over all: gives meaning to every genuflection at the altar; life to every hymn; harmony to that wonderful array of Saints, with the Virgin Mother at their head, who intercede with the most Holy Trinity, and join their praises with the angelic hosts, and the voices of feeble men suffering the conflict of the flesh...

Such has been the impression of to-day's worship; it was devotion indeed: that is, the ascending of the heart to its own Lord: *not a perpetual effort to work on the understanding;* but the lifting of the higher power, the spirit in man, by which all are equal, to God. This begins with the holy Sacrifice in the morning, and ends with the exhibition of that same tremendous Sacrifice, the Incarnation of Love, in the evening. *'The word was made flesh and dwelt among us,'* is the first and last; He comes amid a cloud of His saints; they are powerful because they are His: their works are mighty because He works in them: their supplications prevail because they, being flesh and blood, have become partakers of the Word made flesh. She, most of all, whose most pure substance He took to make His own for ever: so that what came of her is joined in hypostatic union with God, and is God. Thus seen, the communion of saints is a real thing, embracing our daily life at a thousand points, the extension and drawing out of the Incarnation, understood by it and in it.

In these various Roman Catholic Churches, we should also remark, our Protestant beneficed clergymen continually represent themselves as saying their English offices before the altar, or in some chapel, where the single lamp marks the presence of the Holy Sacrament—how great a realising of the Incarnation! Our last extract on this head, from the letters that intervene between the two visits to France, is allusive to the perpetual religious service going on in the Milan Cathedral:

The building itself seems a perpetual offering made to God; by day and night it pleads the

passion of His Son and the graces of His Saints. I do not know whether this mute intercession is most striking when it is crowded with worshippers, or when, as we saw it at eight last night, two single lamps twinkled in its immense obscurity and the last light of day was feebly visible through the coloured windows. As we were standing thus under the lantern, we heard a voice at the other end of the church, *'si chiude.'* One could hardly help wishing to stay there the night. It would certainly require a bold heart, but I think I could do it if I thought I could get an answer to one or two questions. The shrine of St Charles Borromeo, a pope's nephew—nobleman, bishop, and cardinal—who was worn out with austerities at forty-six, seems a fit approach to the invisible world: where Ambrose taught, and Augustine was converted, and over all the Blessed Virgin's hands are stretched—a fit place for reaching the truth. We intend to go on towards Venice on Tuesday; we think of stopping at Verona, and going north into the Tyrol, to see the Addolorata. I do not know if you have heard of her. She has now been many years subsisting almost without nourishment, having on her hands, feet, and side the marks of our Saviour's wounds, and on her head a series of punctures representing the Crown of Thorns. Blood drops from all of these on Friday. I spoke with an eye-witness of this at Paris. The thing seems marvellous enough to go a hundred miles out of one's way to see it.

#### CHURCH AND STATE LETTERS.

(From *Jerrold's Weekly News* May, 5)

CAVENDISH'S CURE FOR THE CHURCH.

Sir.—I am in possession of a letter addressed to the Lord Archbishop of Canterbury by the Hon. Richard Cavendish. As the document was not marked "Private and Confidential," and anybody may obtain a copy of it from Mr. Olivier, of Pallmall, I scruple not to say that I have read it. The aim of the writer is to communicate to the archbishop, and all others whom it may concern, his opinion "On the actual relations between Church and State; and he represents his epistle as suggested by Mr. Baptist Noel's essay.

Mr. Cavendish tells the Archbishop, that Mr. Noel charges the English Church "with unsoundness and falsehood in her principles, and with corruption and mal-administration in her practice." The first of these accusations he denies; as to the other, he is constrained to confess with "thousands of true-hearted Churchmen" that there is "much and bitter truth" in it. He quotes Mr. Noel on the worldliness of bishops, arising from their appointment by worldly ministers, and he admits the existence of an insincerity among the clergy which he calls a "moral plague." Of this insincerity he gives a specimen in principles preached "not long ago" at a visitation charge "by a bishop of our Church." The bishop told his clergy that to question the maintenance of a particular doctrine, which he alluded to, by the Church, was absurd and impossible. "But," says his lordship to those of his clergy who may reject it, "this

doctrine is in the Prayer Book, but an undue importance is attached to it. There, indeed are the words, but they are only words. Say them and hear them, but say them and hear them as though they were empty sounds, destitute of all meaning." That is to say, talk nonsense, or toll lies, in the performance of divine service. Pretty advice from a bishop!

The evils pointed out by Mr. Noel in Church government and discipline are also admitted by Mr. Cavendish, and he declares their removal impossible "as long as the Church shall remain fettered and crippled as she now is in England." He therefore cries out for ecclesiastical emancipation, and certainly never were poor blacks under more complete bondage than the unfortunate members of the cloth. He would establish a free and unfettered Church synod.

If the Church of England is really the true Church—only a little the worse for its commerce with the world—the restored Convocation would soon cleanse it of its impurities and, by a theological chemistry, distil from the Thirty-nine Articles and Prayer Book the rectified spirit and quintessence of Christian verity. At least it would determine what the Church's doctrines really are. But I am afraid the State has not confidence enough in the Church to grant it all this liberty. For aught Government or Parliament can tell, the Establishment, if left to itself, would go over, like some of its most learned members, to Rome. The State cannot foresee what form it would take or to what purpose it would devote its revenues. What if tithes should go, in the shape of first fruits or of St. Peter's pence, to the Pope? There is the rub. The State dares not trust the Church with their joint property; and that a free conversation is to be expected before the solution of their unlucky partnership, whatever may be the hope of Mr. Cavendish, is thought extremely improbable by

— Church Mouse.

#### LOCO-MOTIVE MACHINE.

We have been favoured with the following notice of a locomotive machine now exhibiting at the Town Hall. It is intended to be worked by coolies, and on a tramway which might, it is estimated, be laid down for about Rs. 4,500 per mile. We have not yet found an opportunity of inspecting the contrivance, and can therefore at present add nothing to the account given by our correspondent, which is as follows:—

"We chanced to be at the Town Hall yesterday, and witnessed some trials of a pedal motive carriage adapted for railways. On making enquiries relative to its principle and invention, the engineer, who executed the order for the carriage, informed us that hundreds of similar carriages had been made, intended to be propelled by men, and that they had answered more or less perfectly; but that no principle yet applied had been attended with such advantageous results as that of continued rotatory motion, produced by the weight of the body. This principle, as we were told, is based on one of the oldest rules of mechanics, namely, that a man ascending a ladder and allowing his weight to raise a nearly equal weight over a pulley wheel, and in

this way he will execute double the work in the same time that he could do by any other means. The carriage referred to, has been arranged on this principle, which is peculiarly well adapted for use in this part of India, in which thousands of coolies have been regularly trained and accustomed to this sort of work at Indigo factories, where the enormous quantity of water used is raised by China pumps worked on this identical plan. The carriage is, of course, only a portion of the machine, the other and better half being the rail; for although it might be impelled at six or eight miles per hour on a hard common road, yet the resistance and friction which the irregularities present to the driving wheels are such as to make its use in that way very questionable, any considerable speed being gained at an excessive expense of labor, nor was the carriage in question ever proposed to be run on common roads. The advantage of this plan on a rail is, that the even flat surface presents little or no irregularities to the wheels, and, therefore, when the momentum is once given, it accumulates, and a high speed can be maintained with, comparatively speaking, little bodily labor. The engineer informed us that the carriage might be made considerably lighter, and, at the same time, be strengthened by the substitution of hollow gun-barrel metal for the axles, and gasketing for the spokes of the wheels; he also explained that the work was done in great haste, and as all the patterns, &c. &c. had to be made there was not time to complete the work. That he thought the admirable American invention, the Clutch Box, which contains three or four ranges of pinions, transferable instantly with little or no trouble, may hereafter be applied to it with great benefit. By this means greater powers (of course with decreased velocity) would be gained when ascending inclinations and hills. One man can on a level rail propel this gharea at 15 miles an hour, but it may probably require two men to maintain that speed."—*Hurkaru.*

#### PORTUGUESE RIGHT OF PATRONAGE IN BRITISH INDIA.

In Portugal the concordat with the Pope is renewed—The Nuncio is to have an Ecclesiastical Court. The public sale of religious property, especially that of the nuns, is to be suspended; those who have bought church property, in exchange for the paper money of the government, are to be allowed to keep it; a seminary is to be established in each bishopric, and no one is to be prevented from taking the veil. A tribute is to be sent to Rome, and the Bishop of Goa is to be recalled, and to become coadjutor to his Lordship of Braga. This move is attributed to the influence of England in behalf of its Catholic subjects in India. On the conclusion of this new arrangement, the *Comde de Thomar* and the Nuncio, have received the "Grand Cross of Christ." It is remarkable that the very men, who pulled down the church, should thus contract to build it up again, and that "the ministry of the Queen and the Pope," should be supported by Lord Palmerston.—*Home news, 7 April.*

## BELLARY.

To the Right Rev. Dr. Fennelly.

MY DEAR LORD,—We had a very heavy fall of rain the night before last which has cooled the atmosphere very much. The heat this year has been very great at Bellary, and many are dying of Cholera. Three of the Fusilier Regiment died of it: one was a catholic, the other two (who died this week) were protestants.

We had a most splendid day yesterday at St. Lazarus' chapel. Father Doyle baptized five heathen men, I baptized ten heathen women, and Rev. Mr. Sullivan baptized seven children of heathen parents. Thanks be to the great God for all his blessings. I believe we will have not less than 20 marriages here this week. Out of some charity left at my disposal I got lots of Thalies for the poorer creatures who were living in sin for years. We gave a great dinner to the newly converted, to their sponsors, and to those who were married yesterday.

I remain, my dear Lord,

Your Lordship's affectionate child  
in christ,

Bellary, 26th April, 1849.

C. MURPHY.  
Maltrac Expositor.

## DEPRECIATION OF IRISH PROPERTY.

Every day new facts transpire (writes our Dublin correspondent) respecting the ruinous depreciation of the market value of land. One case in particular I shall mention. In 1814 a small fee-simple estate in Westmeath, within a few miles of Athlone, was offered for sale. It consisted of a mansion-house, and 126 acres of fine land, free from tenantry of any kind. By private contract it was sold for £7,000; but the purchase was prevented by some legal difficulties. The following year the estate was bargained to be sold for £6,000, but difficulties of the same kind interrupted the sale. Another year elapsed, and the same property was put up in the master's office in Chancery, when the highest bid was £5,100. The inheritor petitioned the Court to prevent so great a sacrifice as a sale at £5,100, and there was an order for the adjournment of the sale. The creditor became importunate at the long delay—a peremptory sale was directed last December, and the estate, which would have brought £7,000 five years ago, was finally disposed of for £3,500, exactly one-half the amount. The solicitor in the cause has given me the particulars as I have stated them, and he is of opinion that the same property, if now in the market, would produce a still smaller amount, if bidders could be had at all. I have this moment learned the following particulars of a sale which took place yesterday in the office of Mr. Litton, one of the masters in Chancery, in the cause of Keogh v. Keogh:—

An estate situate in the county of Roscommon was set up to be sold, pursuant to the decree of the court. The master reads out the rental, by which it appeared that the lands of Carrowkerin contained 303 acres, of which 52 acres consisted of water; and the lands of Skeagnamuck contained 224 acres, of which there were 36 acres of

water. The estate was fee simple, in the hands of four tenants under the court, who paid a gross rent of £162 19s. 11½d. a head rent of £12 a year, chargeable on the lands set up for sale, leaving a clear profit rent of £149 8s. 9½d. The master set up the whole in one lot, biddings were as follow:—Mr Biddick, £1,100; Mr. P. Gorman, £1,200; Mr. Hynes, £1,350; Mr. Power, £1,500; Mr. Power bid in trust for an English gentleman named M'Kav, who was declared the purchaser by the master for £1,500.

This is exactly ten years' purchase in the fine grazing district of Roscommon. The purchaser is an Englishman; and you may take this case as a fair illustration of the present market value of land in the best part of Connaught. Five years ago this land would have readily commanded twenty-five years' purchase, so that you have a depreciation to the extent of 75 per cent, in the market value.—*Chronicle.*

## CALCUTTA CONSERVANCY.

MR. T. BENTLEY.

To the Editor of the Englishman.

DEAR MR. EDITOR,—Your valuable periodical being considered as the best medium of bringing the merits of individuals to the notice of the public. I request your favour of inserting these few lines of mine, regarding the efficiency and good conduct of the overseer, Mr. Bentley.

Since the appointment of Mr T. Bentley, to the 1st Division of the town, the public roads and drains have been kept in the cleanest state possible. The residents in the quarter are happy to enjoy good air without the least nuisance to injure their health.

His entire day was occupied in looking after the cleanliness of the roads and drains: he pays constant visits to the native Residents, his affable conduct with whom is most admirable.

He advises them in the most friendly terms to keep their dwelling houses free from such dirt &c., as may create airs noxious to their health, and liable to put the rich in the hands of physicians, and the poor to the charitable institutions of the Government for the sick, from which many may perhaps have not the blessing of returning home. And I am glad to inform you that the people in return heartily accept his advice, and adopt such steps which Mr Bentley points to keep their retinue and their family in the enjoyment of good health and sound constitution.

I do not think the people would take the trouble to adopt the above measures had he been severe, and his advice given as orders, in the capacity of public authority.

As a man employed in the Government service I am happy to inform you he discharges his duties in the most efficient manner, which I doubt not must be known to his superiors, who I earnestly hope will very soon bring it to the notice of the Government to bestow on Mr. T. Bentley such rewards or promotions which his good conduct and high qualifications deserve.

Yours truly,

Calcutta, 29th June, 1849. AN INHABITANT.

The writer of the above is well known to us as among the most respectable of our Native fellow-citizens.—Ed. of the *Englishman.*

## NAVAL INTELLIGENCE.

(From the *Nautical Standard*, April 28.)

*Spanning the Globe.*—An American merchant bound for Hong-Kong, left New York on the 4th instant, in the Canada mail steamer, and arrived in Liverpool on the morning of the 19th. After transacting some business in Liverpool and London, he arrived at Southampton by the day mail train on the 20th, and immediately embarked on board the Ripon steamer, which was preparing to start for Alexandria with the Indian mail. This gentleman will reach his destination on the 15th June. Thus he will have travelled from the United States to China, a distance of nearly 15,000 miles, in 72 days. In a little more than two months he will have traversed the Atlantic and Indian Oceans, and the Mediterranean, Red, and China Seas, called at England, Gibraltar, and Malta, in Europe; Alexandria and Suez, in Africa; and at Aden, Ceylon, Penang, Singapore, and Hong Kong, in Asia. With the exception of passing through England and Egypt, the whole of his journey will have been performed by water, in British ships. The Peninsular and Oriental Company's servants never recollect a passenger for China who had been so recently in America, and it will probably be, for length and rapidity, the most extraordinary voyage ever performed.

“*PAS EST ET AB HOSTE DOCLERE.*”

“*Catholics learn Wisdom from your 'deers' tries'*—Free Translation.

The sixth Report of the Calcutta Diocesan Additional Clergy Society will be very gratifying to the friends of this excellent institution and of the Voluntary Principle at large. Within seven or eight years after its institution, the Society finds itself in a position to entertain five clergymen at a salary of Rs. 3,000 a year each, a fact, however, which does not so fairly indicate the amount of success which the Society has achieved as a mere statement of the receipts. By the fourteenth rule of the Constitution, no new clergyman can be engaged unless.

1. The *Reserve Fund* be not less in amount than the aggregate of three years salary of all the Clergymen on the Society's list after the engagement is made, and unless also—

2. The *income* of the Society be sufficient, to meet the current expenses thus increased, without the prospect of entrenching upon the capital.

Now we find by a reference to the Report before us, that the *Reserve Fund* at present consists of Company's paper for Sa. Rs. 29,900 and Co's Rs. 37,000, both at five per cent., while the “*Probable Income* for the year now entered upon” is nearly Rs. 17,000. In addition to these items, there is an “*Endowment Fund*” which already exceeds Rs. 16,000.

The clergymen employed by the Society are the Rev. Messrs. J. J. Foy at Jessore, E. A. Dicken at Purneah, J. MacCallum at Shahjehanpore, and W. H. Foy at Gwalior. A fifth station, viz Mynpoorie, is about to be added to the list, and there is every prospect of a rapid

extension of the Society's usefulness. The Committee solicit further subscriptions and donations, in anticipation of further calls on their funds. A very cursory perusal of the report is sufficient to establish the Society's claims on the liberality of the Christian public.—*Hurkaru.*

## CONSPIRACY—THE ‘SATIRIST’ NEWSPAPER.

Mr. M. Ansell, the registered proprietor of the *Satirist* weekly newspaper, and Miss S. Mills, residing at Montagu-street, Montagu-square, were charged, at Bowstreet, yesterday, with having fraudulently conspired to obtain money from Mr. Henry Bevan. Mr. Ballantine appeared on the part of the complainant, Mr. Hunter attending as counsel for Mr. Ansell, and Mr. Lewis, the solicitor, for the other defendant.

Mr. Jardine said he considered it a case for the consideration of a jury, the conduct of the female differing very little from that of a person who had been transported for a similar offence. In his opinion any magistrate would deservedly incur much censure if he did not send such a case before a jury.

The defendants were then fully committed to Newgate for trial, Ansell being ordered to put in bail, himself in £300, and two sureties in £150 each, and the female defendant in the sum of £100, and two sureties in £50 each, to answer the charge at the Central Criminal Court.—*Ibid.*

A WIFE SOLD BY HER HUSBAND.—On Monday week the town crier of Evesham gave notice to the habitants that one Thomas Moore would dispose of his “better half” by auction, in the Market-place that evening. At the appointed time the degraded wretches made their appearance at the place of sale, halters round the woman's neck and waist being used for leading strings. The motely crowd were then informed of her qualifications and virtues, which the fellow said were “rather too many for him; and go she must, for he would keep her no longer.” The woman having signified her acquiescence in a separation, a bidding was called for, but the interference of the magistrates, through a constable, put a stop to the disgraceful proceeding. The parties then adjourned to a public-house at hand, when the sale was concluded by private contract, and after some parleying the family relic was bought by her own father-in-law for the sum of 2s, which after deducting the expenses of halters, bellman, &c, left something under six pence as the value of the purchase itself.—*Calcutta Star*, June 27.

STATE OF LEINSTER.—In the county of Westmeath upwards of six thousand acres of rich grazing lands are to be let, the owners being unable to stock them with cattle. Heretofore, it has been a difficult thing to obtain a grazing farm in that country; and the small farmers were in the habit of paying at a very high rate for the use of a few acres of grass land for a portion of the year. In Meath and other counties of Leinster a number of grazing farms are untenanted, the former occupiers having sold off or emigrated.

THE  
BENGAL  
CATHOLIC HERALD.

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

No. 2.]

CALCUTTA: SATURDAY, JULY 14, 1849.

[Vol. XVII.]

ART. I.—LETTERS TO N WISEMAN, D.D., ON THE ERRORS OF ROMANISM IN RESPECT TO THE WORSHIP OF SAINTS, SATISFACTIONS, &c BY THE REV. W. PALMER, M. A., OF WORCESTER COLLEGE, OXFORD. OXFORD: 1841-2. DUBLIN REVIEW.

(Continued from our last.)

On Mr. Palmer's objections to the three remaining arguments from Tournely we shall not dwell. We do not look upon these arguments as very decisive; they furnish grounds, however, for the solution of difficulties against our doctrine, and so far have a negative force; it is possible that Tournely did not intend they should have more. (See our remarks, *anté*, p. 280.) We shall hereafter have occasion to make use of principles furnished by them, in our comments on one of Mr. Palmer's leading proofs, in Letters the Second and Third. While we admit thus much—if indeed we admit anything—we must say that our opinion of the force of these arguments is not formed on the strength of Mr. Palmer's objections. On the contrary, we might easily point out several inaccuracies in his remarks, especially in those on the argument from Tobias: but, as this would be foreign to our purpose, we pass on. With Mr. Palmer's sophisms and exegetical blunders we have nothing to do, where the Catholic truth or the true grounds thereof are in no wise involved.

"He [Bellarmine] argues, 'that death itself is often inflicted as the penalty of sin, even after its guilt has been remitted,' from Genesis ii., 'in the day that thou eatest thereof thou shalt surely die;' and Romans v., 'By one man sin entered into the world, and death by sin, and so death passed upon all men, in whom all have sinned.' Death then is the punishment of original sin, and yet the guilt and eternal penalty of original sin is remitted by baptism. Thus all men suffer temporal penalties for sin remitted."—*Bellarmino, de Pœnit.* lib. iv. c. 2.

"In reply to this we must fully admit, that death is the penalty of original sin; but we deny that any argument can be drawn from this to prove that temporal penalties are inflicted on actual sins after they have been pardoned. For if all men suffer death for original sin, it is for the sin of Adam imputed

to them, and not for any sin committed by themselves. So that sins which we ourselves commit, may be free from any temporal penalties after their remission. All then that can be collected from the fact alleged by Bellarmine, is that God might, if he pleased, inflict temporal penalties on our actual sins after they were remitted. This we fully concede in the abstract, though we do not conceive it consistent with the actual scheme of redemption. But the question is, whether He has really made such a regulation, and there is no proof here that he has done so."—*Letter II.* p. 31, 32.

1. This argument proves, according to Mr. Palmer's own admission, "that God might, if he pleased, inflict temporal penalties on our actual sins after they were remitted." His principle (the extreme inaccuracy of which we have to consider by and by) advanced in *Letter III.* p. 13, &c, cannot be reconciled with the admission made here. For, if God might, if he pleased, inflict temporal punishment on our actual sins, even after the remission of them, the infliction of such punishment is not inconsistent with his "infinite love and mercy for us" (*Letter III.* pp. 17, 18)! for, if it were, God could not inflict them. But waiving, for the present, any further development of this consideration—

2. If we are punished for original sin, even after the remission of it, whereas we did not commit this sin ourselves, how much more, we would naturally conclude, ought not our actual sins, in which we have committed ourselves, to be punished? Can any two doctrines harmonize better together than that which Mr. Palmer admits and that which he denies? and would not any unprejudiced mind at once infer the second from the first—unless something to the contrary were expressly stated in God's word, or legitimately inferred therefrom? Thus far, it is true, the doctrine could not be defined of Catholic faith.—for faith is grounded not on such inferences from

the word of God, but on the word itself: but the argument goes far to strengthen—if additional strength they needed—the others all ready discussed. But—

3. The sin *was actual*, at least, in Adam and Eve. In them, at least, there was an actual sin remitted and afterwards punished. “But,” says Mr. Palmer (p. 34, note,) “it must be remembered, that in this case God was bound by his own positive *promise*, ‘In the day that thou eatest thereof thou shalt surely die.’ God is not bound by any similar promise under the Gospel to inflict temporary penalties, or death, for our sins. Consequently the punishment of Adam proves nothing.” It proves, at least, *something*; for it proves that punishment inflicted, and inflicted *as* punishment for sin already pardoned, is not inconsistent with the mercy, or love, or any other attribute of God. Now this is something, and, attending to the principles of Mr. Palmer, already alluded to, a great deal. But yet further. All that would, at the utmost, follow from the circumstance of the promise, is that God is not bound by it to punish us, as Adam was punished. But this admission affects not the validity of the argument, which does not rest on any promise contained in this text in reference to us, but on the *fact* of Adam’s punishment. Adam sinned, was pardoned, and afterwards punished for that very pardoned sin. Now God does not *punish* either the sinner or the justified, Adam or any of his posterity, beyond his or their deserts; and yet he, though justified, was punished. We may assume that the justice of God is uniform in the punishment of those who deserve punishment alike, where nothing to the contrary appears: that, of two sinners, he will not punish one with severity and leave the other altogether unpunished—both having grievously sinned, both having been pardoned, and the repentance of both having been alike inadequate to efface, with the guilt, all the liability to punishment due to their sins. Now God punishes with great severity, and for but one sin, Adam the father of the whole human race, and others among the most favoured of his chosen servants, endowed, inspired, beloved by him so highly; and he inflicts *no* punishment, not the smallest, on others once pardoned, even though a hundred years had been spent by them in all the crimes the most depraved man is capable of devising and executing. Surely it does not require an *express* testimony of Scripture—even if such were wanting—to teach us the inconsistency of two such positions. “Is all that is really contained in Scripture clearly stated, and may all that is but implied be rejected?” (*Newman on Romanism*, p. 181) But God

promised to punish in the case of Adam? True, and therefore the punishment was just. But he did not promise in other cases? There was no necessity for an *express* promise, or rather threat irrevocable. We see and read the promise, in the conduct of God towards man, from Adam to Moses, from Moses to David downwards, too distinctly to mistake, if we are not willing to mistake, the order of God’s providence with regard to all. Is not the will of God as clearly conveyed to us when he furnishes the *example* as when he states the *rule* or the *doctrine*? Do not the examples of Magdalen, of the good thief, as clearly as forcibly teach us that God ever pardons the truly penitent, however great his crimes, as his own explicit declaration to that effect? Nay, we would even say that example, for the great mass of men, is the clearer and more striking revelation of the two.

(*To be continued.*)

## SAINTS AND SINNERS.

BY W. O’NEIL DAUNT, Esq.

—  
A R D G L A S S.  
—

(*Continued from our last.*)

“These were the maiden’s words— I quit you now,  
But peradventure I may come again I  
Your bounteous kindness ne’er shall be forgot,  
While beats this warm heart within my bosom.”  
*Imogen.*

The period of Mary O’Hara’s return from the convent of Ardglass now rapidly approached. Her residence there had made a deep impression on her mind.

To persons whose dispositions are somewhat contemplative, the monastic or conventual institute presents many attractions. We ourselves shall not easily forget our sojourn in an Irish monastery of the Cistercian order, nor the lesson impressed upon us by the constant devotions of the brethren. Long ere the earliest light of dawn, the chimes from the belfry tower summoned them to assemble in the Church to sing the praises of their Creator; the varied occupations of the day were diversified with intervals of prayer; and when twilight fell, the community were once more assembled before the altar of God, to offer up to Him the humble tribute of their hearts. It was impossible to witness the unassuming simplicity and innocence of their lives, the deep, absorbed attention of their demeanour, and the calm delight they experienced in the offices of devotion, without mentally exclaiming,—“These men are, indeed, the servants of God!”—In exchanging

the bustle of secular life for monastic seclusion, they had evidently sacrificed but little.

The inmates of the convent of Ardglass soon engaged the affections of Mary; and among the sisterhood she learned to appreciate more fully than even she had previously done, that most exquisitely delightful of all sympathies—the sympathy of prayer.

Without the smallest disparagement to the ordinary duties of existence, it must be acknowledged that the impulse is a sublime and holy one, which stimulates the soul, already wearied with the thorny cares of earth, to divest herself of the incumbrance, and to seek seclusion from worldly concerns for the purpose of making the service of God her sole, uninterrupted, and exclusive employment. There are, doubtless, diversities of gifts; and that total abstraction from the world which forms the delight of the contemplative religionist, can neither be appreciated nor understood by all. "One hath his proper gift after his manner; another after that;" and it is right that it should be so. But to those whose deep devotion is unsatisfied, unless emancipated from the trammels of secular occupation, the convent presents a haven of peace, of rest, of holy joy; which affords, while yet we are on earth, a sweet foretaste of the everlasting sabbath of heaven.

On the night previous to Mary's departure from Ardglass, she stood at the window of a corridor that overlooked the wild valley. The music of the rushing brook was heard distinctly through the stillness of the night; and Mary could see the diamond sparkle of its waters in the moonbeams, wherever they escaped, in their fantastic wanderings, from the dark shadow of the mountains. She had ever learned to "look from Nature up to Nature's God," and the ancient hills, the solemn moon, and the eternal stars spoke to her soul with a voice of holy meaning.

"They have endured," said she, "while fleeting generations of our race have passed away—to us, in our evanescent state, they seem as monuments of God's stability. Yet a little while, O God, and thou wilt summon us away from our brief sojourn here. Great and good Being! teach us so to live, that we may meet that infinitely awful summons without utter confusion!"

"What! all alone, and soliloquizing?" said the abbess, approaching her.

Mary smiled, and was silent.

"Have you formed a decision yet, respecting your novicate?" inquired the abbess.

"No, mother; I am still undecided, simply because of the great importance of the step. That the convent has its charms I deny not. To hold constant communion with God, with-

out the fear of interruption from the common concerns of life,—to bend the willing soul in humble prayer before her Maker, in community with those who have renounced the world to devote their lives to Him,—to open each day of a tranquil existence by attending at the eucharistic sacrifice,—and to close each evening with prostration of spirit in the presence of that Lord, who, though *now* concealed beneath the sacramental veils, will yet shine forth, one day, in glory as our Judge—these are great and holy privileges. But yet —"

Mary paused thoughtfully.

"You can certainly appreciate conventual advantages," said the abbess, "and still you hesitate to embrace them. Do you fear your mind may change?"

(To be continued.)

### LOSS AND GAIN.

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

(Continued from page 551.)

This was a home thrust; the controversies of Oxford passed before Reding's mind; but he instantly recovered himself. "You cannot expect," said he, smiling, "that I, almost a boy, should be able to argue with yourself, or to defend my Church or to explain her faith. I am content to hold that faith, to hold what she holds, without professing to be a divine. This is the doctrine which I have been taught at Oxford. I am under teaching there, I am not yet taught. Excuse me, then, if I decline an argument with you. With Mr. Willis it is natural that I should argue; we are equals, and understand each other; but I am no theologian." Here Willis cried out, "O my dear Reding, what *is* is, 'Come and see.' Don't stand at the door arguing; but enter the great home of the soul, enter and adore." "But," said Reding, "surely God wills us to be guided by reason; I don't mean that reason is everything, but it is at least something. Surely we ought not to act without it, against it." "But is not doubt a dreadful state?" said Willis, "a most perilous state? No state is so without that of faith. Can't it be safe to be without faith? Now *have* you faith in your Church? I know you well enough to know you have not; where then are you?" "Willis, you have misunderstood me most extraordinarily," said Charles: "ten thousand thoughts pass through the mind, and if it is safe to note down and bring against a man his stray words, I suppose there's nothing he mayn't be accused of holding. You must be alluding some half sentence or other of mine, which I



have forgotten, and which was no real sample of my sentiments. Do you mean I have no worship? and does not worship presuppose faith? I have much to learn, I am conscious; but I wish to learn it from the Church under whose shadow my lot is cast, and with whom I am content." "He confesses," said Willis, "that he has no faith; he confesses that he is in doubt. My dear Reding, can you sincerely plead that you are in invincible ignorance after what has passed between us? Now suppose for an instant that Catholicism is true, is it not certain that you now have an opportunity of embracing it? and if you do not, are you in a state to die in?"

Reding was perplexed how to answer; that is, he could not with the necessary quickness analyse and put into words the answer which his reason suggested to Willis's rapid interrogatories. Mr. Morley had kept silence, lest Charles should have two upon him at once; but when Willis paused, and Charles did not reply, he interposed. He said that all the calls in Scripture were obeyed with promptitude by those who were called; and that our Lord would not suffer one man even to go and bury his father. Reding answered, that in those cases the voice of Christ was actually heard; He was on earth, in bodily presence; now, however, the very question was, *which* was the voice of Christ? and whether the Church of Rome did or did not speak with the voice of Christ? That surely we ought to act prudently; that Christ could not wish us to act otherwise; that for himself, he had no doubt that he was in the place where Providence wished him to be; but, even if he had any doubts whether Christ was calling him elsewhere, (which he had not,) but if he had, he should certainly think that Christ called him in the way and method of careful examination,—that prudence was the divinely appointed means of coming at the truth. "Prudence!" cried Willis, "such prudence as St. Thomas', I suppose, when he determined to see before believing." Charles hesitated to answer. "I see it," continued Willis; and starting up, he seized his arm; "come, my dear fellow, come with me directly; let us go to the good priest who lives two streets off. You shall be received this very day. "On with your hat." And before Charles could shew any resistance, he was half out of the room. He could not help laughing, in spite of his vexation; he disengaged his arm, and deliberately sat down. "Not so fast," he said; "we are not quite this sort of person." Willis looked awkward for a moment; then he said, "Well, at least you must go into a retreat; you must go forthwith. Morley, do you know when Mr. De Mowbray or

Father Agostino gives his next retreat? Reding, it is just what you want, just what all Oxford men want; I think you will not refuse me." Charles looked up in his face, and smiled. "It is not my line," he said at length, "I am on my way to Oxford. I must go. I came here to be of use to you; I can be of none, so I must go. Would I *could* be of service; but it is hopeless. Oh, it makes my heart ache." And he went on brushing his hat with his glove, as if on the point of rising, yet loath to rise.

Morley now struck in: he spoke all along like a gentleman, and a man of real piety, but with a great ignorance of Protestants, or how they were to be treated. "Excuse me, Mr. Reding," he said, "if before you go, I say one word. I feel very much for the struggle which is going on in your mind; and I am sure it is not for such as me to speak harshly or unkindly to you. The struggle between conviction and motives of this world is often long; may it have a happy termination in your case! Do not be offended if I suggest to you that the dearest and closest ties, such as your connexion with the Protestant Church involves, may be on the side of the world in certain cases. It is a sort of martyrdom to have to break such; but they who do so have a martyr's reward. And then at a University you have so many inducements to fall in with the prevailing tone of thought; prospects, success in life, good opinion of friends—all these things are against you. They are likely to choke the good seed. Well, I could have wished that you had been able to follow the dictates of conscience at once; but the conflict must continue its appointed time; we will hope that all will end well."

(To be continued.)

ART. V.—1. *A Familiar Introduction to the History of Insects; being a new and greatly improved edition of the 'Grammar of Entomology.'* By Edward Newman, F. L. S., Z. S., &c. London: John Van Voorst, Paternoster Row.

(Westminster Foreign Quarterly Review.)

(Continued from our last.)

In a former number of this 'Review' we quoted from the 'Zoologist' an exceedingly interesting account of the final transformation of a small species of Ephemeroë, or day-fly, illustrative of what Mr. Newman well calls "the strange fact of an insect's flying before it reaches the imago; that is, flying in its penultimate state." The eggs of these flies are laid in the water, like those of the

dragon-flies, which belong to the same class (*Neuroptera*) and the gnats. The larvæ live in the water two and even three years; when the imago is about to cast off its pupa skin, it leaves the water, and proceeds in the manner described in the quotation above referred to. The duration of the perfect insect's life is at most a few hours.

The Phryganeæ, or caddis-flies, also deposit their eggs in the water. The larvæ construct for themselves little habitations of small shells (which sometimes contain their living tenants,) grains of sand, small stones, bits of stick, and other similar substances, made to adhere by the prototype of marine glue. These larvæ cannot swim, but being furnished with six legs, they walk with facility at the bottom of the water; and being themselves heavier than water, it is necessary that their habitations should have a specific gravity so nearly corresponding with that of water, that the animals may move about without being floated to the surface on the one hand, or compelled to remain at the bottom on the other. The larvæ, therefore, evince their instinct-prompted knowledge of hydrostatics, by attaching to their cells a piece of straw, or some other light substance, if too heavy; or if too light, a shell or piece of gravel. They never quit their habitations until about to assume the perfect form; when about to become pupæ, the larvæ withdraw within their cases, after fixing them to some solid substance, and close each extremity with a grating which readily permits the passage of water through the case, this being necessary for respiration. The pupa makes its way out by means of a pair of hooked jaws, and swims about until it leaves the water for the purpose of undergoing its final ecdysis; some of them climb up aquatic plants, like the pupæ of dragon-flies; others simply float up to the surface, as the pupæ of the gnats do.

It is very difficult, without actually witnessing the successive stages of the lives of such insects, to realize the curious fact, that the little merry dancing gnats, whose aerial gambols all have observed; and the quick-darting dragon-flies, with their iridescent glistening wings, and the gay Ephemera, whose aerial life is to terminate in a few hours from the period of their assuming it; were once the inhabitants of an element which would be fatal to them in their now perfect form. Yet are there many insects whose lives are passed under similarly opposite conditions; and still more numerous are those whose progress from birth to maturity is characterized by changes of structure equally curious, which, however, are not so strikingly marked in consequence of their occurring in situations and under

circumstances less opposed than those we have been considering.

Every resident in the country is well acquainted with the common cockchafer, or May-bug, but few, perhaps, are aware that the form in which they are most familiar with it—that of a large beetle—is the ultimate one of four several stages of insect life. Four years before the May-bug makes its presence unpleasantly known to us by dashing in our faces during our rural walks on the delicious evenings we sometimes have in May, it was carefully deposited in some field or meadow, in the form of an egg, in company with perhaps hundreds of similar eggs, by a May-bug like itself. The parent, having performed this duty, would soon cease to exist; and towards autumn the eggs would give birth to numerous minute whitish grubs. Between this period of hatching and the third autumn, the grubs increase greatly in size, and cast their skins three or four times, each time burrowing deeper than their usual feeding level, as they likewise do in winter, when they become torpid. In the third autumn after they are hatched the grubs prepare for assuming the pupa state, by burrowing to the depth of about a yard; and in a little chamber at the bottom of the burrows they remain inactive until the following January or February, when the perfect beetles emerge from the last covering they are to cast off; but for ten or twelve days they remain quite as soft as when in their first stage of existence, and do not venture to quit their subterranean asylum until May, when they may be seen crawling out of the ground in great numbers, and soon taking flight. In the perfect state these insects live upon the leaves of trees; but the voracious grubs devour the roots of grasses, sometimes destroying whole acres of the finest pasture; and, as Kirby and Spence well observe, they “undermine the richest meadows, and so loosen the turf, that it will roll up as if cut with a turling spade.” Records have from time to time appeared of the extensive ravages of these grubs, which do not confine themselves to grass, but also eat the roots of corn. The rooks are their most determined enemies; for they not only follow the plough for the purpose of devouring the grubs of the cockchafer, which, among others, are sometimes turned up in the furrows in great numbers, but they instinctively, as it were, pitch upon those meadows and portions of meadows where the grubs are pursuing their subterranean work of destruction, root up the grasses with their strong beaks, and feast luxuriously upon the rich repast thus laid bare; as if to revenge themselves upon the cause of the charge undeservedly brought against them, of doing an

injury to the farmer by uprooting his grass, when, in reality, they are conferring upon him, one of the greatest benefits, by destroying an insidious enemy.

(To be continued.)

#### ON THE MINISTRY OF ANGELS.

*Opinion of Wesley, the Founder of the Methodists—Southey's Life of Wesley, Vol. 2, p. 186.*

It was his opinion that there is a chain of beings advancing by degrees from the lowest to the highest point,—from an atom of unorganized matter, to the highest of the arch-angels; an opinion consonant to the philosophy of the bards, and confirmed by science, as far as our physiological knowledge extends. He believed in the ministry both of good and evil angels; but whether every man had a guardian angel to protect him, as the Romanists hold, and which the Romanists do not hold a malignant demon continually watching to seduce him into the ways of sin and death, this he considered as undetermined by revelation, and therefore doubtful.

#### ON THE SAME SUBJECT.

*The opinion of Charles Wesley, the Brother of the former? Both the Wesleys were ordained Ministers of the English Protestant Church. At the Funeral of Charles, eight Clergymen of the Church of England supported his Pall.—Life of Wesley, p. 581.*

Upon this subject Charles Wesley has thus expressed himself in a sermon upon Psalm xci. 11. "He shall give his Angels charge ~~over~~ thee, to keep thee in all thy ways."

"By these perfections, strength, and wisdom, they are well able to preserve us either from the approach (if that be more profitable for us) or in the attack of any evil. By their wisdom they discern whatever either obstructs or promotes our real advantage; by their strength they effectually repel the one and secure a free course to the other: by the first, they ~~use~~ means conducive to these ends; by the second, they put them in execution. One particular method of preserving good men, which we may reasonably suppose these wise beings sometimes choose, and by their strength put in execution, is the altering some material cause that would have a pernicious effect; the purifying (for instance) tainted air, which would otherwise produce a contagious distemper. And this they may easily do, either by increasing the current of it, so as naturally to cleanse its patridity; or, by mixing with it some

other substance, so to correct its hurtful qualities, and render it salubrious to human bodies. Another method they may be supposed to adopt when their commission is not so general; when they are authorised to preserve some few persons from a common calamity. It then is probable that they do not alter the cause, but the subject on which it is to work; that they do not lessen the strength of the one, but increase that of the other. Thus, too, where they are not allowed to prevent, they may remove, pain or sickness; thus the angel restored Daniel in a moment, when neither strength nor breath remained in him.

"By these means, by changing either our bodies or the material causes that use to affect them, they may easily defend us from all bodily evils, so far as is expedient for us. A third method they may be conceived to employ to defend us from spiritual dangers, by applying themselves immediately to the *soul* to raise or allay our passions; and, indeed, this province seems more natural to them than either of the former. How a spiritual being can act upon matter seems more unaccountable than how it can act on spirit: that one immaterial being, by touching another, should increase or lessen its motion; that an angel should retard or quicken the channel wherein the passions of angelic substance flow, no more excites our astonishment than that one piece of matter should have the same effect on its kindred substance; or that a flood-gate, or other material instrument, should affect the course of a river: rather, considering how contagious the nature of the passions is, the wonder is on the other side; not how they can avoid to affect them at all, but how they can avoid affecting them more; how they can continue so near us, who are so subject to catch them, without spreading the flames which burn in themselves. And a plain instance of their power to allay human passions is afforded us in the case of Daniel, when he beheld that, that glorious terrible minister, whose face was as the appearance of lightning, and his eyes as lamps of fire; his arms and feet like polished brass, and his voice as the voice of a multitude, x 6; when the tears and sorrows of the Prophet were turned so strong upon him, that he was in a deep sleep, void of sense and motion. Yet this fear these turbulent passions, the angel allayed in a moment; when they were hurrying on with the utmost impetuosity, he checked them in their course; so that immediately after we find Daniel desiring the continuance of that converse which before he was utterly unable to sustain.

"The same effect was, doubtless, wrought on all those to whom these superior beings, on their first appearance, used this salutation—"

'Fear not;' which would have been a mere insult and cruel mockery upon human weakness, had they not, with that advice, given the power to follow it. Nearly allied to this method of influencing the passion, is the last I intend to mention, by which the angels (it is probable) preserve good men, especially in or from spiritual dangers. And this is by applying themselves to their reason, by instilling good thoughts into their hearts; either such as are good in their own nature, as tend to our improvement in virtue, or such as are contrary to the suggestion of flesh and blood, by which we are tempted to vice. It is not unlikely that we are indebted to them not only for most of those reflections which suddenly dart into our minds, we know not how, having no connection with any thing that went before them; but for many of those also which seem entirely our own, and naturally consequent from the proceeding.

#### CONSOLATIONS IN TRAVEL, OR THE LAST DAYS OF A PHILOSOPHER.

BY SIR HUMPHRY DAVY BART.

##### *Restoration of Pope Pius 7th.*

The Rosary which you see suspended round my neck is a memorial of sympathy and respect for an illustrious man. I will, if you will allow me, give you the history of it, which, I think, from the circumstances with which it is connected, you will not find devoid of interest. I was passing through France, in the reign of Napoleon, by the peculiar privilege granted to a scavan, on my road into Italy. I had just returned from the Holy Land, and had in my possession two or three of the Rosaries which are sold to pilgrims at Jerusalem as having been suspended in the holy sepulchre. Pius VII. was then in imprisonment at Fontableau. By a special favour, on the plea of my return from the Holy Land, I obtained permission to see this venerable and illustrious pontiff. I carried with me one of my rosaries. He received me with great kindness; I tendered my services to execute any commissions, not political ones, he might think fit to entrust me with in Italy, informing him that I was an Englishman; he expressed his thanks, but declined troubling me. I told him I was just returned from the Holy Land, and bowing with great humility, offered to him my rosary from the holy sepulchre; he received it with a smile, touched it with his lips, gave his benediction over it, and returned it into my hands, supposing of course that I was a Roman Catholic. I had meant to present it to his holiness, but the blessing he had bestowed upon it, and

the touch of his lips, made it a precious relic to me, and I restored it to my neck, round which it has ever since been suspended. He asked me some unimportant questions respecting the state of the Christians at Jerusalem; and, on a sudden, turned the subject, much to my surprise, to the destruction of the French in Russia, and in an exceedingly low tone of voice, as if afraid of being overheard, he said, 'The *nesus* has long been triumphant over the *fas*, but I do not doubt that the balance of things is even now restoring, that God will vindicate his church, clear his polluted altars, and establish society upon its permanent basis of justice and faith; we shall meet again, adieu!' and he gave me his paternal blessing. It was eighteen months after this interview, that I went out, with almost the whole population of Rome, to receive and welcome the triumphal entry of this illustrious father of the church into his capital. He was borne on the shoulders of the most distinguished artists, headed by Canova; and never shall I forget the enthusiasm with which he was received—it is impossible to describe the shouts of triumph and of rapture sent up to heaven by every voice. And when he gave his benediction to the people, there was an universal prostration, a sobbing, and marks of emotions of joy almost like the bursting of the heart; I heard, everywhere around me, cries of 'The holy Father, the most holy Father, his restoration is the work of God!' I saw tears streaming from the eyes of almost all the women about me, many of them were sobbing hysterically, and old men were weeping as if they had been children. I pressed my rosary to my breast on this occasion, and repeatedly touched with my lips that part of it which had received the kiss of the most venerable pontiff. I preserve it with a kind of hallowed feeling, as the memorial of a man whose sanctity, firmness, meekness, and benevolence are an honour to his church and to human nature; and it has not only been useful to me, by its influence upon my own mind, but it has enabled me to give pleasure to others, and has, I believe, been sometimes beneficial in insuring my personal safety. I have often gratified the peasants of Apulia and Calabria, by presenting them to kiss a rosary from the holy sepulchre, which had been hallowed by the touch of the lips and benediction of the Pope; and it has been even respected by, and procured me a safe passage through a party of brigands, who once stopped me in the passes of the Apennines.

We hope that the next Mail will bring the good tidings of Pius IX, being restored in a similar manner.

IRELAND.

The horrible details of Irish distress which we give elsewhere are only some out of many we receive. They prove a fearful aggregate of misery even though we may sometimes be allowed to suspect the national spirit of exaggeration. When we are told that landlords, tenants, Clergymen, Roman Catholic Priests, and peasants are starving altogether, nobody helping anybody,—nobody digging, or sowing, or paying dues or debts, or rent, or tithes, or rates, or anything, we may reasonably ask why somebody does not stir. When we read of an old man dying of hunger and distress of mind in the black hole of Youghal Work-house, we cannot help reflecting that the town and vicinity of Youghal are almost as well off as any in Great Britain. When we read of 1,200 hungry men getting per force into Newcastle prison, we cannot help thinking. ejections have something to do with it.

BHAGULPORE.

To the Editor of the B. C. Herald.

DEAR SIR,—The painful duty has devolved to me, of bringing to your Notice, the death of the Reverend Father John Baptist of this station, which happened yesterday, the 1st Instant, at Two P. M. He performed his last Mass on St. John's day, and being then in debilitated health, he found himself so overcome with fatigue, at the close of the service, as to be unable to attend the Evening Vespers. He removed to my House on the following morning, when Dr. Draper of the station attended him, and notwithstanding his very prompt and most zealous attentions, our lamented Father became the victim of an ulcer in the stomach.

You will be pleased to allow the circumstance to appear in your next issue of the Herald. I am dear sir,

Your's faithfully,

T. S. LOPES.

Bhagulpore, 2nd July, 1849.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOWS ASIUM.

Mr. and Mrs. D'Cruz, Circular Road,	Rs. 50 0
Mr. Fallon. For May, and June,	... 12 0
	For June last.
Recd. of P. S. D'Rozario, Esq.,...	... 33 0
" " Miss D'Rozario, ...	... 5 0
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M. Cooburn, ..	... ..	2 0
Charles Philips, ..	... ..	5 0
H. Haritage, ...	.. ..	1 0
A Friend, ...	... ..	2 0
Colonel Forbes, ..	... ..	10 0
Mrs. Godfree, ...	... ..	1 0
Mrs. Haritage, ...	... ..	4 0
Collected by Mr. N. O'Brien, ...	... ..	14 0

Donations of Clothing for the female Orphans.

Mrs. George Daly,	A bundle.
Mrs. F. Murphy,	A bundle.
Mrs. N. O'Brien,	A bundle.

SUBSCRIPTIONS FOR HIS HOLINESS PIUS IX.

A poor Soldier, through Rev. Mr. McGirr, ...	... ..	Rs. 1 0
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Selections.

REGIMENTAL SCHOOLS.

(From the Madras Expositor)

We agree with our correspondent "Omega" that the reading of the Holy Bible without note or comment, especially in the shape of corrupt translations, is alike dangerous to faith and morals. No catholic parent can conscientiously allow his child to frequent a school, in which the Protestant bible is used as a class book, even though there be a standing rule prohibiting the Schoolmaster from making comments. We are not aware that the refusal on the part of Catholic children to join in the reading of the Protestant bible in regimental schools is visited upon them with the penalty of expulsion; whilst the more summary and effectual method of enforcing conformity is so near at hand in the smart application of the birch, for which the regimental schoolmaster is liable to no blame, unless the father of the castigated urchin may have previously expressed his wishes to his Commanding Officer to the effect that his child should not be obliged to read the Protestant bible in the Regimental school.

The Government wickedly affects ignorance of the known rule of the Catholic Church concerning the indiscriminate reading of the bible, and therefore presumes that no Catholic can have the slightest objection to have his child educated a protestant-bible reader unless he declare himself expressly to the contrary.

It saves the Government a good deal of trouble, when questions are put in Parliament or elsewhere, to be able to say, that the reading of the bible is not compulsory in regimental schools upon any child, whose parents may object to it. And in fact the charge of religious coercion can be but feebly brought home to the doors of the Government, as long as it is true that a Catholic child is really exempted from the obligation of

reading the Protestant bible on a declaration of the father's wishes in that respect being made to the proper authorities. But there are many Catholic soldiers in reality, who are by no means careless about the education of their children in the faith of their fathers, and who think it a great hardship to be obliged to present themselves in the orderly room or at the quarters of their Captain or Commanding Officer for the purpose of procuring the exemption of their children from a regulation of the Regimental School, which they have reason to know to have been overzealously patronized by the very Captain or Commanding Officer, to whom they are obliged to apply for the exemption. We have known some soldiers to have experienced a great struggle between their conscience and natural feeling in this respect: and in some cases the natural repugnance to stand before the withering and bigoted frown of the Commanding Officer was so great, that the poor conscience alike of the parent and the child was sacrificed.

The Government regulations are generally so framed to leave a loop hole to a bigoted Commanding Officer to defeat their apparently liberal construction. The regulations are good enough if honestly carried out; but unfortunately they are not. In September 1813, the old Marquis of Tweeddale in the obtuseness of his perversity would not decide that the Commanding Officer of H. M. 63rd Regiment then located at Bellary was possessed of authority under existing regulations of Her Majesty's Army to exempt the Catholic children of the soldiers under his command from the obligation of reading the Protestant bible and joining in Protestant prayers in the Regimental school; and referred the matter to the Court of Directors. The answer of the Court of Directors came in December 1844 declaring "that Her Majesty's army regulations do not require any exclusive course of instruction to be adopted in Regimental schools and that the Roman Catholic children might therefore be exempted from reading books or attending prayers to which their parents have religious objections without violating the army regulations and (so far as the Court of Directors could see) without creating inconvenience in the schools." In confirmation of their view they quoted the army regulations page 240 and the general orders of the Commander-in-Chief dated 10th July 1829, which state "that the Roman Catholic troops shall not be interfered with in the free exercise of their religion."

The old Marquis of Tweeddale could not see, the year before, when he referred the question to the consideration of the Court, how the guarantee of liberty of conscience given to the parents could entitle the children to the same. And this is precisely the way in which a crafty Commanding Officer finds a loop-hole in every Government regulation.

The Marquis of Tweeddale afterwards published a very liberal order dated 2d October 1817 in favour of Dissenters. Catholic soldiers of course come in for their share of it. He declares, that "it is the duty of Commanding Officers of European Regiments to allow soldiers of religious persuasions differing from the established

church of England to attend divine worship where the ministers of their Church may officiate; and that every soldier shall be allowed to attend the worship of Almighty God according to the forms prescribed by the Church to which he belongs, when military duty does not unavoidably interfere.

We are indebted to the Marquis of Tweeddale for the word "unavoidably," which was not in the old regulations. It prevents a Commanding Officer from deciding that an ordinary morning's parade is important enough to interfere with Church duties.

About the middle of last year a correspondence between the Rev. Mr. Doyle at Bellary and Lieut. Col. Duke, Commanding the 1st Madras Fusiliers at that station, on the subject of establishing such rules in the Regimental School as would enable the children of Roman Catholic soldiers to resort to it without compromise of their religious principles. Mr. Doyle laid down the following rules:

1st. A Catholic School Master and a Catholic School Mistress should be employed in the School, and should be appointed by the Commanding Officer on the recommendation of the Catholic Chaplain.

2nd. The class books to be used in the School should be those sanctioned by Government for the national Schools in Ireland at the recommendation of the Protestant and Catholic Archbishops of Armagh and Dublin.

3rd. The School should be opened with prayer given out by the Protestant and Catholic School Masters in different apartments to the children of their respective creeds.

4th. The Catholic children should be instructed in the Catholic catechism in School as the Protestant children are instructed in the catechism of the Church of England, or that of the general assembly.

5th. All religious instruction such as teaching prayers, catechism, reading Bibles, singing Hymns, should be given in separate apartments, and equal facility should be afforded to the Protestant and Catholic Chaplains in imparting the same to the children of their respective Creeds.

6th. In the event of books being distributed as prizes to the children at the general examination only Catholic Books approved of by the Catholic Chaplain should be given to the Catholic children.

7th. As a few certain days in the course of the year in the Roman Catholic Church are commanded to be kept holy with the obligation of hearing mass, the Catholic children should be exempted from School on those days.

These conditions were submitted for consideration to Brigadier General Anderson Commanding the Ceded districts. The Brigadier General declared, that no regulation of the Army required Catholic children to learn or repeat any prayers of the Established Church, or to join in prayer given out by a Protestant schoolmaster, or to be within hearing of any prayers or religious instructions of the established Church being taught or imparted to any other children. The Brigadier General also considering the proportion of Roman Catholic chil-

dren in the Regiment recommended one of the assistant schoolmasters to be a Roman Catholic. The fourth, fifth and sixth conditions laid down by Mr. Doyle received the unqualified approbation of the Brigadier General. The Rev. Mr. Doyle was very anxious at that time to give up the Catholic School which he found very difficult to maintain and very troublesome. He eagerly grasped at the opportunity of doing so under what appeared to him honourable terms. As far as regarded the boys' school he found no reason afterwards to complain; but as the Government regulations only allow one School Mistress for each Regimental School, Lieut. Col. Duke dismissed the Catholic School-Mistress after the first month, alleging that he had no funds out of which to pay her salary, and that he could not permit her to be paid by the Rev. Mr. Doyle. Hence negotiations were broken up and the Roman Catholic Schools were re-opened on the Monday following both for boys and girls. Col. Duke of course had no power to prevent the Catholic children from leaving the Regimental School; as it has been declared over and over again that the attendance of children whether Catholic or Protestant at the Regimental School is perfectly voluntary.

## RAILWAY TRAVELLING ON SUNDAY.

(From the Examiner, April 2s.)

Mr Locke's bill to oblige railway companies in Scotland to convey passengers in the mail trains, which they are compelled to run, has been defeated by a majority of nine, after a copious effusion of the hackneyed cant. Mr Locke stated the case for legislative interference with great ability, and clearly proved that the stoppage of travelling by railway on Sunday caused the employment of a much greater number of drivers than would be occupied in the business of the train, the mail trains being obliged to run whether they carry passengers or not. The consequence, therefore of the present pharisaical rule is, that there are the servants and officials employed upon the mail trains working on Sunday and besides them the drivers who are hired by persons who have pressing occasion to travel, and who are not allowed to do so in the mail train. A whimsical example of the working of the railway punitanism was cited by Mr Locke—

“An hon. member of that house posted last Sunday to Dumfries in the expectation of getting a train to bring him to town, to enable him to vote in his house on Monday evening. On reaching Dumfries he found that no train left on Sunday and he had to hire a carriage to reach the Caledonian line at the nearest point. The postilion who drove the hon. member said he hoped he was going to oppose this wicked bill, that would enforce railway travelling on Sunday and on his being asked why he wished so, his reply was, that “Sunday was the only day on which they had work at all.”

The prohibition of Sunday travelling bears most strongly on Glasgow, where, for want of innocent recreations, the grossest and most debasing vice prevails. It is in evidence that

*thousands of the Glasgow artisans lie in bed dead drunk from Saturday till Monday.* And see how the class to which belong the shareholders who make it a point of conscience to deprive their humble neighbours of the means of locomotion on Sunday comport themselves even in their church-going—

He (Mr Locke) took the liberty of counting on Easter Sunday the number of carriages and cabs that were attending four kirks or meeting-houses in Lothian road, Edinburgh; and there were thirty-one private carriages, thirteen one-horse carriages, and one hundred and forty-nine public cabs, making a total of one hundred and ninety-three vehicles, whilst, the same day, five cabs only were required for the Caledonian train, on its arrival from the south.

Yet respect for the conscientious scruples of a part of the Scottish public induced Mr Labouchere to vote against the bill. We confess that, in our view, this deference to the scruples dignified with the name of “conscientious” seems nothing better than a homage to cant. We can see nothing conscientious in the scruple which refuses to convey the daughter to the bedside of her dying father. We can see nothing conscientious in the scruple strong against the train for the conveyance of two or three hundred people for change of air, recreation, or for the duties of humanity, to attend the sick, at the expense of the employment of some dozen of clerks, drivers, and stokers; but of no force against the private carriage, with its couple of servants, for the ease and indulgence of one or two persons going to church or to dinner. These conscientious scruples are like the humane scruple of the lady who revolted against the plan of sweeping a chimney by dragging up a goose by a string flattening its wings, but whose objections were completely removed by the suggestion that if she disliked the idea of tormenting the goose, a pair of ducks would do as well.

The deferences to the hollow show of religious strictness, to the zeal which every hypocrite affects, to the seemings which every pharisee puts on, we look upon as a great mischief to society, giving an immense advantage to the artifices of knavery. Rush was one of the products of this usage. He saw that to success in villany the false show and parade of piety was essential. He played the religious hypocrite through his wicked, sinful life, and to his last breath. And the world bids for the falsehood, by honouring the pretence, the show, the professions, in whatever shape they may appear, and however inconsistent they may be with their professed objects or with concomitant circumstances. The language which prevailed in the debate on Mr Locke's bill is of the best encouragement to the Rush class, who “with devotion's visage do sugar o'er the devil himself.” Every homage to pharisaical scruples tends to give currency to pharisaical pretences, and success to pharisaical frauds and villainies.

But it will be observed that there is not an indiscriminate respect in our world for all scruples. The scruples which are respected are the scruples which cost nothing to those entertaining them, but some pleasure or convenience to others. The

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*A few Words from the Editor.*

HAVING just entered upon the eighth volume of *Dolman's Magazine*, we beg to return our grateful and respectful thanks to our numerous readers for the steady and increasing patronage they have afforded to this Catholic periodical. On the commencement of our Editorial duties, we pledged ourselves to spare no pains to render its pages as attractive and useful as possible; to make them the fair and liberal exponent of Catholicity; to show forth, by the pen of our best writers, the consolations and the truth of our glorious faith. That we have been ably seconded in our humble and pains-taking endeavours, we need only refer to the past pages of the Magazine, and to the continued approbation of the public press. Notwithstanding a long succession of adverse times, during which, intellectual luxuries are frequently abandoned from the want of means, the circulation of the Magazine has steadily increased, and it is now, throughout the empire, the acknowledged and approved Monthly Organ of Catholicity. We congratulate our readers, therefore, on our cheering prospects; and we beg at the same time to thank most cordially our numerous correspondents, who, from time to time, have favoured us with suggestions, given us the meed of praise, or frankly criticized our labours and those of our contributors. Fresh engagements are entered upon to secure the valued pens of the ablest among our Catholic writers, and we hope that, with God's blessing, every future number of *Dolman's Magazine* will rise in merit and popularity.

EDWARD PRICE, M. A.

*Sardinian House, Lincoln-Inn-Fields.*

July 24, 1848.

We have great pleasure in appending to this address the opinions of some of our oldest and most valued friends. We have their full permission to make them public.

*From the Rev. Dr. Lingard, to the Editor.*

"My dear Sir.—I am delighted with the Magazine, both on account of its fearless but temperate advocacy of Catholic doctrine and practice, and on account of the ability which is generally displayed in its pages. Many of the subjects discussed in them have been highly interesting for their novelty and importance; and your 'Sick Calis' are gems, sufficient of themselves to secure the reputation of any periodical work: on which account I venture to predict that Catholics will think it incumbent on them to support this, their only monthly organ, and that Protestants will continue to consult it, for a full and honest exposition of our feelings and objects.

"I remain, dear Sir,

"Yours faithfully,

"JOHN LINGARD."

"Hornby, July 12, 1848."

*From the Rev. M. A. Tierney, I.R.S., F.S.A.*

"Aundel, July 18, 1848.

"My dear Mr. Price,—I see that you have just concluded another (the seventh) volume of the Magazine; and I feel that, as one who has derived no small degree of pleasure from the work, I ought to offer you my sincere congratulations on this successful progress of your labours. Of the many beautiful papers which owe their existence to your talents, I forbear to speak in a letter addressed, as this is, to yourself: but it is impossible to be insensible to the refined taste, to the exalted feeling, and to the religious spirit which breathes through the whole publication, as conducted by you; and I cannot help thinking that, whatever may be the merits of other more serious or more elaborate works, it will one day be discovered that the Catholic body, if not Catholicity itself, is indebted in no trifling degree to *Dolman's Magazine*. It is not always erudition or research, and far less the caustic bitterness of polemical discussion and personal oburgation, that is best calculated to win respect and attachment to religion. A religious, like any other, body may have reason to be proud of its learned men: but if it really wish to conciliate the esteem of others, and allure them to the adoption of its principles, it must be by the exhibition of those milder features, those heavenly graces, and practical traits of

goodness which, in *Dolman's Magazine* generally, and in your own 'Sick Calls' in particular, are so beautifully and so vividly shadowed forth. Go on in the course in which you have so happily been advancing; and may Almighty God prosper your efforts.

"Believe me always, my dear Mr. Price,  
Yours very faithfully,  
"M. A. TIERNEY."

*From the Rev. Dr. Rock.*

"*Buckland, July 20, 1848.*

"Dear Mr. Editor,—Certainly the Catholic body owes you many thanks for the talent and the pains-taking care with which you have watched over one of the few publications which we have for the defence and recommendation of our holy and olden faith. I make no doubt that under your editorship *Dolman's Magazine* will not only thrive and get into wider circulation, but do good service to the holy cause of Catholicism. Judging from the past to the future, I am sure that your polar star of principle will be Truth with Charity, and that you may be blessed with many years of health, and have the opportune leisure for steering your well-manned and richly-freighted trim little ship, the *Dolman*, by its light, is the wish of your old friend,

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### JUST PUBLISHED.

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sacrifice is various. On the other hand, take the example of the woman who lately refused to be sworn, implicitly adhering of the precept of the gospel. "Swear not at all;" and who was committed to gaol for the recusancy after a clergyman had in vain endeavoured to argue her out of her reverence for the word of Scripture.

A sufferer of this kind received not the slightest sympathy, while respect is entertained for the scruples which cost nothing to those professing them, and privation and pain to others. There would be fewer Tartuffes in the world if the pretensions to righteousness over-much were subjected to a juster and more manly criticism. What we see every day reminds us of the scene in *Fra Diavolo*, in which the brigands walk off with their booty under the cowls of monks, chanting hymns, and the troops in pursuit of them fall down on their knees and present arms, honouring the false appearances of piety as our legislators are wont to do.

#### FOREIGN AND COLONIAL INTELLIGENCE.

*The Indemnity Bill.—Insurrection in Montreal.* Lord Elgin has given his assent to the Rebel Indemnity Bill, which, as was anticipated, has been followed by most riotous proceedings by the British Canadians. The following is the account given by the authors of the insurrection themselves:—On the 25th of April, at Montreal, his lordship went down to Parliament to give his assent to forty-eight bills; but it was not till the Governor-General made the announcement that the fate of the obnoxious bill was known. At length to the amazement of the British part of the audience, the Clerk of the Crown read, in a somewhat stifled voice, the title of the odious bill providing indemnity for the losses sustained by the rebel traitors who had found favour in his Excellency's sight. The hateful words, 'An act to provide for the Indemnification of Parties in Lower Canada, whose property was destroyed during the rebellion in the year one thousand eight hundred and thirty-eight,' were no sooner out of the official's mouth than their effect was evidenced. The dead silence of a moment's pause was followed by groaning and stamping of feet in the galleries—everybody seemed to be making for the doors—there was a general rush, and great uproar and confusion. As the occupants of the gallery got on the stairs leading to the door, they made a terrible hooting and yelling. The Governor-General and suite, evidently anxious and troubled how to get out and what to do, remained for some short time; and, in this interval, the people outside were made acquainted with the business he had been pleased to transact. His Excellency did not stay long, but entered his carriage, and was driven off at a rapid rate, amidst curses, yells, hootings, and a shower of rotten eggs, dirt, and stones. Lord Elgin had to run the gauntlet of the various missiles for the distance of a hundred yards. The carriage windows were down, and Colonel Bruce was inside with him. Three eggs entered the carriage, and one struck his lordship in the face. Horses, equipage, footmen, &c.,

were all completely covered with the unsavoury missiles. The staff fared very little better. The fact that the royal sanction having been given to the 'Rebellion' Losses Bill now spread like wildfire. By seven o'clock alarm bells were ringing all over the town, and cries went through the streets, calling a mass meeting to be held on the Champ de Mars at eight o'clock. By the appointed time upwards of two thousand people had assembled, and by nine o'clock it had swelled to five thousand. The word was given—'To the Parliament.' A mob of 8,000 attacked the House. A shower of stones dispersed the members. 100 armed men entered, seized the mace, and one of the leaders acting 'Cromwell' occupied the chair, and exclaimed, 'The French Parliament is dissolved.' A wooden gallery was strewn with papers and set on fire. The flames rose; the valuable library could not be rescued. A cart-load or so of books, a picture of the queen and the mace are all that could be saved. When the entire building was consumed, a vast mob locked on, few joining in the mischief, but none reproving it. Parliament met next day in the Bon Secours Market Hall, and the ministers proposed a committee to renew the bills destroyed, when they were fiercely attacked. Sir A M Nab, after much angry declamation, said he should move that the damage done last night should be paid out of the sums voted for the rebel indemnity. On the following day several popular members, conductors of journals, and others, were accused of exciting the mob to commit incendiarism and were committed, but afterwards released. The accused were conveyed in cabs to gaol, escorted by a strong body of troops to prevent a rescue, of which some fears were entertained. The excitement was such as was never seen in Canada before. They were escorted all the way to gaol by about 2,000 men, who cheered them with tremendous enthusiasm. Their way home from gaol was yet more triumphantly noisy. The mob had gathered round the Government house. As members of the Government shewed their noses in the street they were assailed with dirt, eggs, and decayed vegetables! others were hoisted on men's backs, and their hinder parts well caned. Towards night fall the assemblage in front of the Government house became more dense. Soon after dark a general move took place, and the mob proceeded to the house of M. Lafontaine, and there, we regret to say, committed an act of incendiarism. The house, which had been recently and very elegantly furnished, was several times set on fire, and as often extinguished through the exertions of some respectable inhabitants who railed to the rescue. Much havoc, however, was made. Doors, windows, looking-glasses, engravings, books,—in fact, the entire contents were nearly destroyed, and on the following morning the effects were to be seen piled in heaps, some partly burned and others broken to pieces. Lady Elgin is in a very delicate state of health, and greatly alarmed at all that is going on. Her ladyship is at Monklands. On Friday a meeting was held at the Champ de Mars, and attended by 3,000 persons, the Hon. George Moffatt in the chair. Resolutions were passed regretting the excesses of the previous day, but declaring that although the assent of

the Governor-General to the Rebellion Losses Bill could not justify, yet it was the immediate cause of them. A petition to the Queen to recall Lord Elgin was also agreed to. The Governor, in the mean while, had armed the French population against the British, and fearful consequences would have ensued had he not recalled that step. Before the French Canadians, were disarmed they had fired on a group of boys and wounded several of them, and appear to have done their utmost to excite resistance. On Sunday Lord Elgin was struck on the head with a stone, but not seriously hurt; and with such members of the Government as dared show themselves, smothered with rotten eggs and such missiles. Meetings innumerable are being held in all parts, urging the recall of Lord Elgin, who has also been burnt in effigy at Brockville, Cobourg, and other places. The excitement up to the last moment was indescribable.

### DUELLING IN THE ARMY.

We are very glad to observe that in the American Army duelling has received a blow it is not likely to survive. General Taylor has announced in terms which leave no doubt on the mind as to his perfect sincerity, that he is determined to strike from the Army List the name of every officer directly or indirectly concerned in a duel, whether as principal, second, or promoter, and whatever be the issue. The mere fact of having suggested a hostile meeting, is henceforth to be held as incapacitating an officer from retaining his commission, and every officer who is cognizant, or who can reasonably be supposed to have been cognizant, of a contemplated hostile meeting, and does not report it to the authorities, is to be held as an aider and abettor, and summarily dismissed the service. This is as it should be either at once sanction the impious and irrational practice, or at once leave it no longer doubtful as to the consequences it entails. Do not, in mercy, allow it to remain, as the Duke of Wellington has, a matter of uncertainty as to whether the threatened penalties will be exacted. His Grace has announced that every officer fighting a duel shall be liable to dismissal. Why, the Articles of War had announced this long enough. What the world wouted was an authoritative assurance that the penalty would really be exacted in every case,—irrespective of the rank, family connections, or Horse Guards' interest of the offender;—and the world still further demanded what the Duke has not conceded, but what the American Government has ordained, that they who screen a culprit shall be considered partakers with him in his guilt, and be visited with the same punishment.

Along with the suppression of duels, justice demands the establishment of a more stringent prohibition of the causes which lead to duels, and a more effectual reparation for injured feelings than is now accessible to officers. A blow,—the lie,—the seduction of a wife,—these are held to be injuries which, in the impious language of the world, “*only blood can wipe out!*” Let them, at all events, be treated as injuries for which it is the duty of the military au-

thorities to procure to the injured man the amplest reparation attainable. Let every one who inflicts on another an injury which has hitherto been supposed to render a duel unavoidable, be treated as one who *has done his utmost to incite a duel*,—that is, let him be sentenced to dismissal from the service, putting it, at the same time, in the power of the injured man to beg him off, if he feel so inclined. In every one of the injuries we have supposed, save the last, the injured party would most likely gladly treat his vanquished foe with generosity. The moral lesson thus read to the reinstated officer, would, if he possessed a heart to feel, and a head to reflect, not speedily be forgotten. If he did forget it, and again repeated his offence, it matters not to whom, let it be incompetent for the aggrieved individual to restore his aggressor to the Service. As regards the last of the injuries specified,—the seduction of a wife,—decency, as well as justice, surely demands that the foul profligate should be chased from society, at all events from the society of men who profess to consider “*death preferable to dishonor!*” The seducer is guilty of *robbery, treachery, hypocrisy, falsehood*,—all these are implied or committed in the prosecution of his offence,—and the men or women who continue to associate with him, or to look on him with other feelings than those of indignation and loathing, may possess rank, accomplishments, power,—but most assuredly they are not *ladies and gentlemen* in the true meaning of these words; for no real lady or gentleman,—no woman with the true feelings and genuine delicacy of an English lady, and no man whose pretensions to gentleman-like or noble sentiments are other than false,—would look with sympathy on one whose conduct proved him to be a *heartless hypocrite*,—smiling on the brother officer he is secretly wounding,—lying with his lips, his looks, his pen, his gestures; *sponging* on another man's hospitality, while he is secretly robbing, or rather *thieving*, from him, all that is, or ought to be, most dear to him. For such a man to be allowed to remain in the Army is quite inconsistent with the high sense of honor which the Army assumes to possess. Such a man we would have, without compunction, struck from the Army List; the award of damages in a Court of Law being held adequate proof of the commission of the offence.—*Hurkaru.*

Furloughs.—We have positive information that Furloughs which had been granted to officers in the Punjab have been withdrawn. Coupling this with the order for the removal of the ladies from Wuzcerabad, we may surmise that Golab's affairs are not yet settled. Whether this chief will think himself strong enough to oppose the powerful force which is prepared to crush him is however very doubtful, and it is more likely from his known character that he will temporize in the hope of profiting by some future opportunity. He certainly lost a valuable one last year, for had he frankly given his assistance when most needed, he would unquestionably have been rewarded with an accession of territory. That he remained in such a doubtful attitude seems to give colour to the excuse he is stated to have made, that he could not control his troops.—*Englishman, July 7.*

*Christianity, the only Source of Moral, Social and Political Regeneration.* A Sermon : preached in the Hall of the House of Representatives of the United States, on Sunday, Dec. 12, 1847. By the Right Rev. John Hughes, D. D., Catholic Bishop of New York. New York: Dunigan. 1848.

We rejoice to see in this country a printed copy of this sermon. It appeared before in the papers of the day, now it comes before us as a substantial publication. Our readers will remember that in Protestant America, among the descendants of the English Puritans, the great Bishop of New York was invited to preach to the Congress of the States. He did preach, and we have his sermon now before us, which is worthy of its author and his fame. Perhaps in our own country, where so much boasting is made of our justice and honour, the following words of the Transatlantic Prelate may not be wholly out of place or without meaning.

You make laws in this hall of supreme temporal power; but then can you make them binding on the consciences of men? Yes, with one condition. If men, before your laws are enacted, have, as a principle in their hearts, the belief that God sanctions authority—that subordination is necessary to society—that subordination cannot be maintained without laws—that there is a higher and holier Law-maker, who gives sanction to your laws—then they will fear to violate your enactments, even when there is no eye of executive justice resting upon them. Where will you place the security and sacredness of legislation, but in this principle of the necessity of account where deception will be utterly impossible? And yet this is the sternest view of the Divine teachings of our blessed Saviour; for in other respects, He made all those virtues which constitute at once the happiness of the individual, and contribute to the prosperity of the State—made them sweet and dear to the hearts of those who were imbued with His spirit and walked in the footsteps of His example. He was the eternal Son of God—He might have chosen the high and honourable posts of the world; but then he knew that humanity had been too long and too deeply crushed not to sympathise with its humblest condition, and he conferred honour on poverty by being born and living in that state, in preference to any other.

We know that love of wealth has been the destruction not merely of the souls of those given up to avarice, but also the cause of destruction and evil to others who stood in the way of its attainment, and accordingly, to counteract this by His example, He chose to be poor and humble. Yet wanted He no dignity to fulfil His mission. If he chose to speak according to the language of human ideas and associations, He was a King—He was an Eternal King, by virtue of His Divine character. But He was, even according to His human form, a lineal descendant of the royal house of David. And yet this King, when He goes forth among His subjects, proclaims that though the birds of the air had their nests, the Son of Man had not whereon to repose His weary head. Yes, injustice existed, and still exists in the world, and injus-

tice so extravagant that His precursor, the Angel of the Wilderness, is the victim of his moral outrage, pining in the dungeon until the dancing girl asks his head of a prince of Judah; and even in Judah, where God's law had been established, the petition is no sooner presented than it is complied with, and the head of the Baptist is furnished on a dish, and set forth before the gay Assembly. So, also, in the life of Christ, injustice places Him on trial, though no crime was imputed, and He also is made the victim of iniquity, at which the heart of man would have revolted, had it not been under the dominion of evil. Even the Roman governor who represented the mistress of the world, pagan though he was, had sufficient natural life to discover the innocence of the prisoner tried before him; but the moment that the question of enmity or friendship to Caesar was mooted, that moment innocence and justice are all sacrificed to the passion of selfishness, which, once implanted in the human breast cannot be rooted out, or subdued, except by the influence of the example and precepts of our Blessed Saviour.—(Pp. 21—24.

*Bibliomania in the Middle Ages: or Sketches of Bookworms, Collectors, Biblio Students, Scribes, and Illuminators, from the Anglo Saxon and Norman Periods, to the Introduction of Printing into England; with Anecdotes illustrating the History of the Monastic Libraries of Great Britain in the Olden Time.* By F. Sommer Merryweather. London: Merry-weather. 1849.

Mr. Merryweather is a true Bibliomaniac, a class of men now less conspicuous than it was thirty years ago. In one respect he is superior to many of his predecessors; he vindicates the Monks and the monastic life from the charges of idleness and ignorance so complacently brought against them. This is a gain, for Mr. Merryweather does not seem in the least aware of the higher life which the Monks practised, and for the sake of which they abandoned the world. We are not quite certain that our author is strictly correct in repelling the charge involved in the following defence:—

But far from the monastic manuscripts displaying a scantiness of parchment, we almost invariably find an abundant margin, and a space between each line almost amounting to prodigality; and to say that the "vellum was considered more precious than the genius of the author," is absurd, when we know that, in the thirteenth and fourteenth centuries, a dozen skins of parchment could be bought for six pence; whilst that quantity written upon, if the subject possessed any interest at all, would fetch considerably more, there always being a demand and ready sale for books. The supposition, therefore, that the monastic scribes crased classical manuscripts, for the sake of the material, seems altogether improbable, and certainly destitute of proof. It is true, many of the classics, as we have them now, are but mere fragments of the original work. For this, however, we have not to blame the Monks, but barbarous invaders, ravaging flames, and the petty animos-



sities of civil and religious warfare, for the loss of many valuable works of the classics. By these means, one hundred and five books of Pivy have been lost to us, probably for ever. For the thirty which have been preserved, our thanks are certainly due to the monks. It was from their unpretending and long forgotten libraries that many such treasures were brought forth at the revival of learning, in the fifteenth century, to receive the admiration of the curious, and the study of the erudite scholar.—(P. 39.)

Mr. Merryweather has given us a pleasant book to read, but it would have been a little more valuable had the printer taken fewer liberties with his type. The errors of the press are singularly numerous, but we hope that a second edition may be called for and that more care may be bestowed on the future issue. Though Mr. Merryweather is a Protestant, he is not insensible in a certain sense to the glories of past ages.

#### THE ATTACK ON THE QUEEN.

(From the Home News, May 24.)

We cannot relate with common patience the details of this exasperating piece of folly. After receiving in state the felicitations of her assembled subjects, her Majesty had dismissed the imposing equipage and retinue of Royalty, and seated in an open carriage, and attended but by a single equerry, was driving quietly through the park. On arriving on the spot where these mock treasons were first inaugurated by a crazy pot-boy, the discharge of a pistol was heard, which had been clearly fired in the direction of the Royal carriage. To seize the culprit, with the weapon, yet warm from the explosion, in his grasp, and to bring him before the officers of the law, was the work only of a moment, but that moment was sufficient to disclose in its full proportions the wicked wantonness of the sham. The wretch had neither grievance, motive, meaning, nor malice to allege; and barely sufficient intellect to acknowledge even his own bewilderment. It is, indeed, almost certain that he had not provided any material means of inflicting harm. No bullet was heard or seen, or is to be found or traced, although so close to the muzzle of the weapon was the Royal carriage passing, that it is scarcely possible that a ball propelled by such a quantity of powder as that indicated by the report could have failed to lodge itself in some part of the vehicle. That he was a railway labourer, and had been lately out of work, were all the statements which he made in exculpation of his having pretended to assassinate the Queen of England, on her birth-day, in the very midst of her people. He came from Limerick, had worked in France, and had been some time in this country; but beyond the suspicions naturally, but not very reasonably, suggested by his birthplace and connections, there is not the smallest ground for conceiving that his designs were one whit less vain, puerile, or abominable than those of the idiots who preceded him in their presumptuous folly.

Seven years ago the threat of intelligible punishment was found sufficient to check the detestable folly which Saturday saw revived.

It is now competent to a criminal court to sentence a prisoner convicted of such a high misdemeanour as this either to transportation or to imprisonment, and to diversify the latter penalty by just so many whippings, either publicly or privately administered, as shall seem fit. The regulations of this statute have never been yet enforced, and it has been for the authorities to determine whether they would permit such a substitute for the more serious penalties which have been actually incurred. What we trust is, that the consideration due to the country will not be overlooked in measuring the deserts of the offence.

According to the *Gentleman's Gazette*, there can be little doubt that the destruction of the ship *Louise Family* was wilful. That journal considers the whole crew as parties to a conspiracy to burn the ship, and recommends that they should be indicted accordingly.—*Englishman*, July 7.

Of a truth, matters in Guiana and Jamaica are in a bad state. An open and undisguised repudiation of a public contract is in both colonies warmly and passionately advocated. This by itself is bad enough. But it is worse to find such a course recommended by the example of Great Britain. It is a sad and miserable thing to hear a gross and wholesale infringement of a great public obligation made the rallying cry of a large community—it is a melancholy prospect to contemplate the effects which this must produce in a very few years;—the degradation of all offices of trust, which, instead of being courted by men of ability and character, will be shunned and deprecated by them—the substitution of ignorant pretenders or hot-headed partisans or mere hungry popularity hunters in the place of learned and conscientious magistrates or legislators—the desecration of holy and the malversation of secular offices. And this is the prospect which Guiana and Jamaica both reveal. But it is far worse to know that England has sown the harvest which *they* reap. Let the Government or Parliament see to it; else—with angry planters, discredited judges, mulcted and discharged clergy, and a race of blacks new to the enjoyments, and unshooled by the discipline of freedom—it may yet be our fate to see the hopes of benevolent, and the enthusiasm of religious men, destroyed by the hideous spectacles of a new and more barbarous St. Domingo rising on the ruins of the British Antilles!—*Times*.

#### IRELAND.

*Judgment on the Writ of Error.*—The intelligence of the Lords' judgment, sealing the fate of the state prisoners, reached Dublin early in the forenoon of the 12th inst.; and, although few persons anticipated any other issue to the final appeal, the speedy decision arrived at by their lordships created great surprise among all parties here.

*Board of National Education.*—We understand that Mr. James O'Ferrall, brother of the Governor of Malta, has been appointed a Commissioner of National Education, in the room of the late Right Hon. A. R. Blake. There is no salary attached to the appointment.—*Freeman*.

THE  
BENGAL  
CATHOLIC HERALD.

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

No. 3.]

CALCUTTA: SATURDAY, JULY 21, 1849.

[Vol. XVII.]

ART. I.—LETTERS TO N. WISEMAN, D.D., ON THE ERRORS OF ROMANISM IN RESPECT TO THE WORSHIP OF SAINTS, SATISFACTIONS, &c. BY THE REV. W. PALMER, M. A. OF WORCESTER COLLEGE, OXFORD. OXFORD: 1841-2. DUBLIN REVIEW.

(Continued from our last.)

"Another argument is deduced from the penalty awarded to Moses and Aaron for their sin at the water of Meribah, when God declared to them that they should not enter the promised land. (Numbers xx. 12.) And accordingly Aaron died in Mount Hor (v. 28), and Moses in Mount Nebo (Deut. xxxiv. 5); yet no one will deny that Moses and Aaron were restored to the favor of God after their sin at Meribah."—*Bellarmin. de Pœnit* lib. iv. c. ii.

"To this it may be replied, that as Moses and Aaron had not believed God to sanctify him in the eyes of the children of Israel (Numb. xx. 12), and had thus *publicly* offended against God, it was essentially necessary that some mark of divine displeasure against their sin should be inflicted; because God at that time ruled his people by a system of temporal rewards and punishments, and guided them in a direct and visible manner. But under the Christian dispensation he no longer does so, and therefore sins equal to that of Moses need not necessarily be visited by temporal penalties; the justice and sanctity of his government no longer demand any such dispensations. The conduct of Moses and Aaron, however, concur to prove what is fatal to your view, for they did not seek to *avert* the threatened penalty in any way, and the penalty itself was strictly and literally exacted."—*Letter II* p. 33.

Here we have a repetition of the same idle and groundless conjectures, by which Mr. Palmer, as we have already seen, has so vainly laboured to evade the force of the argument from the punishment of David's sin. (See *ante*, p. 283.) The same plain and unanswerable principle we used on that occasion, applies here. Mr. Palmer's account of the matter we have just quoted; the sacred history gives us the following account. It tells us that the punishment was inflicted for the sin, "BECAUSE you have not believed me to

sanctify me before the children of Israel, you shall not bring these people into the land which I will give them." (Numb. xx. 12.) And again, "Let Aaron . . . go to his people, for he shall not go into the land which I have given to the children of Israel, BECAUSE he was incredulous to my words," &c." (*ibid.* 24.) And again, "Go up into this mountain . . . When thou art gone up into it, thou shalt be gathered to thy people, as Aaron thy brother died in Mount Hor . . . BECAUSE you trespassed against me in the midst of the children of Israel," &c. (Deut. xxxii. 49, 50, 51.) The Scripture is very explicit in assigning three several times one cause, and but one: and as we have no other record of these events, Mr. Palmer will pardon us for withholding our assent to his "additional information."

We have now come to the last pages of the second letter. We are impatient to pass on to the third and fourth; but there yet remain one or two specimens of Mr. Palmer's mode of stating the opinions of Catholic divines, and of stating the most absurd inferences quite as coolly and dogmatically as if they were so many admitted axioms.

Taking for granted that his preceding cavils had set the question at rest for ever, as far as Scripture is concerned, he excuses himself from entering forthwith upon the discussion of passages quoted from the fathers by Catholic theologians, "because," he adds, "if you are *manifestly* devoid of any Scriptural proofs for your doctrine, it cannot, according to the doctrine laid down by Veron, Bossuet, and many of your most eminent theologians (in according with the whole body of the fathers), be any *article of faith*; and consequently," &c. (*Letter II* p. 35.) Mr. Palmer has not referred us to the work of Bossuet in which this startling doctrine is put forward. He gives us, however, the words of Veron: "Two things must be united, in

order that any doctrine should be an article of Catholic faith; one, that it be revealed of God by [revealed by God through] the prophets, apostles, or canonical authors; the other, that it be proposed by the Church." We wonder that one versed, as Mr. Palmer appears or wishes to appear to be, in the writings of our divines, should mistake or misrepresent words so plain concerning a doctrine so plain and so commonly known. Is it possible that he is, up to this day, ignorant of one of the most notorious points in our doctrine of the rule of faith, —that nothing indeed which has not been revealed through the prophets, &c., can become an article of Catholic faith, but that many things were revealed to them which are not contained in Scripture? All that was revealed to the prophets, &c., was not therefore committed by them to writing: some part thereof is conveyed to us by Scripture, some by tradition; the articles proposed to us by the Church, to be believed by us as of faith, are gathered from one or the other or from both. "Nous recevons avec une pareille vénération tout ce qui a été enseigné par les apôtres, soit par écrit, soit de vive voix." (*Bossuet Exposit.* § 18.)

(To be continued.)

THE HISTORY AND FATE OF SACRILEGE.

By SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1846. —Object on 1.

THE SUPPRESSION OF ABBEYS WAS NOT SACRILEGE.

(Continued from page 6.)

This law is so express, that if any other part of Scripture seems to contradict it, it is clearly owing to our misunderstanding only. The case of the Brazen Serpent is sometimes alleged on the other side. The Israelites, it seems, preserved this relic; and, in process of time, regarded it as an object of worship, and offered incense to it. Hezekiah, indignant at such an abuse, broke it up; and called it Nehushtan a mere "piece of brass." Now this case is in no way to the point. The serpent had never been dedicated to God—was in no sense holy—had nothing beyond its associations and antiquity to recommend it.

As little, moreover, can any argument be drawn from the dealings of the Jews towards the altars of false gods. Yet, at the same time, we never find even these made the subject of lucre. They were destroyed, and

most righteously; but no man was enriched by them. If the house of Baal was broken down, it was "made a draught house" unto this day. If Josiah took away the chariots of the sun, he did not appropriate them to his own use; he burnt them with fire. The stratagem by which Jehu assembled the worshippers of Baal in the house of that god, though recorded, is recorded without comment; and appears as properly the subject of blame as of praise.

Another argument to the same effect has sometimes been put forward by the supporters of the Dissolution. It is said, that very much of this money was, in different ways, restored to the Church.—that, if abbeys were suppressed, colleges and schools were founded.

Of the extent of this restoration we will take a Protestant estimate. Dr. Willer, in his *Synopsis Popismi*, of which the fifth edition was published in 1634, estimates the money laid out on deeds of charity since the Reformation at £778,000. There is no doubt that this is overstated.

There is as little doubt that the yearly income of the abbeys was extremely understated. Speaking roughly, they were calculated at £141,000. In a hundred years then, by their means, to say nothing of interest, £14,100,000 would have accrued to the Church. But to this must be added the worth of the buildings themselves.—stone, lead, glass, shrines, precious metals, jewels, tapestry and work of various kinds, and the like. This is understated at ten years' income; which would give £1,410,000. And we have still to estimate the ninety colleges, one hundred and ten hospitals, 2,374 chantries and free chapels dissolved at a later period; as also the plate and furniture of parish churches, which was in great measure confiscated by Edward VI. Now, that we may be entirely under the mark, we will assume the revenue of the colleges and hospitals at £100 a year each; that of the chantries at £5. We will not reckon the spoliation of cathedrals and parish churches at all, because we have no satisfactory accounts on which to go. Thus, then, we form a rough estimate.

In the first century after the Dissolution, there would have been devoted to God,—

From religious houses. ....	£14,100,000
From colleges and hospitals.....	2,000,000
From chantries ... ..	1,187,000
And, for materials, &c., of the abbeys.....	1,410,000

£18,697,000

It is certain, that the materials of the chantries, &c., and the plate and ornaments of churches, would have raised this to more than twenty millions. And, of this sum, £778,000, is said to have been restored!

We must further notice, that the nominal value of the former sum taken at the time of Dr. Willet's estimates, would have been infinitely more than it is, on account of the rapidly increasing price of money.

We will only make one observation more. If we take the total revenue of religious houses, &c., at £150,000 a year,—if we suppose, with the greater part of modern historians, that land has increased tenfold in nominal value since the Dissolution,—if we double this on account of the improved state of cultivation, and the easy rents at which Currenlands were then let, and this is almost ludicrously below the truth, we shall find that, again leaving interest out of the question, during the last century, the Church has been defrauded of *three hundred millions* of pounds. Will any one pretend that this amount, too, has been restored in other ways?

(To be continued.)

## SAINTS AND SINNERS.

By W. O'NEIL DAUNT, ESQ.

### LANDLORD-POWER.

(Continued from our last.)

"Sweet Mercy is nobility's true badge.

Shakspeare.

ON Howard's return to Ireland, his first care was to visit St. Leger, *en route* to Clonroe, in order to render to his venerable friend an account of his English mission.

At St. Leger's house he was somewhat surprised to find Sanderson. The colonel's appearance was unlooked for, as he was not by any means a frequent visitor at the glebe-house of Glenmoyle.

"So *you* have returned, Howard?" he said, advancing. "Well, what success? Did M'Alpine's introduction to the *mon* that kept the 'slap-bang' lead to any desirable results? Have you ferreted out this legate, whose invisibility rendered you so anxious?"

"Why, colonel, I *have* got a clue," answered Howard; "or, more correctly speaking, I have been promised one by a person who, I should certainly say, has the means of direct communication with Norcott."

"Well, here you are, by Jove! returned from your travels, talking about promises, and clues, and communications, and soforth!

and here am I, who am able—mark me! to lay my finger upon Norcott himself! What say you to that?"

"Colonel, you jest!"

"No joke, at all, by Jove! Shy old cock—keen shaver, though!—thought at first he was the king of the Ribbonmen—but he knows better than *that*—hates every body living—hates his daughter as bitterly as—*is*—as if she was his wife."

"But *where* did you find this unamiable old gentleman?"

"*Where?* That, I must tell you, he does not especially wish to make public. In truth, I never saw a fellow that dreaded publicity so much, unless, perhaps, a crotchy about to be turned off the scaffold—(unpleasant publicity that!) As you must be put into communication with him, though, I may as well tell you at once! Norcott's neither more nor less than the Robinson Crusoe of Carrigskilley island."

"What! the strange Re-cluse?" cried Howard.

"The same."

"Here, then, ends my chance of wealth," said St. Leger, "on which you, Howard, offered me so many warm congratulations. Well—be it so! It is perfectly possible it would not have increased my happiness: it is certain it would have augmented my cares."

"I don't think your chance is at an end, by any means," said Sanderson. "When Norcott heard you had been trying to discover him, he declared with fervour you were the only honest man he ever met. I think he has taken a fancy to you on the strength of your probity. I positively do."

Sanderson proceeded to explain the mode in which he alighted on the knowledge of Norcott's retreat, and fully detailed the strange history of the unhappy misanthrope.

When he had done, St. Leger changed the conversation to the state of affairs at Glenrassig, which had recently become, to an alarming extent, a nucleus of discontent and disturbance.

"It is in the highest degree irksome to me," said he, "to say anything which may be misconstrued as undue or impertinent interference in another person's matters; but here, my dear Colonel, I entreat you to hear with an old man and a Christian clergyman, who feels it an imperative Christian duty to remonstrate and to implore! I have seen the extremity of destitution and of famine, to which the depopulating system has consigned hundreds on that property. I have seen with my own eyes the dying mother seeking shelter in the cave of the rock, while the tottering child at her side was forced to feed on the

weeds of the field to sustain life; and while the miserable husband was flying from justice, for having followed the undoubtedly criminal, but yet not unnatural dictates of wild vengeance! I have witnessed the deep hatred generated by this system of extermination, which may be smothered, no doubt, for the present, but only to break forth at a future period with terrible certainty. As a minister of the gospel of peace, I implore you to reflect on these things, and to ask yourself how is it possible that the peasantry of this country can look with other feelings than those of detestation upon a party who openly labour to exterminate them as if they were wild beasts from the face of the land? does not your policy incur, and does it not *deserve*, the hatred of the people? Ah, cast away, I beseech you, these anti-social practices! Why persecute those among whom God has cast your lot, and over whom he has placed you as a friend and protected, not as an exterminating scourge?"

"Why, really," said Sanderson, "they aren't, I must acknowledge, so very bad a set when let alone, if not for one or two d—d drawbacks."

"And what, may I ask, are those?"

"Why, firstly, there's their d—d religion! It argues such a want of constitutional feeling in any subject of the realm to adhere to Popery, when the holy Protestant religion is declared to be the truth by Act of Parliament!"

"We may regret they don't belong to it," replied St. Leger, "but then they may be just as good subjects for all that. Thrice, in the course of national events, as history informs us, did the Catholics of Ireland possess supreme power in the state; and Protestant historians have borne ample testimony to their tolerance and moderation. Notwithstanding the severity with which they had been treated by Protestants, they are pronounced by competent Protestant authorities, to be the only set of people *'who had ever resumed power without exercising vengeance!'*"\* Their habitual moderation, when in power, can only be ascribed to the influence of their religion; and even now, although under the lash of their oppressors, that religion still enables them to exhibit, to a most astonishing extent, their characteristic moderation. Ask yourself if the natives of England were turned adrift by thousands from their homes to wander over the face of the earth, penniless and

perishing—would *they* exhibit the same blessed Christian patience? the same freedom from outrage and massacre? If they did not, we could not well blame them! But what shall we say of the maligned and persecuted Irishman, who beholds through the length and breadth of the kingdom a strong combination to *starve him out of the bud of his birth*,—for it actually comes to that! and who, while the dear and cherished faith of his fathers enables him, in that hour of unutterable bitterness, to refrain from vengeance, yet hears that faith calumniated by the bellowing, persecuting bigot, and denounced as the stimulating source of all outrage, crime, and massacre?"

"But he does *not* refrain from outrage!" exclaimed Sanderson. "You surely do not pretend to tell me, that the scoundrels I and others have turned out, and be d—d to them! have exhibited all this quiescence and patience? Why, to hear you talk, one might fancy they had never shot an in-coming tenant, or knocked an agent's brains out!"

"I was just going to add, if you had waited," said St. Leger, "that there certainly have been instances of violence and crime,—instances in which some of the oppressed had leagued together to take vengeance; but the cases of crime bear a very small proportion to the number of sufferers, or to the amount of the provocation! Instead, then, of saying, with the bigots and fanatics, that the Catholic religion stimulates some score of Irish peasants in a county to criminal acts, let us honestly and manfully confess the truth,—that for every Irish peasant whom anti-social persecution goads to evil deeds, there are thousands of Irish peasants whom the slandered Catholic religion preserves from the commission of similar outrages!"

"What?" cried the Colonel, "do you want to make all the peasantry out saints?"

"Indeed I do not want any such thing! I allow them a fair share of human crimes and frailties; but I *do* hold them utterly guiltless of the savage charges so frequently laid at their door to suit the sinister purposes of knaves and bigots; charges which, when believed by amiable enthusiasts possessed of landed property, have as terrible an effect in exciting to persecution, as ever had a warrant of Craumer, or Henry the Eighth, or Queen Mary!"

"Well, well," said Sanderson, "when a man is pledged to his party, he can't recede. If *I* was to flinch *now*,—by Jove, sir, our set would regard me as a black sheep!"

"My dear Colonel, do not be offended with me for representing that the light wherein the Divine Redeemer will hereafter regard you,

\* Parnell's Historic Apology, p. 37. Dublin, 1807.

"It is but justice to this maligned body," (viz. the Irish Catholics,) "to add, that on three occasions of their obtaining the upper hand, they never injured a single person in life or limb, for professing a religion different from their own."—*Taylor's Civil Wars of Ireland*, Edinburgh, 1831.

is somewhat better worth considering. In pleading for the wretched sufferers at Glen-ressig and Slievenabar and Ballygreenagh, I also plead for the peace and social order of the country; for it is absurd to expect that the marvellous forbearance of the peasantry will last for ever."

Sanderson did not express any sympathy with the views and reasonings of St. Leger. Yet his sentiments had undergone some change; for the Abbot of Inisfoyle, during his brief sojourn at the monastery, had shown him the farms and homesteads of the tenants of the halidome, as also some of those upon Howard's estate; and an involuntary exclamation of gratified feeling had broken from the Colonel's lips; nay, perhaps, a transient purpose even crossed his mind of adopting a system whereby similar comfort and happiness might find their homes upon his own estate: a system whence the pestilent influence of religious bigotry should be totally discarded.

If such were his thoughts, however, he did not at the present moment reveal them to St. Leger.

#### INTERIOR OF DURHAM CATHEDRAL, FROM THE NINE ALTARS.

*Westmorland, Cumberland, Durham, and Northumberland, Illustrated, from Original Drawings by Thomas Allom, George Pickering, &c. with Descriptions by P. Rose.*

The choir of Durham Cathedral is separated from the Feretory and Chapel of the Nine Altars by an elegant stone screen, presented by one of the Neville family, and erected at the cost of four hundred pounds, a vast sum in those times. The work was completed in London, and afterwards sent in detached portions to Durham by sea. Seven expert masons it is said, were employed to fit the parts together, and place them in their present situations, they were nearly a year completing their undertaking, and during this time the convent allowed them diet and wages. The erections was finished in 1380.

The design of this screen is divided into three tiers or stories. The lowest, or basement story, is solid; the second and third are open, so that the statues which filled the niches, or outer canopies, were seen through in a back view from the east side. The light and airy pinnacles, rising in a pyramidal form, cannot be too much admired. Under three grand centre canopies on the west side, were originally whole-length statues of our Lady, St. Cuthbert, and St. Oswald; and all the others were likewise ornamented with statues of great and holy personages. The several

niches on the east side were also filled with historical statues. This screen has been greatly mutilated at various periods, since its erection; and presents, in the present day, an appearance less splendid than the original design, and in a good measure of different character.

Immediately behind the screen, projecting into the chapel of the Nine Altars, and on a level with the choir, is the chapel called the Feretory, where in ancient times the gorgeous shrine of St. Cuthbert was deposited. Through "the godly devotion of kings, queens, and other estates," this shrine is reported to have become the richest in the kingdom. Its pristine splendour has, however, vanished; and the only reminiscences of its former reputation are to be found in the hollow impressions worn in the stone flooring by the feet of the devotees who flocked hither in past ages.

A pilgrimage to the shrine of St. Cuthbert was deemed so meritorious an act, that, in 1284 a remission of forty days' penance was granted to every votary who performed it. The remains of the saint are said to have been deposited here in "a chest well fortified with nails and leather;" this was afterwards enclosed in a marble sepulchre by John Lord Neville, the same who erected the screen. The commissioners of Henry VIII. plundered and defaced the shrine; and the monarch himself gave orders that the relics of the saint should "be buried in the ground, under the place where the shrine was exalted." A large blue stone, placed in the centre of the floor, is said to indicate the spot where the bones of St. Cuthbert, after many removals, were finally laid at rest.

The commissioners of the king, when examining the shrine, discovered "many worthy and goodly jewels, but especially one precious stone, which, by the estimate of those then visitors, and their skilful lapidaries, was of value sufficient to ransom a prince. After the spoil of his ornaments and jewels, coming near unto the body of the saint, thinking to have found nothing but dust and bones, and finding the chest that he lay in very strongly bound with iron, the goldsmith, taking a great fire hammer of a smith, broke the said chest; and when they had opened it, they found him lying whole uncorrupt, with his face bare, and his beard as it were of a fortnight's growth, and all his vestments about him as he was accustomed to say mass, and his mitre and gold lying by him. When the goldsmith perceived that he had broken one of his legs as he broke open the chest, he was troubled at it; for, contrary to expectation, not only was his body whole and uncorrupted; but also the vestments, wherein he lay, and in which he

was wont to say mass, were fresh, safe, and unconsumed."

The chapel of the Nine Altars terminates the Cathedral of Durham on the east, and is entered from the side-aisles of the choir, by a descent of several steps. Its length is 130 feet, and the breadth 51 feet, measuring from the screen of the high altar. The pilasters of this transept, from which rise the groins of the roof, are of an angular projection, light and elegant; on each side of the great window, the pilasters consist of a cluster of small circular columns, one of larger dimensions in front, and six on each side to form the projecting angle. "The several columns composing the clusters are beautifully contrived to relieve the eye from the general mass; they standing in part clear of the body of the cluster, but connected with it by their bases, bands, and capitals, which, with the ribs of the groins springing from them, are enriched with foliage and flowers." The columns are alternately of black marble and white freestone, which had a beautiful effect before the mistaken zeal of the reformers led them to destroy the contrast by an uniform wash of ochre. This portion of the Cathedral derived its name from the Nine Altars erected beneath the windows on the east side, and dedicated to various saints. Previous to the Reformation, these Altars had their several screens and covers of wainscot overhead; and had likewise, between each, a very fair and large partition of wainscot, all varnished over with fine branches, and flowers, and other imagery work, containing the several lockyers and amberies for the safe-keeping of the vestments and ornaments belonging to the Altar. Before the great central window, nine cressets, or lamps, were suspended, whose light was so great as to make every part of the Church visible during the time they were kept burning.

*To the Editor of the Bengal Catholic Herald.*

SIR,—If you think the following articles in prose will suit your pages and prove interesting to your readers it will amply repay the spare hours I have spent in selecting and transcribing them.

Yours Faithfully,

A SUBSCRIBER.

Soonderbun, June, 1849.

### ARCHBISHOP CRANMER.

(From the *Edinburgh Review*.)

If the memory of the Archbishop had been left to find its own place, he would soon have been lost among the crowd; but when his admirers challenge for him a place in the

noble army of martyrs, his claims require fuller discussion.

The shameful origin of his history, common enough in the scandalous Chronicles of courts, seems strangely out of place in a hagiology. Cranmer rose into favour by serving Henry in the disgraceful affair of his first divorce. He promoted the marriage of Anne Boleyn with the King. On a frivolous pretence he pronounced it null and void. On a pretence, if possible, still more frivolous, he dissolved the ties which bound the shameless tyrant to Anne of Cleves. He attached himself to Cromwell while the fortunes of Cromwell flourished. He voted for cutting off his head without trial, when the tide of royal favour turned. He conformed backwards and forwards as the King changed his mind. While Henry lived he assisted in condemning to the flames those who denied the doctrine of transubstantiation. When Henry died he found out that the doctrine was false. He was however, not at a loss for people to burn. The authority of his station and of his grey hairs was employed to overcome the disgust with which an intelligent and virtuous child regarded persecution.

Intolerance is always bad. But the sanguinary intolerance of a man, who thus wavered in his creed, excites a loathing, to which it is difficult to give vent without calling foul names. Equally false to political and to religious obligations he was first the tool of Somerset and then the tool of Northumberland. When the former wished to put his own brother to death, without even the form of a trial, he found a ready instrument in Cranmer. In spite of the Canon law, which forbade a churchman to talk any part in matters of blood, the Archbishop signed the warrant for the atrocious sentence. When Somerset had been in his turn destroyed, his destroyer received the support of Cranmer in his attempt to change the course of the succession.

The apology made for him by his admirers only renders his conduct more contemptible. He complied it is said against his better judgement, because he could not resist the entreaties of Edward! A holy prelate of sixty, one would think, might be better employed by the bedside of a dying child, than in committing crimes at the request of his disciple. If he had shown half as much firmness when Edward requested him to commit treason, as he had before shewn when Edward requested him not to commit murder, he might have saved the Country from one of the greatest misfortunes that it ever underwent. He became from whatever motive the accomplice of the worthless Dudley. The virtuous scruples of another young and ambitious mind were

to be overcome. As Edward had been forced into persecution, Jane was to be seduced into usurpation. No transaction in our annals is more unjustifiable than this. If an hereditary title were to be respected, Mary possessed it. If a parliamentary title were preferable, Mary possessed that also. If the interest of the Protestant religion required a departure from the ordinary rule of succession, that interest would have been best served by raising Elizabeth to the throne. If the foreign relations of the Kingdom were considered, still stronger reasons might be found for preferring Elizabeth to Jane. There was great doubt whether Jane or the Queen of Scotland had the better claim; and that doubt would, in all probability, have produced a war, both with Scotland and with France, if the project of Northumberland had not been blasted in its infancy. That Elizabeth had a better claim than the Queen of Scotland was indisputable. To the part which Cranmer, and unfortunately some better men than Cranmer, took in this most reprehensible scheme, much of the severity with which the Protestants were afterwards treated, must in fairness be ascribed.

The plot failed, and Cranmer recanted. Most people look on his recantation as a single blemish on an honorable life, the frailty of an unguarded moment. But in fact, it was in strict accordance with the system on which he had constantly acted. It was part of a regular habit. It was not the first recantation he had made; and, in all probability, if it had answered its purpose, it would not have been the last. We do not blame him for not choosing to be burnt alive. It is no very severe reproach to any person that he does not possess heroic fortitude. But surely the man who liked the fire so little, should have had some sympathy for others. A persecutor who inflicts nothing which he is not ready to endure, deserves some respect. But when a man loves his doctrines more than the lives of his neighbours, loves his own little finger better than his doctrines, a very simple argument, *à fortiori*, will enable us to estimate the amount of his benevolence.

But his martyrdom, it is said, redeemed every thing. It is extraordinary that so much ignorance should exist on this subject. The fact is, that if a martyr be a man who chooses to die rather than to renounce his opinions, Cranmer was no more a martyr than Dr. Dodd. He died solely because he could not help it. He never retracted his recantation, till he found he had made it in vain. The queen was fully resolved that Catholic or Protestant, he should burn. Then he spoke out, as people generally speak out when they are

on the point of death, and have nothing to hope or to fear on earth. If Mary had suffered him to live, we suspect that he would have heard mass, and received absolution, like a good Catholic, till the accession of Elizabeth, and that he would then have purchased, by another apostasy, the power of burning men better and braver than himself.

No. xcv. Forwarded by,

A SUBSCRIBER.

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

MY DEAR LORD.—I beg to communicate you a most sensible loss, this poor mission underwent on the first of July by the death of Rev. Father John Baptist, missionary at Bhagulpore, in consequence of an ulcer in his stomach. He was only about five years in India, I admired always his whole behaviour, and his most exemplary conduct. He took great interest in his flock, and was most respected and beloved in both missions, Purneah and Bhagulpore. He was very poorly off in the latter mission consisting almost entirely of natives, but he found always means to assist the poor, to provide for his nice and devout chapel, which he repaired last year in a magnificent style. He never went abroad, except for the discharge of his apostolic duties, kept in table, and every thing strictly, his holy vow of poverty, assisted when in better circumstances the poor vicariate more than he almost could; he was charitable to every one; but rebuked and admonished without human respect, when his duty called for. His piety, his meditations, his long stay before the blessed Sacrament, at least twice every day, his great care, to have the divine service performed with edification and solemnity will always remain a pattern and model for his successors and for every missionary. He had more than once to suffer great contradictions, where he was entirely innocent, and which were able to dishearten him. But the cross of Christ and his devotion to the blessed Sacrament, and his beloved mother the Virgin Mary made him courageously bear all contradictions and ingratitude. R. I. P.

I Remain, My Dear Lord,  
Your Lordships most obedient  
and humble servant  
✠ A. Hartmann, Vicar Ap.

Darjeling,  
8th July, 1849.

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**PROPAGATION OF THE FAITH.**

J. J. Fleury, .....	1	0
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**Selections.**

STATE OF THE COUNTRY. - The following letter from the Archbishop of Tuam was by accident omitted in our last :-

“ We are in a sad way, and what is more melancholy, there is no disposition to relieve us nor power left among ourselves to extort the relief to which we are in justice entitled. Desolating the country is still the order of the day. The inmates are sent to the poor-houses as decoys, until their own houses are levelled, then they may go where they please. This cruel humbug is now become a system. The collection for his Holiness, notwithstanding all our misery, will go on well in Ireland. This is some consolation ; and will no doubt be productive of good. He will notwithstanding the importunity with which he has been assailed, remain firm and unmoved regarding the decision on the Colleges,—Your's, my dear Mr. Lucas.

Very faithfully,

✠ JOHN M. HALE.

MAURITIUS.—We have received Mauritius papers to the 12th ultimo, from which extracts will be found below.

Sir George Anderson arrived and assumed his office on the 8th. Capt. Thomas Fenwick of the Engineers, was appointed Private Secretary, and Capt. F. G. Hamley, of the 12th Foot, Aid-de-Camp to the Governor.—*Englishman, July 7.*

**SUDDEN DEATH OF THE MOST REV. DR. CROOLLY, ARCHBISHOP OF ARMAGH AND PRIMATE OF IRELAND.**

(From the Freeman's Journal)

A rumour causing a deep sensation reached Dublin early on Saturday morning, announcing the death of the Catholic Primate, the Most Rev. Dr. Croolly, by cholera, at Drogheda. We (*Freeman's Journal*) deeply regret to state that this melancholy rumour has been since confirmed. His Grace departed this life at his residence in Fair-street, Drogheda, at half-past twelve o'clock, p.m., on Friday, the 6th inst.

The brief communication which we have received on this mournful subject informs us that — His Grace performed all the usual episcopal services on Thursday, in the parish chapel of Drogheda, and attended at the Sermon, and other services on that evening. About three o'clock on the morning of Good Friday (says our correspondent) he was seized with illness, and departed this life a little more than nine hours afterwards. There is a universal gloom over the whole town. The fearful suddenness of death so remarkably illustrated on this occasion, the exalted character and position of the venerable prelate who has been so suddenly stricken down, and the supposition that cholera, that direct scourge of Heaven, was the cause, all these combine to fill every class of the people with sorrow, consternation and awe.”

A gentleman of the highest respectability has furnished us with the following communication on the same sad subject :—

“ I have just returned from Drogheda, through which place I passed early this morning, at four o'clock, and repassed on my return at two o'clock in the afternoon. In passing through in the morning, I learned with regret that his Grace the Primate had been seized with cholera in the ... of the ... but I looked this statement rather in the light of a vague rumour than as a frightful reality. On my return at two o'clock I saw the shipping in the river with their flags half-mast high, and on inquiry, I learned with feelings of the deepest sorrow (as you may well conceive), that the rumour of the morning was unhappily too true, and that his Grace after seven or eight hours had ceased to live. The deepest consternation prevails ... throughout Drogheda, no less because of the suddenness of the attack and its fatal result, than because of the respect and veneration in which the venerated Primate was held by all classes and sects in his Archdiocese, and the esteem in which he was held by all who knew him.”

The deceased Primate was a native of the county of Down. Having terminated his ecclesiastical studies with marked success in the College of Maynooth, he was appointed to a Professorship in that establishment. On leaving the college he was at once entrusted with the arduous spiritual charge of the populous and important town of Belfast. There he laboured on the mission with no ordinary zeal until the death of the Right Rev. Dr. Mc'Mullin, Bishop of Down and Connor, when he was raised to that see, May 8, 1825. Then might be said to

have commenced Dr. Crolly's career. In the full vigour of life he devoted all his energies to the cause of religion. He passed from parish to parish, and from Chapel to Chapel, preaching twice almost every Sunday.

During the ten years he presided over the Diocese of Down and Connor, thirty-nine chapels were commenced and nearly completed under his auspices. Few Bishops have ever been more deeply or deservedly beloved than was Dr. Crolly by laity and clergy, by Protestants and Catholics, during these ten years of his episcopate. In private life he was more than a favourite—ever the soul of the social circle in which he was present, ever playful as a child, yet ever dignified as a Bishop, he won and retained an extraordinary sway over the hearts of the people and the Clergy of his diocese. He built chapels, he built schools, and did much, indeed, to make a persecuted creed gain respect from even its bitterest enemies in the Orange counties of Down and Antrim. Though ever on good terms with his Protestant and Presbyterian neighbours, and ready to yield to their prejudices all that principle would permit, he knew better how to be stern and determined when duty required him to be so. An instance of this occurred during the time the former cholera was spreading devastation, in Belfast. The Protestant and Presbyterian clergymen, fearing to bring infection into the bosoms of their families, were not so constant in their attendance in the cholera hospitals as the Priests were. The result was that many Protestant patients were becoming Catholics at the last hour. This was rumoured abroad. Some of the more bigotted Dissenting clergymen were offended. They came and posted themselves at the hospital doors, and expressed their determination not to permit the Priests to "camp," as they called it, with their flocks. The Priests, jaded with arduous labour, were unable to force their way, though patients were loudly calling for their aid. Intelligence of the circumstance was conveyed to Dr. Crolly. He sallied forth, reached the hospital, and, handing the ministers aside, told them he would be prepared to reason with them as soon as he had attended the dying who were invoking the aid of a clergyman, and so saying he passed into the pest-room and took his Priests with him, leaving the ministers to ponder over his determination. Thus, though pre-eminently conciliatory, he was heroically determined, and by both qualities earned universal respect, and the deep devotion of his own people.

In May, 1835, on the demise of the Most Reverend Dr. Kelly, he was elected to be Primate of Ireland and Archbishop of Armagh. He carried with him to his new position the gratitude and love of the Priests and people of the Diocese he was leaving.

In the Primacy his first work of public usefulness was the establishment of the Armagh Catholic College. He commenced a Cathedral on a gorgeous scale, but it still remains unfinished. The selection of the site speaks volumes for the late Primate's taste. Never was there a nobler position on which to erect a temple to the

sublime and great God. It is a place where all nature is ever offering sacrifice.

In all, his career was one of much honour and great usefulness. Full of years and full of works he has passed away—*Requiescat in pace!*

#### THE FUNERAL.

The remains of Dr. Crolly were removed from Drogheda on Saturday, and, accompanied by the carriages, and, in many cases, the gentry of the highest station in this county, arrived in Armagh at three o'clock, p.m., on the same day. The coffin containing the remains was placed in the Roman Catholic Chapel. On Sunday, at three o'clock, the funeral procession moved from the chapel towards the new cathedral, in a vault in the centre of which building are now deposited the remains of the deceased prelate, who projected that magnificent structure. Amongst the Roman Catholic prelates who attended, were Dr. Denvir, of Belfast; and Dr. McNally, of Clogher. The Vice-president (Dr. Russell), the Rev. George Crolly, and some of the Professors of Maynooth, were present. Amongst the Clergy of the Established Church we observed the Rev. Dr. Elrington, the Revs. Lord John Beresford, Irwin, Wade, &c., &c., wearing scarfs and huthands. Several ministers of the Presbyterian Church and other communions also attended. The Protestant gentry of Armagh and the surrounding country attended in great numbers. Several of the Protestant gentry and professional men wore scarfs and huthands. Of Roman Catholic clergymen there were from twenty five to thirty, a considerable number of whom wore mourning cloaks and huthands; and, on the entrance of the hearse within the grounds surrounding the new Catholic cathedral, commenced to chant the "Requiem." The pupils of the Roman Catholic College walked in the funeral procession. All members of the Roman Catholic Communion in this city and the environs who could attend were present; and I should say that the aggregate number constituting the funeral procession amounted to from five to six thousand persons. In truth, never was there in Armagh a more marked and striking manifestation of respect for the memory of any deceased person than on the occasion of the funeral of the much-lamented Dr. Crolly.—*Newry Telegraph.*

#### FOREIGN INTELLIGENCE.

(From the *Malta Times*, May 29.)

SIENNA.—All is quiet at last in this Island and we have no doubt its inhabitants will soon begin to reap the good fruits of their return to their senses and their allegiance to their lawful sovereign. By the last arrivals we learn that H. M. the King of the two Sicilies has announced his intention of sending his eldest son to Palermo as Viceroy of Sicily, and of his having consented to the nomination of a National Guard throughout the Island.

Private letters received by the last steamer from Naples state that the French troops had entered Rome as friends and that the Roman affairs were on the point of accommodation. We do not vouch for the truth of the report, but give it as we have heard it.

## STATE OF IRELAND.

*(From the Standard.)*

Since the year 1816, when Sir R. Peel put forward Irish distress as an additional reason for repealing the corn-laws, so much has been heard of Ireland's poverty and wretchedness, that the public, wearied of the ever-recurring topic, appears to have abandoned the subject in despair. The consciousness that the cry in '46 was a pretence to serve the purpose of a Minister may have, in some degree, contributed to this feeling; and such debates as that of Monday night, however, vividly the bad taste of them may be recognised by all, still they effect their purpose—they turn attention from the principal, indeed the only important point for the time—the utter destitution of the Irish population. If the secrets of all the unions in Ireland were disclosed, so as to admit of their being seen in all their frightful reality, the picture presented would be so shocking as to be scarcely credible. We noticed the other day an application by a clergyman employed in the distribution of meal to be allowed to retain some for the support of his own family. This morning we see an account of a lady holding an estate of 300 acres in the county of Roscommon whose family had not tasted food for twenty-seven hours. In Ballinasloe the number of deaths returned from Saturday to Saturday had reached four hundred and ninety. One witness, describing the scenes of desolation in his own neighbourhood, says, "there is scarcely one house in which there are not some dead." It would need a new Defoe to describe the sounds of the dead-cart in Ballinrobe and Ballinasloe; nor, if we turn to the accounts from the south, shall we find any variation in the general features of the narrative—the same heart-rending desolation gradually creeping over every part of the south; in Tipperary, Limerick, and Clare, the victims, of famine and fever strewing the roads, and buried literally in heaps, dogs tearing the unburied bodies, and in one or two instances, there is too much reason to fear, the bodies of the helpless sick. These are things painful to speak of, painful to imagine, but as Christian men we must keep these things steadily before our eyes. The two provinces of south and west of Ireland are becoming one vast lazarus-house of disease and death. Such misery as language is wholly inadequate to describe is desolating a populous and once happy district. To this there is, or there ought to be, but one response—that of speedy and effectual assistance. But provisions are cheap; there is plenty of meal to be had. Yes; cheapness, the parrot cry for cheapness, is, indeed, receiving a testimony in Ireland it will be difficult to evade. The resources of Ireland squandered to secure foreign trade, her labour cheapened so as to render the employment of it no longer profitable, the political economists have, indeed, tried their experiment with sufficient effect upon unhappy Ireland; and now political economy would teach us to starve out the destitution it has produced. The morality of the "new science" is equal to its wisdom. We believe, however, that in both Ireland and England its hours are numbered. The people of either country will not longer

submit to be cheated by names and theories to whose usefulness Ireland furnishes such conclusive evidence.

## THE BERLIN PROPHECESS.

*(From the Illustrated London News, May 5.)*

The Inhabitants of Berlin have recently had their attention diverted from politics by the appearance of a "Prophetess" and worker in miracles, in the person of a young girl, who, strange to say, has found hundreds of believers, even in the city that is the very centre of German nationalism and enlightenment, and particularly boasts its freedom from superstition and prejudice.

The house of her parents has been beset by crowds of persons of all ranks, and at last had to be protected by the police. Peasants from the country came in with sick and diseased relatives laid on beds in waggons, in the firm conviction that the "Prophetess" had the power of healing them. Many instances of such cases were related; but, on the close medical inquiry that has been instituted, not one authentic case has been established. The following is the child's history:— Her name is Louise Braune, and she is the daughter of the foreman or inspector of an extensive woodyard in the Schiffer-strasse. She is between 11 and 12 years of age, ordinary in appearance, tall, and evidently suffering from a kind of nervous disease, during the attacks of which she has dreams or delusions, which, as frequently happens in such cases, have taken a religious colouring. Notice was first attracted to her by the extraordinary things she used to relate to her young schoolfellows, that she was attended by a spirit, named "Gonatham," who had shewn her Heaven and the saints in glory; of which her descriptions seem to be recollections of passages in Klopstock's "Messiah" and the "Book of Revelations" strangely mingled together. At last she declared she had, through the intercession of her guide or spirit, the power of healing diseases. She was expelled from the school; but it did not prevent a rumour of her self-asserted powers from getting abroad; and the little house in the Schiffer-strasse was soon the object of a pilgrimage, differing little (in appearance) from the pious processions of the middle ages. Some, however, came to scoff; and two parties were formed, the believers and unbelievers, who from abuse of each other at last came to blows; this led to the stationing of a party of constables before the house to keep the peace. Whenever the "Prophetess" appeared at the window, she was revered by the fanatic crowd like a saint. She did not touch the sick and diseased persons brought to her; but merely telling them to have "faith," promised them, by the help of her spirit, a cure in three days. The scandal of the scenes enacted was so great, that the authorities were urged to interfere to prohibit it; but they preferred letting the absurdity wear out of itself. There is no reason to suspect any deliberate attempt at imposture, as neither the girl nor her parents took any money from the many pilgrims to the house; it is simply a case of self-delusion finding a mass of blind believers.

### WRECK OF AN EMIGRANT SHIP AMONG ICEBERGS.—DREADFUL LOSS OF LIFE.

(From the Atlas for India, June 7.)

The heart-rending tidings of the total wreck of the *Hannah*, freighted with nearly two hundred emigrants, bound to Quebec from Newry, was reported on Monday at Lloyd's, the particulars having been received by the American mail-steamers *America*, at Liverpool.

The unfortunate vessel was a brig nearly two hundred tons burthen, belonging to Maryport, with a crew of twelve seamen, under the command of Mr. Shaw, the master. On the 3d of April she sailed from Newry, with a number of emigrants on board, having previously been examined by her Majesty's emigration agent at that port. The emigrants chiefly consisted of agricultural labourers and their wives and children. The passage up to the 27th was as favourable as could be expected. The vessel then encountered heavy winds and a quantity of floating ice. The master, as well as possible, bore off in order to clear it, but it floated round in huge masses, and about four on the morning of the 29th the ship struck on a reef of ice of such magnitude as to carry away part of her bottom. Great confusion ensued, and a charge is laid against the master, and first and second officers, of having been guilty of a most criminal neglect of duty. They had got the life-boat out, and the moment they found the vessel must go down, jumped into it, and abandoned the wreck with the living mass on board. Fortunately the ice was firm under the ship's bows and some of the seamen got on it. Its solidity being then apparent, a desperate struggle took place amongst the emigrants to leave the wreck. Men, women, and children, with nothing on but their night attire, were to be seen scrambling over the mass of ice. Many of the poor creatures slipped between the huge masses, and were either crushed to death or drowned. The last to leave the wreck were some of the crew, who contrived to save a small portion of spirits and a few blankets. Soon after they had got clear, the ship went down headforemost just forty minutes after the collision with the ice. The sufferings of the wretched creatures, exposed as they were amid towering masses of ice, with a freezing gale of wind, were indescribable. The seamen who were amongst them humanely gave up what covering they had to the females, who had been shockingly wounded and bruised in their course over the ice. Thus were they exposed the whole of that day, till five o'clock in the afternoon, when a vessel hove in sight, and bore down to the edge of the field of ice. This proved to be the barque *Nicarque*, also bound for Quebec, commanded by Captain Marshal, who after considerable difficulty succeeded in getting his vessel to the edge of the ice, where the unfortunate survivors remained huddled together, and got them off. The number saved was one hundred and twenty-nine, passengers and seamen. The greater part of these were frost-bitten, and most of them cut and bruised by the ice.

As far as Captain Marshal could ascertain from the survivors those who perished by being

crushed or frozen to death were from fifty to sixty.

The fate of the master and the others who took to the life-boat, and abandoned the emigrants, is not known.

### THE FORREST RIOTS.—LATER PAR- TICULARS.—GREAT LOSS OF LIFE.

(From the Atlas for India, June 7.)

We have given above some account of the excitement which existed in New York, occasioned by the violent party spirit stirred up between the friends of Mr. Forrest and the admirers of Mr. Macready, who was fulfilling an engagement at the Astor Place Theatre, in that city. This excitement has since broke out into a very serious riot, in which all the incidents of the *emutes* that have signalised the political revolutions in Continental cities were but too closely imitated. Barricades were erected, vast mobs congregated, the streets unpaved for weapons, and finally the riot quelled by the aid of a military force, but not before the violence of the populace had rendered necessary the discharge of volleys of ball cartridge, resulting in a lamentable loss of life.

A coroner's inquest has been held upon the bodies of seventeen of the sufferers, which, after sitting for three days, returned the following verdict:—"That they came to their deaths by gun-shot wounds, fired by the military during the riot before the Opera-house on Thursday evening 10th of May inst., by order of the civil authorities of the city of New York; and that the circumstances existing at the time justified the authorities in giving the order to fire upon the mob. We further believe that, if a large number of the police had been ordered out, the necessity of a resort to the use of the military might have been avoided."

*Lord Brougham in Lead.*—There is a story current that some short time since a whole army of "Lord Broughams," executed in lead and of colossal proportions, were disembarked in the United States, and drawn up on a public quay in tow lines, resembling an avenue of Egyptian statues. The custom-house officers were lost in wonder at the sight of so many giants, and inquired what the monster importation meant. "Statues of Lord Brougham," replied the skipper, "one for every city for the Union; being the gift of his lordship's English admirers to the American Republic." Lead, as such, is subject to a heavy import duty, but "works of art" are admitted free. The officers of Customs, however, did not swallow the skipper's story, but as they could not detain his statues, in a short time Lord Brougham was in the melting-pot and "cast into bullets for the Mexicans."—*Builder.*

WANT OF EMPLOYMENT IN ENGLAND.—We believe that, within the memory of the oldest agriculturist there never was known such a scarcity of employment at this advanced season of the year. The union-houses are filled with able-bodied labourers to a number far above the usual average—in one instance at least six times as many as usual. But this is not the worst feature in the case. The farmers, except those

who have spare capital to fall back upon, are unable to find money to pay weekly wages, and thus the labourers are thrown upon the parish. We know of illustrations which would startle the public—where the pressing labours of the field are neglected, owing to the exhaustion of the farmers' capital in competition with the foreigner. And we are certain, from all we see and hear, that another year without improvement will throw thousands out of employ, and lead to a dire collision between the suffering classes and those above them. Nor are agricultural labourers the only victims, but every department of rural industry is paralysed; and with the cessation of the great railway works, there are more hands to employ and fewer wanted. To complete the paradox of a population enduring privation in the midst of unparalleled cheapness, we may add that there is as much competition as ever for good farms; and as a matter of course, the rents of such are not, nor will they be reduced.—*Berkshire Chronicle*.—On Friday last, a body of about eighty labourers out of employ in the parish of Tiverton applied to the mayor and magistrates at the Guildhall for relief. They were referred to the relieving officers, the magistrates recommending the case to the consideration of the board of guardians.—*Exeter Gazette*.

#### PRESERVATION OF LIFE IN SHIP-WRECK.

(From the *Nautical Standard*, May 12)

Many very ingenious contrivances have from time to time been suggested, for the purpose of affording to sea voyagers the means of saving their lives in case of shipwreck, but it does not appear that any plan has yet been adopted with perfect success. The difficulty has always been to furnish vessels with such materials as might offer to every body on board a fair and reasonable chance of keeping themselves afloat in the event of their being cast upon the waters. We witnessed on Friday, the 4th inst., a very interesting process of carrying out the object in question, by means of a new application of the "patent cork fibre." This invention was tested by a variety of experiments at the Wenlock Swimming Bath, City Road, under the auspices of Messrs. Badales and Margrave (proprietors of the City Saw-mills), and in the presence of the Russian Consul-General, and several of the officers of Greenwich Hospital. The invention consists in the application of cork fibre, instead of horsehair—or together with horsehair), or other material ordinarily employed in stuffing mattresses, bolsters, &c. The plan is as simple as it is ingenious, and it has also the advantage of extreme economy. The buoyancy of cork has long been well known, but the fact has never yet been so fully tested as it was on this occasion. Some twenty or thirty men were engaged for the purpose of giving full effect to the experiments, and they were equipped in such costume as sailors are supposed to wear on board ship. A large quantity of mattresses and bolsters—varying in size and weight, and each stuffed with shreds of cork—were thrown into the water, one being used at a time, in order to testify the

comparative advantages that each possessed. The number of men that one mattress was capable of sustaining depended upon the quantity of cork contained in it; and it was extremely interesting to observe the safety with which one man floated upon his own bed, which had been "thrown overboard" for the purpose. Care, however, has been taken to guard against the danger which would arise from the waves of a troubled sea, by placing lanyards around the mattress or bed, so that in the event of its being overturned, the man has only to make good use of his hands, and thus keep his head above water. One of the experiments consisted in the formation of a raft, which was effected by means of four mattresses, placed longitudinally, and fastened to the same number of oars fixed transversely. This raft was constructed in three minutes, and being cast into the water, was sufficiently buoyant to sustain the weight of nine men, who performed various feats in order to prove that however they might chance to be washed by the waves (of course supposing the scene to be the wide ocean instead of the circumstanced limits of a swimming bath) they could still prevent themselves from sinking. Another ingenious device was in the construction of what is called the "emigrant's bolster," which is so formed as to enable a man to place it round his body. The article has all the outward appearance of an ordinary bolster, but being stuffed with the cork fibre, it is calculated to guarantee its owner against drowning, provided he makes proper use of it, and does not allow time to overtake him, as well as tide. The crowning feat of all, however, was in the ingenious mode adopted for converting an ordinary ship's boat into a life boat, by lashing six haumocks, with cork fibre mattresses outside, and a certain number inside the vessel. The boat, being thus prepared, and from 12 to 15 men having jumped into it, was immediately scuttled and notwithstanding it soon filled with water, the men were all kept afloat. The experiments were, on the whole, highly satisfactory, and it was the opinion of all who witnessed them that so excellent an invention ought at once to be patronised by ship-owners, emigration commissioners, and others whose business it is to fit out vessels for sea. The Russian Consul-General expressed himself so well pleased with the exhibition, that he immediately ordered a large number of mattresses and bolsters for two vessels—the *Taman* and the *Soulim*—which are now being fitted out for the Russian government.

CONVERT TO POPERY.—The *Exeter Flying Post* says, that Mr. Charles Bowring, youngest son of Dr. Bowring, late M.P. for Bolton, has been received into the Roman Catholic Church, intending to become a priest of that church.

ITALY—ROME.—The demagogues continue the persecution against the Church. The Chairs of Theology and Canon Law have been suppressed in the Roman University by a decree of the 12th of April. The *Costituzionale Romano* contains an energetic protest, in the name of the Theological College of Rome, against this act, as unjust as it is impious and impolitic.—*Ami de la Religion*.

The Roman question excites serious uneasiness. M. de Lesseps has been recalled from Rome for offering to sign a treaty with the triumvirs, with conditions contrary to the spirit of his instructions. M. de Corcelles has been sent to replace him. General Oudinot's army has been re-inforced, so that he has now 25,000 men, and he has taken possession of Monte Mario, which commands Rome, so that he can batter the city if it should make any resistance. It is believed that he has received positive orders to attack. The King of Naples after marching almost to the gates of Rome, has withdrawn all his army after a few insignificant affairs with Garibaldi, the Roman General. This retreat was caused by his irritation at not being seconded by the French army according to convention. Garibaldi has entered the Neapolitan territories to stir up the Neapolitans to revolt and proclaim a Republic. The Austrians have entered the Roman territories, and are now besieging and blockading Ancona, where the people hold out nobly, all classes resisting the Austrians; but it is not probable that Ancona can long resist as it is attacked by sea and land. The Austrians have also destroyed the great fort of Melaghiera near Venice and are preparing to bombard the city by gun boats. They have a strong force marching upon Rome also, but Oudinot has declared that no other force than his own shall enter that capital. In Rome itself there is a French party, but the Pope refuses to have concessions extorted from him, and therefore there is a strong manifestation against his restoration. If the French enter Rome they will compel the Pope to make concessions, or continue to occupy the city. People here think there will be a collision between the French and the Austrians, but as yet they have kept up a pretty good understanding.

The German news is interesting. The Frankfurt diet has almost fallen to pieces. Half of the members have given in their resignation.

P. S.—We have just received important accounts from Rome up to the 1st inst. It appears that M. de Lesseps, who is said to have had an attack of mental alienation with lucid intervals had in one of his attacks been induced to sign a treaty with the triumvirs of Rome, by which France identified herself with the Roman Republic, and promised her co-operation against all other powers. General Oudinot refused to affix his signature, the conditions of the treaty being in direct opposition to the instructions of his Government. He instantly prepared for an attack which was to commence on the 2d. Four thousand Spaniards sent by the Queen of Spain to the aid of the Pope have landed at Gaeta. The Roman Government threatened resistance, but it was hoped that it would see the uselessness of it and avoid a dreadful effusion of blood.

Accounts from Germany inform us, that an extensive and combined attack has been made upon the insurgent states, and that some of the provisional Governments established by the anarchists had already been demolished. A letter from Altona of the 4th, speaks of serious disturbances at Copenhagen on account of the King having refused his assent to the new constitution. The details are not given.

We have been favoured with the following extract from a letter from Ireland, dated May 14th:—

“In the south and west of our own country, the distress instead of abating seems to increase. Death and emigration are going on to such an extent that in many parts there are not men enough left to cultivate the ground, and lands can be had by any one, for a short term, who will pay the public taxes on them. No good prospect this for the encumbered landlords.

Much land has been offered of late for sale without finding a single bidder, and one small and well circumstanced estate went the other day for little more than ten years purchase.

Martin, of Galway's large estate of two hundred thousand acres, is for sale in August—indeed such is the quantity likely to be in the market that there must be a glut, which may hinder much of it from being sold.

If some Indian Nabobs with well filled purses should come home soon they will find room enough to dispose of their cash, and get good value for it too.

We have China papers up to the 26th May, there is little news to interest any of our readers in them. We notice the death of Mrs. Gutzlaff, the wife of the Chinese Secretary—she was a woman of no common abilities and was actively engaged in the conversion of the Chinese. A remark however may be made on the subject of Missionaries in China, to the effect that they are far too intent upon the aggrandizement of their personal fortunes and wonderfully fond of creature comforts; very few of them realize the idea of the term “Missionary” in its fullest sense, and they cannot for a moment be compared to the Catholic Priests either in zeal, self-denial, or acquirements.—*Star*.

PROGRESS OF EMIGRATION.—An enormous amount of money is still received from Irish settlers in the United States by their relatives in this country, to enable the latter to emigrate. According to the estimate of the late Mr. Jacob Harvey, of New York, the sums thus transmitted, within a single period of twelve months, amounted in the aggregate to 200,000*l*.; and there can be little doubt that the remittances are now on a still greater scale. By every American mail, a considerable number of bills of exchange for small sums, varying from 5*l*. to 20*l*., but seldom higher than 10*l*., are received in Dublin, and transmitted to the various country post-offices. In general, these bills are drawn by New York, Philadelphia, or New Orleans firms on banks in this country.

PROGRESS OF CATHOLICITY IN ST. LUCIA AND ST. VINCENT.—The following extract is from the *St. Lucia Palladium* of February 9:—“On Saturday last we had the pleasure of witnessing the ceremonies of Confirmation at the Church of St. Florent, in this town, held by his Lordship the Bishop of Olympus, when some hundreds of persons, old and young, became recipients of the Sacrament of the Roman Catholic Church. His Excellency the Governor was present on the occasion, attended by his private secretary, his Honour the Chief Justice, Honourables the Colonial Secretary, Attorney-General, Solicitor-General, Comptroller of Customs, American

Consular Agent, and other distinguished personages. Mass was said by the Rev. Abbé Christophe, assisted by the Rev. Abbés Locault and Dandin, as Deacons; and after the Confirmation an appropriate sermon was delivered by the Rev. Abbé Poirier.—On Wednesday the Bishop held a Confirmation in the town of Gros-Islet, when eighty were duly confirmed by his Lordship. On the following day (yesterday) a large assemblage of persons from different quarters were present at Gros-Islet to witness the ceremony of the laying of the first stone of a new church in that town, by his Excellency Governor Darling. At ten o'clock the procession moved from the parsonage, and proceeded in solemn order around the site of the intended edifice. His Lordship was canopied under the dais, the following Priests officiating on the occasion:—The Rev. Messrs. Jacquart, of Castries; O'Reilly, of Gros-Islet; Cosgrove, of Denney; and the Abbés Christophe and Poirier, his Lordship's secretary and chaplain. Arriving at the destined spot, and the usual preparations being made, his Excellency the Governor assumed the trowel and square, and with much dignity of manner laid and adjusted the foundation-stone in its place. Grand Mass was celebrated by the Rev. Abbé Jacquart; the Rev. Abbés Christophe and Poirier officiating as Deacons. The work was then consecrated with a solemn Benediction by the Bishop, the whole concluding with an eloquent sermon by the Rev. Abbé Poirier. This was followed by a collection—the plate being handed round by Mr. F. Lousta and Mrs. B. Lacorbiniere—when about 100 dollars were contributed to the funds for building the church. At one o'clock the Governor, the Bishop, and other distinguished parties, were handsomely entertained at the parsonage at a *déjeuner à la fourchette*. The company subsequently adjourned to the Cap's estate, where a superb luncheon, provided by the hospitality of the churchwarden, awaited them, and to which they sat down at half-past three o'clock. His Excellency, we understand, delivered a speech on the occasion, which we regret our inability to produce to our readers, no reporter of our journal having been present at the entertainment.—On the 21st ult., Dr. Smith had administered Confirmation to 147 postulants at St. Vincent. There was a grand High Mass on the occasion, at which the Rev. Abbé R. C. Poirier officiated as Celebrant; Rev. Abbé A. O. Christophe, as Deacon; Rev. B. Teevan, as Sub-Deacon; and the Rev. John MacNamee, as Master of Ceremonies. His Lordship the Right Reverend Dr. Smith presided in full pontificals. The Bishop was on the previous day entertained at dinner by his Excellency the Lieutenant-Governor.—*Tablet*, April 28.

**PRUSSIA — REFUSAL OF THE KING OF PRUSSIA TO ACCEPT THE IMPERIAL CROWN OF GERMANY.**—A long note, signed by Count Brandenburg, bearing the date of April 28, and addressed to M. Camphaussen, the Prussian Plenipotentiary to the Central Power, contains the definitive refusal of the King of Prussia to accept the Imperial Crown, his Majesty being altogether opposed to some part of the Constitution as voted at Frankfort.

Two of the Roman Catholic Curates of the Deanery of Ballinrobe—the Rev. Mr. Gill, R.C.C., Kilmain, and the Rev. Mr. Robinson, R.C.C., of Joyce country, have fallen victims to their unceasing attendance on the sick and dying in those places.

**DEATHS FROM STARVATION.**—The *Mayo Telegraph* of Wednesday has the following account of the awful condition of that unfortunate county:—On yesterday the Rev. Mr. Curley, R.C.C., called at our office with a sample of the meal delivered to the out-door paupers at Ballyheane, a portion of which he also left with Captain Farren, Poor Law Inspector, and which he procured at the relief depot of that electoral division, on Monday last. To describe its pernicious properties, or the unwholesome odour arising from it, is beyond our power. On Monday the Rev. gentleman, between the hours of eleven o'clock (noon), and seven o'clock (afternoon,) administered the rites of the Roman Catholic Church to no less than fifteen human beings, all of whom declared "they were getting the out-door relief, and that the meal was killing them." Two anointed at Clonkeen, on the day by him (father and son) died on yesterday. Two of the Roman Catholic Curates of the Deanery of Ballinrobe, hard-working and self-denying Christian Clergymen—the Rev. Mr. Gill, R.C.C., Kilmain, and the Rev. Mr. Robinson, R.C.C., of Joyce County—have fallen victims to their unceasing attendance on the sick and the dying in those places. The were both buried on yesterday.

#### ELECTRIC TELEGRAPH DESPATCHES.

(From the Times, May 21)

Dublin, Wednesday Evening.

#### THE ROMAN CATHOLIC PRIMACY.

The election of a successor to the late Archbishop Croly was held yesterday in Armagh.

The three candidates were Doctor Dixon, Professor of Scripture in Maynooth; Doctor O'Hanlon, also a Professor in the same College; and Doctor Kieran, of Dundalk.

The numbers stood thus:—

For Dr. Dixon	26 votes.
For Dr. O'Hanlon	12 „
For Dr. Kieran	12 „

The all but certainty of Dr. Dixon's election was mentioned in *The Times* upwards of three weeks ago.

**LIVERPOOL.**—On April 13th, twenty-one respectable Protestants publicly made Profession of the Faith, and were received into the Church at St. Joseph's, Liverpool. A fuller account of this is given in another part of our columns.

It is reported that Rear-Admiral Sir Lucius Curtis, Bart. C.B., at present residing at Malta, has become a Roman Catholic.—*United Service Gazette*.

On Saturday, April 7th, Mr. T. J. Plomer, of Helstone, Mr. J. T. Rossiter, and Mr. W. J. Rossiter, of Penzance, made profession of Faith, and were received into the Catholic Church at Penzance by the Very Rev. G. Aubert, D.D.—*Correspondent*.

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

No. 1.]

CALCUTTA: SATURDAY, JULY 28, 1849.

[VOL. XVII.]

ART. I.—LETTERS TO N. WISEMAN, D.D., ON THE ERRORS OF ROMANISM IN RESPECT TO THE WORSHIP OF SAINTS, SATISFACTIONS, &c. BY THE REV. W. PALMER, M. A., OF WORCESTER COLLEGE, OXFORD. OXFORD: 1811-2. DUBLIN REVIEW.

(Continued from our last.)

“Now if Divine justice still remains to be satisfied after the remission of sin, it must require that is *in justice* due to sin, that is eternal punishment, and consequently the remission of sin is, according to your own doctrine, a mere name. So that your doctrine is absolutely subversive of its own foundation,” &c.—*Letter II.* p. 37.

This is in Mr. Palmer's most terrific style; but a breath dissolves the immense bubble. God remits the eternal punishment due to sin, and remits it on condition that a temporal punishment be undergone. The eternal punishment *was* due to God's justice, but God remitted it; he imposes another and lesser, and that *is* due in justice until it is remitted. A man owes me a hundred pounds; I remit the whole sum, imposing on him, at the same time, an obligation of performing some small work for me. No, says Mr. Palmer, such a proceeding would subvert its own foundation; you must remit, without right to any further exaction. There was an eternal punishment due to Adam's sin; that punishment was remitted with the sin; a temporal punishment was imposed, “*Because thou hast hearkened to the voice of thy wife, &c. . . . cursed is the earth in thy work,*” &c. Was not Adam bound *in justice* to undergo the eternal, and, that remitted, the temporal punishment?

“And besides this, Divine justice, which demands an *infinite* punishment for sin, cannot receive any finite or limited punishment in part payment of the debt due to it.”—*Ibid.*

Divine justice demands an infinite punishment, until the sin is remitted; when the sin is remitted, an infinite punishment is no longer due.

Besides, the temporal punishment is not in part payment of the debt due to justice; it is a full payment of all that is *now* due.

“It [Divine justice] demands an infinite punishment, a punishment not made up of parts,” &c.—*Ibid.*

Yes, as long as the sin is not forgiven. When the sin is forgiven it demands a temporal punishment, which is not a *part* of the eternal punishment, but a distinct one imposed in place of the eternal, now remitted. If a man were condemned to the treadmill daily for twelve months, and this heavy punishment were remitted, and a somewhat lesser one imposed, of space twelve days in reviewing a heap of arguments, the latter, punishment would not be said to be a part of the former. Much less can a few hours, or days, or years, of suffering in this life, or in purgatory, be said to be a part of our eternity of suffering in hell.

“To imagine therefore that the punishment due to Divine and infinite justice for sin, can be divided or separated into eternal and temporal, and that *temporal* and eternal punishments *together* satisfy the justice of God, is as absurd as it would be to imagine that a grain of sand, *together with the universe*, make up infinity.”—*Ibid.*

Temporal and eternal punishment, as distinguished from each other, one due for sin forgiven, the other for sin unforgiven, do not *together* satisfy the justice of God. The temporal satisfies for sin forgiven, the eternal for sin unforgiven.

A grain of sand may be compared to finite duration; for both are, *in genere suo*, finite; but the universe, for the opposite reason, cannot be compared to endless duration—except in poetry. We wish Mr. Palmer would put his poetical arguments into verse, that we might be able to distinguish them from the others.

“It is to suppose that infinite justice can require what is, in comparison, less than the least of things (?), *in addition* to an infinite penalty.”—*Ibid.*

Infinite justice does not require for sin forgiven a temporal *in addition* to an infinite penalty, for it does not require an infinite pe-



nalty at all. But we abuse the patience of our readers, and degrade the dignity of theological discussion, by seriously replying to such insane drivellings as we have just quoted.

"But Divine justice has received an adequate sacrifice. The merits of our Saviour Christ, both God and man, were equal to the demands of Divine justice, and they were accepted. Henceforth the *justice* of God was appeased; and it has no claims on those to whom the infinite merits of Christ have been applied by true repentance," &c.—*Letter II.* p. 38.

This is the old—old, threadbare objection, which has been so often refuted. The infinite merits of Christ are applied to wash away the sin and the eternal punishment, but not to the temporal punishment. The infinite satisfaction of Christ does not save the sinner, unless applied to him; otherwise all men would be justified, for the Redeemer died for all. The merits of the great atonement must therefore be applied to us; and, of course, God can apply them, under whatever conditions, to whatever extent he pleases. *As* they so applied as in every case to take away, with the sin and eternal punishment, all temporal punishment. This is a question of fact as to God's positive will, which can be decided only by reference to His revelation; and the true solution has been, we think, quite satisfactorily set forth in the preceding pages.

But hear the author of Tract 79 (already quoted) on this point:

"They [the Catholics] on the other hand agree with us in maintaining that Christ's death *might*, if God so willed, be applied for the removal even of those specific punishments of sins, which they call *temporal* punishments, as fully as it really is for the acceptance of the *soul* of the person punished, or the removal of eternal punishment. Further, both parties agree, that *in matter of fact it is not so applied*; the experience of life shows it, &c.....As far as this then we have no violent difference of *principle* with the Romanists [Catholics]."—*Tracts for the Times*, vol. iv. Tract 79, p. 7.

(To be continued.)

Good nature is more agreeable in conversation than wit, and gives a certain air to the countenance which is more amiable than beauty. It shows virtue in the fairest light, takes off in some measure from the deformity of vice, and makes even folly and impertinence supportable.

To be able to bear provocation, is an argument of great reason, and to forgive it, of great mind.

## SAINTS AND SINNERS.

By W. O'NEIL DAUNT, ESQ.

### LANDLORD-POWER.

(Continued from our last.)

'Sweet Mercy is nobility's true badge.'

Shak. Lear.

"You do not appear happy, Shane—may a friend inquire what is the matter with you?"

"Wisha, sir, my heart is well nigh broke with James McCoskey, threatening me about the tithes, and also with the doings of the Colonel at Glenrossig. My mother's people have been under the Colonel and his family for ten generations—and now they've got notice to quit, as well as all the rest. The place is to a terrible state—I'm afraid there will be more bad work than any that has come yet, for the people are fairly driven mad."

In truth, every engine was in full operation to render the wretched inhabitants desperate. The recent disturbance was seized on as an additional reason for severity. And whilst enactments overhung the whole adjacent district, Messieurs Owzel, Slouagh, Squibb, McGwin &c. kept their "Christian" engines on the alert in the village. A meeting was held in the great room of the market-house, to which placards for a week beforehand called the notice of the public, and "affectionately invited the Roman Catholics in especial, to hear *facts* and statements concerning their religion from the reverend speakers."

The meeting took place; its eloquence was an echo of those previous outpourings with which we have already familiarized the reader. Money and oatmeal had been sent from England, about a year before, to alleviate the distress of some of the suffering poor, and McGwin had a principal share in the management and distribution of the gift. His dealings upon the occasion had excited strong suspicions of his motives and his integrity, and he took the present opportunity of making his defence. We mention the circumstance merely for the purpose of extracting from the reverend gentleman's vindication the following most characteristic passage:—

"It is said that the Popish priests ought to have been consulted in the distribution of the meal and money. *I could not allow them to have anything to do in the matter, for the money was given by many persons on the express condition, that the dispensation of it be not committed, in any measure, to those unhappy men, who, as the ministers of an idolatrous*

*conship, make merchandize of the souls of the people,*"

The reader will not exceedingly marvel that such gentry as the reverend orator should be somewhat at a discount in the estimation of the Catholic peasantry of Ireland. But he may, perhaps, if unacquainted with the doings of the Irish bibliocals, be somewhat surprised to learn, that the persons, of whose habitual language, as applied to the priesthood, the above extract is a mitigated specimen, are loud in their complaints of the *bigotry* of Catholics!

ART. V.—I. *A familiar Introduction to the History of Insects; being a new and greatly improved edition of the Grammar of Entomology.* By Edward Newman, F. L. S., Z. S., &c. London: John Van Voorst Paternoster Row.

(Westminster Foreign Quarterly Review.)

(Continued from page 29.)

The very extensive class Coleoptera, or the beetle tribe, to which the cochineal belongs, furnishes many other examples of insects exceedingly injurious to agriculture, both in the larva and perfect states. Such are the different kinds of weevil which attack grain, both while growing and when stored away in the granary; the turnip-fly; the wire-worm, which is the grub of one of the little scarab beetle allied to the exotic fire-flies; and many others, an attentive study of whose habits in their various stages would probably suggest remedies for the injuries inflicted by them. On the other hand, the same class furnishes examples of insects conferring benefits upon man, either by preying upon other insects whose ravages interfere with his comforts or with the supplying of his necessities, or by removing decaying substances which would otherwise become offensive to the senses. Of the former description are the larvae of the lady-birds, which do good service by destroying the Aphides infesting the hop; of the latter, in a small way, is the sexton, or burying-beetle, which actually consigns to the bosom of mother earth the body of any small animal it may meet with; not, however, with a view of conferring a benefit upon the "lord of Creation," but in order that its own progeny may be provided with a fitting nidus, and that they may find a sufficient store of provision on emerging from the egg. An

exceedingly pleasing description of the proceedings of this beetle and his mate, from the pen of an observer who, we regret, now writes no more, appeared some years ago in the 'Entomological Magazine,' with the signature of "Rusticus, or Godalming," and is quoted by Mr. Newman in his 'Introduction to the History of Insects,' from which we here extract it.

The sexton-beetle is about an inch in length; it is of a black colour, and so fetid, that the hands smell for hours after handling it—and if it crawl on woollen clothes which are not washed, the smell continues for several days. The sexton-beetle lays its eggs in the bodies of putrefying dead animals, which, when practicable, it buries in the ground. In Ruesit, where the poor people are buried but a few inches below the surface of the ground, the sexton beetles avail themselves of the bodies for this purpose, and the graves are pierced with their holes in every direction, at evening, hundreds of these beetles may be seen in the church yards, either buzzing over recent graves, or emerging from them. The sexton-beetle, in this country, seldom finds so convenient a provision for him and his under the necessity of taking more trouble; he sometimes avails himself of dead dogs and cats, but these are too great rarities to be his constant resort; the usual objects of his search are dead mice, rats, birds, frogs, and moles; of these, a bird is most commonly obtained. In the neighbourhood of towns, every kind of garbage that is thrown out attracts these beetles as soon as it begins to smell; and it is not unusual to see them settling in our streets, attracted by the grateful odour of such substances. The sexton-beetles hunt in couples, male and female; and where six or eight are found in a large animal, they are almost sure to be males and females in equal numbers; they hunt by scent only, the chase being mostly performed when no other sense would be very available, viz., in the night. When they have found a bird, great comfort is expressed by the male, who wheels round and round above it, like a vulture over the putrefying carcass of some giant of the forest. The female settles on it at once, without the testimonial of satisfaction. The male at last settles also, and a savoury and ample meal is made before the great work is begun. After the beetles have appeased the calls of hunger, the bird is abandoned for a while; they both leave it to explore the earth in the neighbourhood, and ascertain whether there is a place suitable for interment; if on a ploughed field there is no difficulty; but if on grass, or among stones, much labour is required to

\* The words printed in italics are quoted *verbatim* from a letter in the *Mago Constitution* of December 27, 1836, written by the Rev. Wm. Baker Stoney, save that instead of "I could not allow them," he says, "I could not allow Priest Heber's" &c.

draw it to a more suitable place. The operation of burying is performed almost entirely by the male beetle, the female mostly hiding herself in the body of the bird about to be buried, or sitting quietly upon it, and allowing herself to be buried with it: the male begins by digging a furrow all round the bird, at the distance of about half an inch, turning the earth outside; his head is the only tool used in this operation; it is held sloping outwards, and is exceedingly powerful. After the first furrow is completed another is made within it, and the earth is thrown into the first furrow; then a third furrow is made, and this is completely under the bird, so that the beetle, whilst working at it, is out of sight: now, the operation can only be traced by the heaving of the earth, which soon forms a little rampart round the bird; as the earth is moved from beneath, and the surrounding rampart increases in height, the bird sinks. After incessant labour for about three hours, the beetle emerges, crawls upon the bird, and takes a survey of his work. If the female is on the bird, she is driven away by the male, who does not choose to be intruded upon during the important business. The male beetle then remains for about an hour perfectly still, and does not stir hand or foot; he then dismounts, dives again into the grave, and pulls the birds down by the feathers for half an hour; its own weight appears to sink it but very little. At last after two or three hours' more labour, the beetle comes up, again gets on the bird, and again takes a survey, and then drops down as though dead, or fallen suddenly fast asleep. When sufficiently rested he rouses himself, treads the bird firmly into its grave, pulls it by the feathers this way and that way, and having settled it to his mind, begins to shovel in the earth; this is done in a very short time, by means of his broad head. He goes behind the rampart of earth, and pushes it into the grave with amazing strength and dexterity: the head being bent directly downwards at first, and then the nose elevated with a kind of jerk, which sends the earth forwards. After the grave is thus filled up, the earth is trodden in, and undergoes another keen scrutiny all round, the bird being completely hidden: the beetle then makes a hole in the still loose earth, and having buried the bird and his own bride, next buries himself.

"The female having laid her eggs in the carcass of the bird, in number proportioned to its size, and the pair having eaten as much of the savoury viand as they please, they make their way out, and fly away. The eggs are hatched in two days, and produce fat scaly grubs, which run about with great activity;

these grubs grow excessively fast, and very soon consume all that their parents had left. As soon as they are full grown they cease eating, and burrowing further in the earth become pupæ. The length of time they remain in this state appears uncertain; but when arrived at the perfect state, they make round holes in the ground, from which they come forth."—Newman, p.

(To be continued.)

#### CHARITY.—(LOVE OF OUR NEIGHBOURS)

(Continued from page 314.)

We all know how the king-people, as the Romans styled themselves, treated their slaves the iron chain dragged after them while at work,—the poor and scanty covering,—the ring which bound them at night to the gate of their masters, as dogs are attached to our court yards,—the fetid cell in which they stretched their wearied limbs on the stony pavement,—and the isle of Tiber where they were sent to perish, when age and labour had exhausted their strength,—all these are sufficiently notorious. The Romans regarded their numerous slaves, not as men, but as property,—“*res publica*!” the Christians recognized in them unhappy brethren. “But,” said the pagans to them, “is there not among you some inequality of ranks? are there not rich and poor, masters and slaves? No,” answered Lactantius; “it is because we believe ourselves to be all equal, that we call each other by the name of brother; for us, in a spiritual sense, there are no slaves; and in religion all are the servants of God.”

The great St. John Chrysostom, who was so deeply imbued with the spirit of the Gospel was in favour of an absolute and entire emancipation: and St. Cyprian, addressing idolatrous governor, said to him with holy energy: “Man of yesterday! is thy slave less man than thou art?”

These principles of charity brought forth worthy fruit. Under the reign of Trajan, Hermes, prefect of Rome, and recently converted to the Christian faith, for which afterwards suffered martyrdom, restored to liberty twelve hundred slaves, and secured for them a liberal maintenance. And under Diocletian, Comasius emancipated fourteen hundred of them, on the day he and they were baptized, making use of these remarkable words: “Those who become the children of God should not be the slaves of man.” What a magnificent application of the Gospel-precepts! To give the slaves liberty as an alms.—What a joyful day must that have been for the angels of God!

It is to be remarked that as far as our Saviour has revealed the awful investigation of the dread accounting day, the rewards and punishments will turn principally on the precept of the love of our neighbour:—"Depart from me, ye cursed, into everlasting fire; for I was hungry and you gave me not to eat; I was thirsty and you gave me not to drink, I was a stranger and you did not take me in; I was naked, and you clothed me not; I was sick and in prison, and you did not visit me!"\*

What could the Divine Author of the Gospel have revealed more capable of urging us to the practice of mercy and humility? The poor are his representatives on earth: in rejecting the poor you reject God: that feeble voice which supplicates your mercy, is the voice of your Saviour! that hand which knocks at your gate, when the storm rages without and the rain inundates the plains, is the hand that was pierced with nails for your redemption! How do you know but Jesus Christ himself is concealed under these rags, which so strongly appeal to your sympathy? Many a pious and authentic legend relates that he has often assumed this form to test the charity of his disciples. These legends are indeed affectingly beautiful: they represent God clothed himself in the livery of indigence, to appeal to the heart of the rich man.

#### CONSOLATIONS IN TRAVEL, OR THE LAST DAYS OF A PHILOSOPHER.

BY SIR HUMPHRY DAVY BART.

*Restoration of Pope Pius 7th.*

(Continued from page 21.)

In the beginning of October, on a very fine afternoon, I drove with these two friends to the Colosseum, a monument, which, for the hundredth time even, I had viewed with new admiration: my friends partook of my sentiments. I shall give the conversation which occurred there in their own words. Onuphrio said, 'How impressive are those ruins!—what a character do they give us of the ancient Romans, what magnificence of design, what grandeur of execution! Had we not historical documents to inform us of the period when this structure was raised, and of the purposes for which it was designed, it might be imagined the work of a race of giants, a council-chamber for those Titans fabled to have warred against the gods of the pagan mythology. The size of the masses of travertine of which it is composed, is in harmony with the immense magnitude of the building. It is hardly to be wondered at that a people which constructed

such works for their daily sports, for their usual amusements, should have possessed strength, enduring energy and perseverance sufficient to enable them to conquer the world. They appear always to have formed their plans and made their combinations as if their power were beyond the reach of chance, independent of the influence of time, and founded for unlimited duration—for eternity!'

Ambrosio took up the discourse of Onuphrio, and said, 'The aspect of this wonderful heap of ruins is so picturesque, that it is impossible to regret its decay; and at this season of the year the colours of the vegetation are in harmony with those of the falling ruins; and how perfectly the whole landscape is in tone! The remains of the palace of the Cæsars and of the golden hall of Nero appear in the distance, their gray and tottering turrets, and their moss-stained arches, reposing, as it were, upon the decaying vegetation, and there is nothing that marks the existence of life, except the few pious devotees who wander from station to station in the arena below, kneeling before the Cross, and demonstrating the triumph of a religion which received in this very spot, in the early period of its existence, one of its most severe persecutions, and which, nevertheless, has preserved what remains of that building, where attempts were made to stifle it almost at its birth: for, without the influence of Christianity, these majestic ruins would have been dispersed or levelled to the dust. Plundered of their lead and iron by the barbarians, Goths, and Vandals, and robbed even of their stones by Roman princes, the Bauerni, they owe what remains of their relics to the sanctifying influence of that faith which has preserved for the world all that was worth preserving—not merely arts and literature, but likewise that which constitutes the progressive nature of intellect, and the institutions which afford to us happiness in this world and hopes of a blessed immortality in the next. And being of the faith of Rome, I may say, that the preservation of this pile, by the sanctifying effect of a few crosses planted round it, is almost a miraculous event. And what a contrast the present application of this building, connected with holy feelings and exalted hopes, is to that of the ancient one, when it was used for exhibiting to the Roman people the destruction of men by wild beasts, or of men, more savage than wild beasts, by each other, to gratify a horrible appetite for cruelty, founded upon a still more detestable lust, that of universal domination! And who would have supposed, in the time of Titus, that a faith, despised in its insignificant origin, and persecuted, from the supposed obscurity of its founder and its principles, should have reared a dome to the me-

\* Math. xxv. 41, 43.

memory of one of its humblest teachers, more glorious than was ever framed for Jupiter or Apollo in the ancient world, and have preserved even the ruins of the temples of the pagan deities, and have burst forth in splendor and majesty, consecrating truth amidst the shrines of error, employing the idols of the Roman superstition for the most holy purposes, and rising a bright and constant light amidst the dark and starless night which followed the destruction of the Roman empire !

## HISTORY OF THE ART OF NEEDLE WORK. BY MISS LAMBERT

### CHAPTER XXIV.

#### TAPESTRY

(Continued from page 8.)

Connected with the establishment of the Gobelins, (a) is one for the dyeing of wool, under the direction of able chemists, where an infinite number of shades, mostly unknown in trade, except for the purposes of needle-work, are dyed for the tapestry. Wool is now exclusively used, as the colours are more permanent.

There is also a drawing-school, in which the principles of the art are taught, and an annual course of lectures is delivered upon chemistry as applicable to dyeing. The Gobelins tapestry was formerly made in lengths, or pieces, the width of which varied from four to eight feet; and when one of larger dimensions was required, several of these were sewn or fine drawn together, with such care that no seams were discernible. At the present day, however, they are manufactured of much greater widths, so that they seldom require to be joined even in the largest pieces, (b.)

Two methods were formerly practised in the manufacture of tapestry, known as those of the *basse lisse*, and the *haute lisse*: in the

first, or low warp, which is now extinguished, the loom was placed horizontally, similar to common weaving, the painting intended to be wrought, being beneath the warp; and the process was very remarkable, from the fact of the tapestry, being worked on the wrong side, so that the artist could not see the face of the design, he was weaving, until the whole piece was finished and taken out of the frame.

In the *haute lisse*, or high warp, which is still used, the frame is fixed perpendicularly before the artist; he also works, as it were, blindfold seeing nothing of the effect he produces, and being obliged to go to the other side of the loom when he wishes to examine the piece he is executing. The following brief description of the mode at present practised at the Gobelins, may perhaps convey some idea of the manufacture to those who have not visited this most interesting establishment. The frame or loom is formed of two upright pieces at the top and bottom of which, two large rollers are fixed horizontally: to these rollers are fastened the longitudinal threads, or warp composed of twisted wool, wound on the upper roller, the work, as it is executed, being gradually wound round the lower. On the inner side of the upright pieces, several contrivances (here unnecessary to describe) are placed at different points, for separating these threads more or less from one another, in order to admit the cross threads or warp, which are to form the picture:—

\* To whose fine coloured threads?

\* Having fixed weights whose various numbers guide

\* The artist's hand, by unseen flowers and trees,

\* And vales and azure hills, meeting works.

As a sort of guide for the artist to introduce the cross threads in their proper places, he traces an outline of his subject on the threads of his warp in front, which are sufficiently opened to enable him to see the painting behind it.

For working the tapestry three instruments are required,—a broach a reed or comb, and an iron needle. The first is formed of hard wood, about seven or eight inches in length, and two thirds of an inch thick, ending in a point with a small handle, round which the wool is wound, and serving the same purpose as the weaver's shuttle.

The reed is also of wood, eight or nine inches long, and an inch thick at the back, whence it gradually decreases to the extremity of the teeth, which are more or less divided, according to the greater or less degree of fineness of the intended work. The needle is in shape similar to a common needle, but much larger and longer; it is used to

(a.)—The celebrated carpet manufactory of St. Simeon, created a royal establishment by Marie de Medicis, in 1601, was annexed to the manufactory of the Gobelins in 1826. An immense carpet, intended to cover the floor of the Ambassadors Hall at the palace of Versailles, has just been completed here. This splendid work was commenced in the year 1783. The border is composed of garlands of flowers. At the four corners are four large bunches of roses, copied from water colour drawings made by Madame Elizabeth, sister of Louis XVI, and comprising of every species of rose, known in France, towards the conclusion of the 18 century.

(b.)—Previous to the year 1749, it had been customary to cut the cartoons into slips. To this method principally is to be attributed the loss of the cartoons of Raffaele, seven only now remaining of the twenty-five which he painted. From the improvements then introduced into the art, the painting is now placed at the back of the workman. By this means paintings of the greatest value may be copied in tapestry without fear of damage.

press close the wood, when there is any line or colour that does not set well.

(To be continued.)

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—Should you consider the following correspondence, between a Baptist and a Catholic, deserving a place in the Herald, I beg the favour of its insertion in your next issue.

Your's obediently,  
A CONVERT.

MY DEAR ———,

You wrote the following on a slip of paper and gave it to my son ———, for me to answer you, at the same time you told him that you had very often put the question to me, but that I could never take it up, now, I must say that this is not true. All I know is, that you had long ago promised to convict me of idolatry and heresies, forsooth! your attempt towards it.

“Roman Catholic Catechism.”

“Q. Do we pray to images?”

“A. No, for both the Catechism and our common sense teach us that they can neither see, nor hear, nor help us.”

“Reply—If common sense teaches us that an image can neither see, nor hear, nor help us, does not *the same common sense* teach us that the host, or wafer can neither see, nor hear, nor help us? for what difference is there between an image and a wafer? None whatever—then if it is *idolatry* to worship an image it is *equally idolatry* to worship a wafer.”

I will shew that you are very unfair in the above groundless imputation—you raise a phantom of your own brain and then, like the famous Don Quixote, demolish it—this is usual with our opponents. You know our *belief* on this sacred matter as well as we do, that before consecration it is bread, but after consecration it is no more a creature, but *believed* to be the *Body of Christ*, and then it is no idolatry to worship God. The utmost that you can say, is, the absurdity of such a *belief*, as did the Jews and many of the disciples of Christ who questioned, “How can this man give us his flesh to eat,” these men had the impiety to abridge the omnipotence of God by denying the possibility of Christ's being present in the Holy Eucharist, but he abandoned them for their *unbelief*, this should be a subject of serious enquiry and warning among our separated brethren.

The *belief* of the Holy Trinity, is also a doctrine of *faith* and yet the infidel, the deist,

the Socinian and others will tell us, that such a *belief* is very absurd, you must not forget St. Paul tells us, what *faith* is. “Now *faith* is the substance of things *hoped for*, the *evidence* of things *not seen*.” Thus, under the sanction of the word of God we *believe* the presence of Christ veiled under the appearances of bread in the manner of a Sacrament, though not observable, excepting to the eye of *faith* only.

I will here give you the opinions of a few out of several candid Protestants on the question at issue between us, from whom, you will find, *truth* has been as it were forced out, and then leave you to your pretended ignorance and consequent presumption.

Boswell—“What do you think of the idolatry of the mass?”

Johnson—“Sir, there is no idolatry, they *believe* God to be there and adore him.”

*Boswell's life of Johnson.*

“The object of their (the Catholics) adoration of the Blessed Sacrament, is, the only true and eternal God, hypostatically joined with his Holy Humanity, which humanity they *believe* actually present under the veil of the Sacramental signs; and if they thought him *not present*, they are so far from worshipping the bread in this case, that themselves profess it idolatry to do so.”

*Dr. Jeremy Taylor, Bishop of Dauen.*

“It is a shame to charge men with what they are not guilty of, in order to make the breach wider, already too wide.”

*Dr. Montague, Bishop of Norwich.*

“Let them not lead people by the nose to believe they can prove their *supposition*, that the Papists are idolators when they cannot.”

*Thorndike—Prebendary of Westminster.*

Bishop Bramhall writes thus—“No genuine son of the Church (of England) did ever *deny* a true, real presence. Christ said, “*This is my Body*,” and what he said we steadfastly *believe*. He said neither COX, nor SUN, nor TRAYS, therefore we place these among the opinions of Schools, not among articles of *faith*.”

Bishop Cosin is not less explicit in favor of the Catholic Doctrine. He says—“It is a monstrous error to *deny* that Christ is to be adored in the Eucharist, we confess the necessity of a supernatural and heavenly change, and that the signs cannot become Sacraments but by the infinite power of God. If any one make a *bare figure* of the Sacrament, we ought not to suffer him in our Churches.”

The profound Hooker expresses himself thus—“I wish men would give themselves more to meditate, with silence, on what we

have in the Sacrament, and less to dispute of the manner *how*. Sith we all agree that Christ, by the Sacrament, doth really and truly perform in us his promise, why do we vainly trouble ourselves with so fierce contentions whether by consubstantiation, or else by Transubstantiation."

"That the bread and wine did, in *some sense*, become his Body, none of us deny."

*Gudcon Ouseley.*

The learned Protestant Grotius observes— "I find in all the Liturgies, Greek, Latin, Arabic, Syriac and others prayers to God, that he would consecrate, by his Holy Spirit, the gifts offered and made them the *Body* and *Blood* of his son, I was therefore right in saying, that a custom so ancient and *universal*, that it must be considered to have come down from the primitive times ought not to have been changed."

Samuel Parker, the Protestant Bishop of Oxford thus observes—"In the first place, then, it is evident to all men that are but ordinarily conversant in ecclesiastical learning, that the ancient Fathers, *from age to age* asserted the real and substantial presence in very high and expressive terms. The Greeks styled it *Metabole*, *Metarrhuthjuis*, *Metaskenasuos*, *Metapoiesis*, *Metastorcheiosis*, and the Latins agreeable with the Greeks, *Conversion*, *Transmutation*, *Transformation*, *Transfiguration*, *Transelementation* and at length, *Transubstantiation*, by all which they expressed nothing more or less, than the real and substantial presence in the Eucharist."

Scaliger also says—"I have often wondered that all the ancient Fathers should have considered the supper of the Lord as a real oblation, and that they should have *believed*, as they unquestionably did, the change of the bread into the *Body of Christ*, for which reason, in vain do Protestants endeavour to prove the article of the supper from their writings."

You will now see that a dogma being established and attested by the word of God, it is folly, not to say presumption, to oppose arguments deduced from the *senses*. That the doctrine of the Eucharist is founded on the word of God is easily demonstrated. To him therefore, who refuses to yield acquiescence because his human reason cannot grasp the mystery, I answer in words of another minister of the Established Church—"while arguing upon this subject, some persons, I regret to say, have been too copious in the use of these unseemly terms, absurdity, and impossibility. To such language, the least objection is, its reprehensible want of good manners. A much more serious objection is the tone of lofty pre-

sumptuousness which pervades it, and which is wholly unbecomingly a creature of very narrow faculties. Certainly God will do nothing absurd, and can do nothing impossible. But it does not therefore exactly follow that our view of things should be always perfectly correct, and wholly free from misapprehension. Contradictions we may easily fancy, where, in truth, there are none. Hence, before we venture to pronounce any particular Doctrine to be a contradiction, we must be sure that we perfectly understand the nature of the matter propounded in that doctrine: for, otherwise, the contradiction may not be in the matter itself, but in our mode of conceiving it. In regard to myself, as my conscientiously finite intellect claims not to be an universal measure of congruities and possibilities, I deem it both more wise and more decorous, to refrain from assailing the doctrine of Transubstantiation on the ground of its *alleged* absurdity and impossibility. By such a mode of attack, we in reality quit the true field of rational and satisfactory argument. The doctrine of Transubstantiation, like the doctrine of the Trinity, is a question, not of abstract reasoning, but of pure *evidence*. We believe the revelation of God to be essential unerring truth. Our business, therefore, most assuredly is, not to discuss the absurdity and the *imagined* contradictoriness of Transubstantiation, but to enquire, according to the best means we possess, whether it be indeed a doctrine of Holy Scripture. If sufficient *evidence* shall appear to be the case, we may be sure that the doctrine is neither absurd nor contradictory. Receiving the Scripture as the infallible word of God, and prepared with entire prostration of mind, to admit his declarations, I shall ever contend that the doctrine of Transubstantiation, like the doctrine of the Trinity, is a question of pure *evidence*."—*Tuber*.

After all these, you must admit that all the modern Churches are wrong in rejecting while the Catholic Church so venerable for her antiquity, is right in retaining the doctrine of Transubstantiation, which, by the admission of even Protestant divines, was industriously taught and pertinaciously adhered to, by those *primitive believers* who sealed their *faith* with martyrdom.

I will conclude with the words of St. Athanasius of the 4th Century. "Behold, we demonstrate that this doctrine has come down from *Fathers to Fathers*: but you—What *Fathers* have you to shew for your *assertions*."

Your's affectionately,

A CONVERT.

22d July, 1849.

## MR. TURNER.

We beg the favorable attention of our readers to the Advertisement which we publish of a proposed Subscription Concert in favor of Mr. Turner. Mr. Turner's claim on public Sympathy is of so strong a nature, that it cannot be necessary to enlarge upon it. We are persuaded that the Benevolent of every denomination will come forward with generous emulation on this occasion and prove thus practically their sincere desire to redress Mr. Turner's grievances.

## BENGAL CATHOLIC MALE AND FEMALE ORPHANAGES.

On Saturday the 14th Inst., Capt. Young Brigade Major of the Queen's Troops, Fort William, paid an official visit to the Bengal Male Orphanage under the Care of the Christian Brothers and to the Female Institution under the Charge of the Loretto Sisters.

At the Male Orphanage the pupils were examined in Captain Young's presence, in Grammar, Geography, Arithmetic and Reading. Their answering in each department was highly satisfactory. The specimens of their writing which were also exhibited, were very gratifying. Captain Young was particularly pleased with the remarkably beautiful and happy appearance of the Children.

Besides the Orphans the Christian Brothers have under their tuition at the Cathedral and Bow-Bazar Schools about 160 Day Pupils.

At the Female Orphanage where the number of wards is at present sixty eight whilst that of the Male Orphanage is thirty-five, Capt. Young was surprised to find that out of so large a number of Girls many of them mere Infants, only one Child was on the sick list. Here too Captain Young was kind enough to allow the Classes to be examined before him and heard for the first time the dry unattractive elements of Grammar, Geography, and Arithmetic attuned to metre and sung in harmonious verse by a Chorus of the Children. In this system, the duty of Committing to memory the elementary rules of Education, instead of being an irksome task, becomes an amusing and agreeable occupation, in which even in play hours, the pupils delight to engage. As to the several specimens of Needle-work exhibited on this occasion, it is enough to remark, that whilst they evinced great industry and proficiency on the part of the Children, they also reflected the highest credit on the Religious Ladies in Charge of the Orphanage. From Intally (his official duties having ended.) Captain Young proceeded to pay a visit of Courtesy to St John's College Park Street and to the Loretto

Institution, Middleton-Row with both of which Establishments he was so good as to express himself in terms of Commendation. We feel assured that the Communication of these particulars will prove very gratifying to our Fellow Catholics throughout India.

To the Most Reverend Dr. Carco, V. A. B.

MY LORD, - You will do me the favour of accepting the accompanying two pieces of Gingham for the Orphans, as it is a poor,

21th July, 1849.

WIDOW'S MITF.

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

From a poor Soldier, through Rev. Mr. McGurr, ... .. Rs. 1 0  
A Catholic, through Rev. Mr D'Mello, 2 8  
C. B. Piaggio, for June last, ... .. 2 0

## PROPAGATION OF THE FAITH.

A Catholic, through Rev. Mr. D'Mello, 15 0

## Selections.

## MILITARY ITEMS.

*Head Quarters, Sindia, 5th July* - At a General Court Martial assembled at Ferozepore, on Monday the 25th day of June 1849, private Owen McAteer, No. 1992, of Her Majesty's 29th regiment of foot, was arraigned on the following charges; viz:

1st. - For having, at Ferozepore, on the 11th of May 1849, been drunk in barracks.

2d. - For having, at the same time and place, struck his superior officer, corporal John Walker, of the same regiment, and for having, on being ordered by him into confinement for this offence, again struck the said corporal John Walker, his superior officer, being in the execution of his office.

*Finding.* - The Court, from the evidence before them, are of opinion, that the prisoner Private Owen McAteer, No. 1992, of Her Majesty's 29th foot, is guilty of the charges preferred against him.

*Sentence.* - The court, having found the prisoner guilty of the charges preferred against him do sentence him, Private Owen McAteer, No. 1992, of Her Majesty's 29th regiment of foot, to a corporal punishment of 50 lashes on his bare back, in the usual manner; and in addition, to imprisonment for one year.

(Signed) K. F. MACKENZIE, *Lieut. Col.*

*Ferozepore, 25th June 1849. President.*

Approved and Confirmed.

(Signed) G. J. NAPIER, *General,*  
*Commander-in-Chief, East Indies.*

*Head Quarters, 30th June, 1849.*

The sentence to be carried into effect under the orders of the general officer commanding the Sindh Division.



## IRELAND.

COMPULSORY EMIGRATION—THE PARTING OF  
A MOTHER AND HER ONLY SON.

## DERMOT'S PARTING.

Oh waken up, my Darlin'—my Dermot, it is Day,  
*The Day*—when from the Mother's eyes, the real light dies  
away!

For, what will day-light be to me, that never more may see  
The fair face of my Dermot, come smilin' back to me?  
Arise, my son,—the morning red is wearing fast away,  
And thro' the gray mist I can see the masts rock in the  
Bay,

Before the sea-fog clears the hill, my Duinn' must depart—  
But oh the cloud will never lift that wraps the Mother's  
heart!

Sure then, I'm old and foolish! what's this I'm sayin' now?  
Will I see my fair son leave me with the shadow on his  
brow?

Oh no! we'd bear up bravely, and make no sto, nor moan:  
'There will be time for weepin' when my fair son shall be  
gone.'

I've had the old coat ready, Dear,—my pride this day has  
been

That on your poor apparel shall no rent, nor stain be seen,—  
And let me tie that kerchief, too—'tis badly done I fear,  
But, my old hands tremble sadly—*with the hurry*—Dermot  
dear!

And are you ready, Darlin'? Turn round, and bid farewell  
To the roof-tree of the Cabin that has sheltered us so well  
Leave a blessing on the threshold, and on the old hearth-  
stone—

'Twill be a comfort to my heart, when I sit there alone  
And often at the twilight hour, when day and work are  
done,  
I'll dream the old time's back again—when *you* were there,  
my son.

When you were there—a little thing that prattled at my  
knee!  
Long ere the evil days had come to part my child and me

The dear arm is still round me, the dear hand guides me  
still!  
'Tis but a little step to go—see now, we've gained the hill,  
Is that the vessel, Dermot dear?—the *mist* my eyesight  
dims—

Oh shame upon me! now,—what means this trembling in  
my limbs?  
My child! my child! oh let me weep awhile upon your  
breast;

Would I were in my grave! for then—my heart would be  
at rest,—  
But now, the hour is come—and I must stand upon the  
shore,  
And see the treasure of my soul depart for evermore!

I know, my child! I know it—the folly and the sin!  
But oh, I think my heart would burst to keep this anguish  
in—

'To think how in you sleeping town, such happy mothers be,  
Who keep their *many* sons at home! while I—I had but  
thee!

But, I have done. I murmur not—I kiss the chastening  
rod,—

Upon this Hill—as Abraham did,—I give my child to God!  
But not like him, to welcome back the precious thing once  
given—

I'll see my fair son's face again—but *not on this side of*  
*Heaven*

Examiner, May 19.]

H. D.

## THE ENGLISH LAW OF DIVORCE.

(From the *Tablet*, June 2.)

The House of Lords is at this time engaged in one of its annual labours,—dispensing with the law of God. When the Holy See dispenses even with human laws there is a great outcry among heretics, and in order to make the most of what they have in hand, they pretend to consider human laws as divine, and therefore indispensable. We are not aware that any one has ever raised his voice against the dispensing power of Parliament, even when exercised upon the subject-matter of divine law. It seems that the Civil Legislature may safely do what the Holy See has never held lawful to be done.

The facts of the present case are these:—A young man contracted marriage with a woman some-what older than himself, without the consent of his relatives, and much to their dissatisfaction when they discovered what he had done. His relatives finding that the marriage was valid and without flaw, brought a false accusation against the youth, and in that way obtained possession of his person, and separated him from his lawful wife. The unfortunate woman fell into the snare spread before her feet, and the result was an action in the *Archeb* Court on the part of the young man against his wife for adultery. The allegations of his libel were unhappily too true, and his friends had taken every care that the evidence should be clear. Upon this the judge pronounced the usual sentence of separation, which satisfied for a time the wishes of the young man's most Christian relatives.

Throughout these proceedings the validity of the marriage was admitted as an indisputable fact; the suit could not be maintained in the Court of Arches unless the marriage was good; for the whole process there rests on the notion that it was altogether valid. The Judge of that Court decreed the separation of the parties,—he could do no more; for it is not in his power to dissolve marriage, though he might find that it was null from the beginning; but if this marriage had been null, then, there could have been no foundation for the suit that was instituted, and the fact of that suit having been carried on is evidence of the marriage and of its unimpeachable validity.

Also now in the proceedings before the Upper House of Parliament, the validity of the marriage is not called in question; on the contrary, it had to be proved, and has been most formally proved, and is there also the ground of the proceedings. For without such proof the matter could not be brought before Parliament, neither if it were brought would Parliament enter upon it. It is therefore admitted on all hands that a valid and even lawful marriage has been contracted, but one of the parties to the contract desires now to be released from the obligations which he voluntarily undertook.

A valid marriage by the Christian law is indissoluble: the parties may for good reasons be allowed to live apart, but the marriage tie remains, and neither may marry again during the lifetime of the other. This is the law of Christendom, and was the law of England till the reign of Elizabeth; but in the beginning of her

career the marriage bond was held to be dissoluble, and parties were allowed to marry though their husbands or wives were living. Towards the end of her reign, however, some mitigation of this scandal took place, which afterwards rose to a greater height in the reign of James I., and which is now so common in England that few people are surprised at so great an immorality.

It is worthy of remark that there is no Court in England competent to dissolve the marriage bond. Such a proceeding is beyond the power of the law to effect. The Ecclesiastical Courts do not dissolve the marriage, nor does the appellate jurisdiction of the Privy Council do more than confirm, or reverse, the proceedings of the Court below. The House of Lords, even sitting judicially, does not pronounce the dissolution of the marriage tie; such a sentence seems beyond its powers, and thus we see that there is no law or Court in England by which the bond of marriage may be dissolved when it has once been validly entered into.

Marriages are, notwithstanding, dissolved in England, and no session of Parliament passes over us without such dissolution taking place. It is admitted to be against law, or to speak more accurately, it is unknown to the law, and there is no law by which it can be done. Yet it is done, and the frequency of it is so great that it gives no scandal, and people acquiesce in it as if it was the most natural thing in the world, and what ought to create no surpits whatever in the minds of loyal and free born Englishmen.

What the Pope has not done, and what canonists and theologians say he cannot do, is done every year by the Parliament of England. So many laymen and about thirty Bishops, professing heresy, do what the Holy See has never done—namely pronounce for the validity of a marriage which they admit to be good. The laws known in England do not allow so much licence to men, therefore Parliament undertakes by a new law to set aside the divine law, and to separate those whom it believes to have been law, fully united. In one word, the Imperial Parliament according to the Catholic or Christian morality, licences polygamy. This is the sum of the whole affair.

Beside this violation of the law of God there is something like mockery superadded. The Act, when it reaches the Commons from the other house; contains a clause prohibiting the intermarriage of the guilty parties; but the commons invariably reject the clause, and the peerage of England consents to omit what it had itself inserted. Thus a man may not only have two wives at once, but he may obtain even his neighbour's wife provided he has as little conscience as the Legislature considers sufficient for the affairs of the world. The parliamentary divorces are more like an encouragement to sin than anything else; and provided the sinners be wealthy, there really seems to be no reason—at least none according to the maxims of this nation—why they should not sin on.

Englishmen pride themselves on the very transparent purity of their morals. There may

be vainer nations, but there is no prouder people than we. No nation more naturally and honestly despises others, or has smaller reverence for the public opinion of the world. Yet this is our condition: we make light as a nation of a fundamental law of Christianity, and then tell the world that we are a purer, nobler, homester and better nation than any other. Temporal greatness and success are not proof that the parliamentary divorces are otherwise than most wicked violations of the Divine law.

#### THE PUNJAB BLUE BOOK.

A further instalment of the Punjab Papers will be found below. We omit a long report by Mr John Lawrence to the Secretary with the Governor General, regarding the adoption of certain changes in the Lahore administration—the introduction of a new and “summary” settlement of the land tax throughout the Punjab, &c. &c. as also a letter of instructions from the Acting Resident to his brother Major George Lawrence, the officer in charge of Peshawur, proposing a plan of settlement for that Province, and showing in detail the best mode of carrying it into effect. These documents exhibit anything but a satisfactory picture of the native system of revenue collection; and when we consider the liberal nature of the change proposed to be made, it is a matter of wonder that on the commencement of the rebellion, a single cultivator could be found to assume a hostile attitude towards the British Government. The conduct of Mr John Lawrence as a Revenue Officer has been freely criticised, and it is therefore only fair to say that the arrangements proposed by him for the settlement of Peshawur, bear every mark of judgment and discrimination and seem exceedingly well calculated to secure contentment amongst a race long subject to judicial extortion, and vexations fiscal exactions. Mr Lawrence expresses his opinion that the “summary settlement” of Peshawur may be effected in three months, and that of the entire Punjab in a year. Touching the latter, he says: “This being done, and a copy of the rent-roll in our hands, and regular returns, bi-monthly, coming to us, as well as to the Durbar, from the Kardars, no great difficulty could, then arise. Not only, however, is it necessary that such a system be introduced, *but that European energy and honesty be brought in direct contact with the finances, to keep them in order.* It is for this reason, that I think that direct reports from the Treasury, Customs, and Revenue should be made to the Resident. More direct interference even may, at times, be required: certainly, nothing short of it will, I believe, prove effectual.”

The papers which will be found below give some further particulars regarding the conduct of the “Messalina”—or, as Major Edwardes more prosaically terms her, the “Jezebel”—of Lahore. It will be observed that Her Highness (always having an eye to business) no sooner got to Sheikhoopoor, then she entered into a long correspondence with the Acting Resident on financial matters, and amongst other things,

preferred a charge of cruel treatment, stating that she had been *dragged out of the palace at Lahore by the hair*—an expression which Mr. Lawrence is good-natured enough to interpret as a mere figure of speech, denoting her unwillingness to leave the capital. Sardar Sher Singh (afterwards leader of the rebellion) was desired to take charge of the Rance, but declined the responsibility—a circumstance which seems to indicate that the “leaven” of her treachery had not up to that time influenced his mind. Soon after her arrival at her place of confinement, we find Her Highness making an attempt to tamper with the guard; and about the same time intelligence is received of her having sent emissaries to the ex-Maharajah of Bhuber, and to the Maharajah of Cashmere, with the view of obtaining their assistance to recover power for her, by means of a revolution at Lahore! Little wonder that the Governor General, in assuring the people of the Punjab that he regards the young Maharajah, Dhuleep Singh, as his son, tells them at the same time that as young minds are influenced by early training, he deems it a matter of imperative necessity that the Rance should be removed from the Capital. Scldom even in civilised Europe, has there lived a woman so strong-minded and so artful—so acute in her perceptions, so bitter in her enmities, and so persevering in her intrigues. The poet tells us that

“Hell has no fury like a woman scorned;” and the loss of power, and subjection to contempt appear to have roused a passion of revenge in Ranee Chunda, which can scarce find a parallel in modern times.

Our readers will not fail to bestow attention on the results of Mr. H. M. Elliot’s researches into the revenue and expenditure of the Punjab. These seem to show that the country was not expected to prove a profitable possession, and we thus get a clue to the extremely economical character of the plans adopted by Lord Dalhousie for the military protection and defence of the territory, now that it has become a part of the British Indian Empire.

### THE FRENCH INVASION OF ROME.

The intelligence from Rome this week is of the highest interest and importance, and we regret that our limited space will not allow us to discuss it at greater length. The circumstances of the French expedition are in almost every particular very uncertain; but about the main point there seems little doubt. Whatever General Oudinot’s written instructions may have been, it is clear that his mission was to overturn the triumvirate, and to restore the Pope—upon conditions. What is known at present is that he has landed at Civita Vecchia; has marched with a small force to Rome; has twice attempted to enter the city, but has been repulsed with considerable loss, and has quartered himself at Paolo waiting quietly for reinforcements. The proceedings in the French Chamber and the President’s letter to General Oudinot prove to demonstration that the French blood which has been shed will bind the French indissolubly to their task and render certain the capture of

Rome. Moreover, Radetzky and a large body of Austrians are marching southwards. The Neapolitans, it is said, have already entered the Roman territory and have been received with acclamations as liberators.

As to what passes within the walls of Rome, the accounts received in Paris may be stated with equal brevity. There is not the slightest evidence that the *Romans* have any hand in defending the city against the French. On the contrary, a French refugee journal—the *Tribune des Peuples*—informs its readers that the resistance to General Oudinot was at “a barricade defended by 800 French and 211 Poles.”

Again, a letter from the French Consul at Civita Vecchia, read in the French Chamber by M. Gondechaux, and not denied by the Minister, confirmed the rumour that several public edifices are marked out for destruction. “Everything is ready for resistance; barricades are being raised; the Castle of St. Angelo, the Vatican, and several other monuments” are undermined. The French inhabitants will be “the first to fire.” It is then not by the Roman but by a *colony* of ruffians from every European nation which exports such a commodity, that Mazzini and his associates are supported; and by them the entry of the French is resisted.

Again, M. Odillon Barrot declared on Wednesday, on the authority of a private letter—the despatches not having yet arrived—this much the Government “already knew, that of the triumvirate at Rome there “were two who had declared themselves favourable “to the admission of the French troops.”

### ACTS OF THE SECRET CONSISTORY HELD AT GAETA BY HIS HOLINESS PIUS IX.

Gaeta, April 2d, 1849.

Our Holy Father, Pope Pius IX., held this morning, in the royal palace of Gaeta, a secret consistory, in which he proposed the following churches:—

The archiepiscopal church of Sardes, *in partibus infidelium*, for Mgr. Jean-Maria Moland, transferred from the episcopal church of Amiens to the Coadjutorship, with the future successions of Mgr. Paul D’Astros, Archbishop of Toulouse and Narbonne.

The episcopal church of Placentia for the Rev. D. Antonio Ranza, Priest of that city, Doctor in Sacred Theology, and Theological Canon of that cathedral.

The episcopal church of Meude for M. Jean-Antoine Foulquier, Priest of the Diocese of Rodez, and Vicar-General of that Bishopric.

The episcopal church of Amiens for M. Louis-Antoine de Salinis, Priest of the Diocese of Bayonne, and Vicar-General of Bordeaux.

The episcopal church of Nantes for M. Antoine Mathias-Alexandre Jacquemet, Priest of Grenoble, one of the Vicars-General of Paris.

The episcopal church of Cuenca for the Rev. Father Brother Firmin Sanchez Arteveso, Priest of the Diocese of Toledo, Professor of the

Seraphic Order of Friars Minors, Commissary-General of that order for the provinces of Spain.

The episcopal church of Callinice, *in partibus infidelium*, for the Rev. D. Godard Braun, Priest of the Diocese of Trèves, Doctor in Sacred Theology, Canon-Dean of that cathedral, Suffragan of that Bishopric.

Lastly, the instance of the Sacred Pallium was made to his Holiness for the church of Quito in South America, recently elevated to the rank of a metropolitan See

### MOUNT MELLERAY

We are delighted to be able so decidedly to contradict the painful rumours that have been published to the abandonment of Mount Melleray by the Cistercians.

Abbey Mount Melleray, May 14, 1849.

My dear Mr. Lucas—As some conjectural and incorrect though friendly statements concerning our poverty and our doings have lately appeared in the provincial papers here, and as you have had the kindness to copy some of them, I beg to make you acquainted thus authentically with the truth. It was said that we "are so destitute of means, that the famishing wayfarer or local starveling is deprived of a shelter and a meal." The means indeed are low enough, ebbing fast, and very feebly supplied: yet up to this day, one hundred families of "local starvelings averaging from seven to eight hundred souls, are kept alive by our hands through the wondrous mercy of God: besides full an equal number of "famishing wayfarers," that are comforted here and sent on their way rejoicing. Blessed be God for His mercy to them and to us!

It was also said, dear sir, that we "felt constrained to abandon our extensive land-improvements," and go off *in globo* to America. The Abbot is certainly trying to propagate the Cistercian Order in America, as well for the good of religion as to lighten the difficulty of providing for this large community here in such trying times. He sailed for New York with six of the brethren last Saturday. And when he will have chosen one of many offers of land that have been made him he will return and send over as many of us as circumstances will permit. But he has not the remotest idea of totally withdrawing the community from this place.

I can assure you, my dear Mr. \_\_\_\_\_ and our other friends who have been so good in word and deed to us, of our sincere and lasting gratitude. I remain yours faithfully in Christ,

FRANCIS WALSH, Prior.

### LONDON, APRIL 12.

Henry J. Prescott, Esq., and Thomas Hanky jun., Esq., were yesterday sworn in Governor and Deputy Governor of the Bank of England.

The blockade of Venice is renewed.

Brisbane, the American Socialist, has been ordered to quit France, by the Minister of the Interior.

Miss Barry, the possessor of a large fortune, took the veil yesterday at the Bermondsey Sisters of Mercy convent. She returned with her parents from India.

### OUR "WOODEN WALLS" IN DANGER.

(From the Nautical Standard, May 19.)

On Monday evening there was a considerable concourse of persons on Tynce-bridge, and on the shores of the river, to witness a race between an ordinary wooden skiff or gig, and one made of gutta-percha by Mr. Taylor, of the Close, an agent in Newcastle for the sale of that material, and of articles made therefrom. The novelty of the exhibition—no boat or other sailing vessel having before been fashioned from gutta-percha—produced great excitement. The boat-builders, like the shoemakers, began to think their "craft in danger." They were as anxious that the newfangled craft should lose, as Mr. Taylor was anxious that she should win; and the latter had rendered them more alarmed than otherwise they might have been, by securing the services of Mr. Henry Clasper. Clasper and his comrades, however, had to row against no mean rivals, the wooden boat being manned by the crew of the *Perey*. The gutta-percha skiff, 33 feet long by 3 broad, was launched from Mr. Clasper's, the *Queen's Head*, in the Close; and when a little "sparring" had been indulged in (if we may use the term) the competitors proceeded to St. Lawrence, thence to row their match to the bridge. When first we caught sight of them, struggling for the goal, "gutta-percha," for by that name the new boat is called, was several lengths in advance, and she kept her "proud position" to the end. Our old "wooden walls" were thus defeated by an innovation in nautical architecture, built of a mongrel material, half leather, half India-rubber! What with a reverse like this, following upon the use of iron in ship-building, our good old English "heart of oak" may well be heart-broken. Mr. Taylor, having won the boat race, next made a trial of a gutta-percha "life buoy." A lad, who had consented to have his life saved and his clothes spoiled, jumped into the river in "full dress," and was rescued, as we understood, by the buoy. He was then to be saved over again; and having missed the first exhibition, we were on the look-out for the second; but some dispute arose—so it was rumoured—about the sum that he should have for his ducking, and we grew tired of staying to "assist" (as our neighbours in France would say) in the experiment. So we have only hearsay evidence to give in favour of the gutta-percha "life buoy"—*Weston's Observer*.

The *Stanford Mercury* says: "Walkeringham was on Sunday a scene of confusion and disorder, occasioned by the visit of some Latter-day Saints. We are told that a sharp controversy took place between the elders and a Primitive Methodist, and that the latter was victorious."

Dr. Whitnire, U. S., has stated that iodine is an antidote to the venom of the rattle-snake; his manner of using it is to paint the part that is bitten.

Mr. Frederick Douglass was not allowed to lecture the other week in Zion Church, New York (a coloured Methodist church), unless he paid 13 dols. a night! "I complain," he says, "that they should let out their church like a *cub*, to put money in their coffers at the expense of the Anti-Slavery cause."

## HOBLE'S IMPROVED PATENT CYLINDER, AND CALDWELL'S SELF-FLEETING WINDLASS.

(From the *Nautical Standard*, May 12.)

This is an invention in which there is not only novelty but utility. The apparatus consists in this, that it acts both as a single and double windlass. When a ship is fitted with the double windlass, it is capable of being used as two single windlasses, as occasion may require, by taking out the pin which connects the two windlasses. Thus the captain or master of a ship may veer out cable with one windlass, while getting in his anchor with the other. By the use of cheeks placed on each side, underneath the cylinder, the cable is forced to take its proper position, and the links are prevented over-riding each other. The holding power of Hobler's Improved Cylinder is so great, that two coils or turns of chain are sufficient to hold upon, for every link is made a *pull*. The leverage is extremely simple, but nevertheless possessing extraordinary power. The levers are four in number, and one man at each is sufficient for all ordinary purposes, whereas, with the old windlasses, double or treble the number would be required. The speed acquired by the use of these levers is so great, that 60 fathom of chain, with anchor, may be raised in ten minutes. In giving out an anchor, a break is put upon the purchase wheel, and the chain may be allowed to run out to any required length, with the utmost velocity, without surge upon the vessel, or danger to any one on board. By the use of the break, the chain may be stopped in a moment, even in its utmost speed. The honorable corporation of the Trinity House have had their attention drawn to this subject, and they have signified their approval of the invention in very flattering terms. In fact, they authorized an experiment on board the *Beacon* yacht, fitted with the double windlass, such as we have described. The experiment was tried down the river as far as Clement's Reach (the toughest holding ground in the river), where the anchor was let go with 50 fathom chain. The engines were then reversed, for the purpose of ascertaining whether the cable would render from the cylinder, but which it did not do 100th part of an inch, although the strain was put on to the utmost power that could be applied. The engines, after this trial, were reinstated in their proper position, and the anchor and chain got up in ten minutes. All the experiments already made have tested and proved the incalculable value of Mr. Hobler's improvement.

## LATEST INTELLIGENCE.

(From the *Bombay Gentleman's Gazette*, July 9.)

Our latest news from Rome comes down to the 5th and from it we learn the following facts.

On the 3d June General Oudinot began the attack on Rome. Having made effective preparations the movement was begun at three o'clock in the morning by General Molliere. A mine was blown up under the wall and a small gate was forced open. The Church of St Pancrazio was attacked and after two hours fighting the "bersaglieri" who occupied it, were expelled.

The *Villa Corsini* and *Valentin* which commanded the position of Pamfili were next stormed and 200 prisoners captured. Monte Mario which was in the hands of the French allowed them to attack Ponte Molle, which they occupied. The city offered an unexpected resistance.

On the 14th the bombardment of the city was begun, and General Oudinot prepared to attack Mont Pincio, which commanded the *Piazza del Popolo* and the *Corso*.

The Romans in the City were said to be divided into 2 factions. The *Carabinieri* refused to mount their horses and Garibaldi is afraid to quit the city lest the gates should be closed behind him.

The weather was fearfully hot, and the soldiers were eager to put an end to the useless hostilities. To add to the horror of the scene a thick smoke was seen to arise between the Church of St Peter and the Vatican both of which edifices are undermined.

The French were in great dread lest the Romans should blow them up and throw the blame of this act of Vandalism on France.

Many prisoners whom the French had captured were sent to Civita Vecchia, which place was strongly fortified by the French.

The French General appeared to expect that the prizes in Rome would come to blows: upon which he would be able to take the town with great ease on the 6th or 7th. Nothing was known further when the Mail left.

## AID FOR THE POPE.

FRANCE.—The Bishop of Perpignan has forwarded, for his diocese, the sum of 3,602*l.* 10*s.*, in aid for the Pope.

The Bishop of Rodez, a second sum of 4,000*l.* The first was 10,000*l.*

The Count de Donquer-Tserrolot has sent to the Committee of Religious Liberty the sum of 1,000*l.* for the same object.—*Anti-Sl. Religion.*

## CONVERSION.

A SAILOR'S CONVERSION.—Amongst the numerous conversions to Catholicity during the progress of the epidemic the following is worthy of being recorded:—An English sailor, who never knew or practised any kind of religious observance, was brought into one of the hospitals in a state of collapse. He was asked if he desired the aid of any religious minister. He said he was not anxious for it; that he never minded religion at all. Being pressed on the point, he at length said—"Well, then, I will be whatever religion yonder lady in black professes, for I see her most attentive to the wants of my fellow-sufferers, and I am told she is not paid for her services—she must be right."—The lady was a Sister of Mercy.—*Limerick Examiner.*

At Brussels, on 28th April, a very interesting ceremony took place in the Church of the Sablon, M. Henix, a Jew, was baptized by the Rev. Canon Donnet. The Count de Villermont stood as godfather, and the Marchioness de la Boissiere as godmother.—[Communicated by the Abbé Donnet.]

THE  
BENGAL  
CATHOLIC HERALD

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

No. 5.]

CALCUTTA: SATURDAY, AUGUST 1, 1849.

[VOL. XVII.]

ART. I.—LETTERS TO N. WISEMAN, D.D., ON THE ERRORS OF ROMANISM IN RESPECT TO THE WORSHIP OF SAINTS, SATISFACTIONS, &c BY THE REV. W. PALMER, M. A., OF WORCESTER COLLEGE, OXFORD: OXFORD: 1844-2. DUBLIN REVIEW.

(Continued from our last.)

After many words, which would take up too much space to quote, Mr. Palmer concludes by giving the sum of another difficulty thus: "According to your doctrine, the pardoned and justified believer is still liable to God's wrath! The adopted, beloved, and sanctified child, is still subject to God's vengeance?"—p. 11.

1. There is an ambiguity in the words "wrath," "vengeance," which Mr. Palmer dexterously avails himself of. In our language the words imply a feeling of hatred, aversion, or the like: with our theologians, on the present question, they merely imply *punishment*. So that when it is said a justified sinner is liable to God's wrath, -vengeance, it is not meant that he is an object of aversion, hatred, &c., but that he has to undergo a certain punishment.

2. Mr. Palmer must admit that we are liable to temporal afflictions, disease, poverty, death, &c. Call them signs of love, mercy,—call them what you please,—they are to us painful, and we feel them as such, though we may suffer them with resignation and joy, for the sake of Him who sends them. How it is that suffering these *as* punishments for past sin, can, in any way, interfere with our being "adopted, beloved, and sanctified children," any more than suffering them as trials, testimonies of the sincerity of our love, &c., we cannot in the least degree comprehend. We suffer the pains of this life, when he have no sins to atone for, because God so wills it; we suffer the same pains, or undergo others, as an atonement for our past sins forgiven, because God so wills it. But *is* this God's will? *That* is the real question to be examined; and that we have already resolved from the word of God himself.

"[According to your doctrine] God loves and hates, saves and destroys, at the same moment; and the same beings are at once reckoned with the elect and the reprobate, with

angels and with devils! Can it be possible for absurdity, contradiction, and impiety to go beyond this?"—*Ibid.*

We are heartily sick of this bastard rhetoric. Here are three or four lines containing as many of the grossest misrepresentations,—flimsy clap-traps,—well fitted indeed for the meridian of Exeter Hall, but not at all suited to the lips of a man of Mr. Palmer's pretensions to accuracy and learning and fair play. God loves and saves, but he neither hates nor destroys the repentant sinner: he only inflicts a punishment so light as not to be thought of in comparison with what the sinner would have deserved had he remained in his sin. A nobleman is guilty of high treason, and is sentenced to the death of a traitor. The sovereign grants him his life and restores him to favour, and imposes at the same time a *fine* of one shilling. Will any one say that the pardoned criminal is at the same moment loved and hated, saved and destroyed? No, but that the adopted and beloved child of God should be subject to God's vengeance, *that is*, to pains of a short duration, in bearing which he is assisted and comforted by God himself, so that the chalice which he tastes, bitter though it be to the palate of flesh, is to his soul sweet and consoling and invigorating, beyond anything this earth can give. Thus, appears to Mr. Palmer, "absurdity, contradiction, and impiety," beyond which it is not possible to go. For our parts, taught and disciplined by Her, in whom dwells the spirit of truth for ever, our Holy Mother the Church, we only pray that God may punish us here, and gives us grace to bear *this* wrath and vengeance as we ought, that so we may escape the wrath and vengeance to come. "*Hic ure, hic seca, hic non parcas, ut in aeternum parcas.*"

Our strictures on Mr. Palmer's first letter have extended too far.—not too far, considering the extent of work that lay before us, the

number of errors to be rectified, of sophisms to be exposed,—but too far for us to think of comprising, within the limits of a single article, even a summary revision of the two remaining letters. The utmost we shall be able to accomplish, will be to select from *Letter Third* what Mr. Palmer seems to consider as his strongest points.

After quoting some passages from Bouvier and Milner, on the necessity of penance, he thus proceeds:—

“Thus it appears, that even indulgences, and the execution of the works of satisfaction enjoined by your priests in confession, do not render you secure that sin has been remitted; and hence you recommend, in addition, *voluntary works of satisfaction*, over and above those prescribed by the priests.”—*Letter iii.* p. 8.

You are not certain that the temporal penalty due to divine justice for sin remitted, is removed by the performance of the satisfaction enjoined in confession, or by the subsequent acquisition of indulgences. No; you still urge the penitent to undertake voluntary works of penance; and, as no human wisdom can determine what amount of such acts may be sufficient to satisfy the demands of divine justice, it follows that, according to the doctrine of the Council of Trent, “the life of a Christian ought to be a *perpetual penance*.”—*Ibid.* p. 10.

And, we would ask Mr. Palmer, are we not taught, both by precept and example, in every page of the sacred Scripture, the necessity, the importance, for the just, well the unjust, of penitential works? “The life of a Christian ought to be a perpetual penance!” Truly, never was doctrine propounded, which the fathers who have enlightened, and the saints who have edified the Church, in all time, more strongly teach in their writings and in their lives. The constant exhortations to penance in the Gospel, the penitential psalms of David, the confessions of St. Augustine, need only be alluded to.

(To be continued.)

Ambition is to the mind what the cap is to the falcon; it blinds us first, and then compels us to tower, by reason of our blindness. But alas, when we are at the summit of a vain ambition, we are also at the depth of misery. We are placed where time cannot improve, but must impair us; where chance and change cannot befriend, but may betray us. In short, by attaining all we wish, and gaining all we want, we have only reached a pinnacle where we have nothing to hope and every thing to fear.

## THE HISTORY AND FATE OF SACRILEGE.

By SIR HENRY SPELMAN.

*With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London. 1816.—Objection 2.*

THE RULE OF PUNISHMENT IS NOT UNIVERSAL.

(Continued from page 30.)

The assertion that there are exceptions to the rule we are laying down, would really be unworthy of notice, were it not that with some people it seems to have its weight. They are not content with the wonderful manner in which God's hand is stretched out to avenge Sacrilege, and will refuse to believe that it is lifted up at all, unless they may have a standing remark before their eyes. It is not enough that every year, and we ought to say every month, God does things with respect to perpetrators of Sacrilege and their posterity, “at which both the ears of every one that revolts shall tingle?” He must, if they are to believe, never act otherwise. As of old,—so now: “They thought not of His hand . . . how He had wrought His signs in Egypt and His wonders in the field of Zoan.”

These sceptics require a deviation from the ordinary rules of Providence. Can they point to one of the usual dealings of God with man to which there are not great,—and indeed startling—exceptions. Long life is promised to the honourers of their parents;—are all, therefore, that are cut off in youth disobedient? The inheritance of the earth is promised to the weak—are the rich and great men of this world universally weak? “Them that honour Me I will honour,”—and yet to bear contempt and shame in this world is no certain sign of God's anger.

For, in truth, there is far more and far deeper truth in the proverb, that ‘the exception proves the rule,’ than is usually thought. It would seem to say, that where a rule is pretended to be absolutely universal, such pretence, *ipso facto*, proves it to be false; because such are not God's dealings with His creatures. It is founded, in that case, on a partial or imperfect deduction:—it is a one-sided view of the subject. Hence, if we pretend that the rule of the punishment of Sacrilege were absolutely universal, we should at once prove its hollowiness. We willingly allow that there are exceptions;—nay, in more than one instance we have gone out of our way to call attention to them. How few they are, we have shewn when writing “of families in which church property has continued.” But still they exist:—Lord Comber-

mere's family—(where the very title reminds of Sacrilege)—is an instance. Lord Newborough's another, the more remarkable, because it seemed, no long time since, threatened with extinction in the male line. The Giffards of Brewood are another; and so (though in a less signal manner) are the Masters of Cirencester Abbey.

At the same time, these exceptions, we have also shewn, are far less frequent than they are usually supposed to be, and every day is diminishing their number. Even since we took this work in hand, it is sensibly lessened. And how much more striking, in this respect, the proof now is, than it was in the days of Sir Henry Spelman, the additions we have made to his history of the families of those peers who were present in the Parliament of Dissolution, will amply shew.

But in truth, no one that has ever studied the dealings of God with man, as such, could attach any importance to the objection of which we have been speaking. We leave it, and pass on to one of more moment.

(To be continued.)

## SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

### LANDLORD-POWER.

(Continued from our last.)

"Sweet Mercy is nobility a true badge."

*Scalpeaux.*

But look, who comes here? Mr. Howard of Clouroe, I protest! I assure you the sight of him is gall and wormwood to me—he always takes part with everything papistical and treasonable."

Notwithstanding the severity of this censure, James McCoskey's salute to Howard a few moments after was sufficiently obsequious. Howard returned the salute, and demanded (with perfect politeness, however,) the purpose for which the military cavalcade was introduced into the parish. McGwin eyed him with a grim puritanical scowl, and McCoskey replied in a tone that seemed strangely compounded of fawning and bullying.

"To gather the tithes for the Reverend Mr. Hamilton,"

Howard remained silent for some moments, and McGwin said,

"I presume that Mr. Howard is quite too well-informed to impugn the just title of the Protestant clergy to their tithes?"

"The plainest dictates of common-sense and common honesty tell us," replied Ho-

ward, "that where no value is given no wages should be paid."

"No value given?" said McGwin, "and pray whose fault is that? If the Papists walked into the church of this parish any Sabbath in the year, they would hear the true Evangelical doctrine, the genuine message of the Gospel, out of my unworthy lips, unincumbered with the wicked devices and traditions of men. *That* would be ample value for their tithes; and if they do not enjoy it, the fault is not mine nor the rector's, but their own."

"So then," returned Howard, "you would make the Papist's pay for your spiritual commodities, whether they choose to make use of them or not? The cool contempt of common honesty evinced by such a plea equals any example of barefaced and insolent fraud I remember to have met."

"Under favour, gentlemen," interposed Shime Mahony, whose spirits appeared to have been restored by the excitement of the discussion,—“under favour, gentlemen, the notion that Mr. McGwin has of giving us value for our tithes, reminds me of a story of Paddy McCracken, the workman. Paddy kept a nice little shop in the city of Cork, and one morning, the parson of the parish went quietly to ask him for twenty pounds. ‘For what?’ says Paddy. ‘For the minister’s money,’ says the parson; ‘and also for your share of the tax for repairs and additions to the parish church.’ ‘Musta, what roguery it is!’ cries Paddy, ‘to ask me to pay, that never troubled the inside of the church all my lifetime, nor never will.’ ‘If you didn’t,’ says the parson, ‘it was all your own fault; the church was open to you always, and if you had pleased, you might have got the full worth of your money in the ill-wit sermons and prayers you’d have heard from me. So Paddy, my man, you must look out the cash.’ Poor Paddy served his head. ‘Well, please your reverence,’ says he, ‘I hope your reverence will pay me a small bill in return to send you, for twenty pounds, or thereabouts.’ ‘Twenty pounds!’ cries the parson, in amazement, ‘it is deceaming you are? Twenty pounds! sure I never bought a halfporth in your shop in all my lifetime!’ ‘If you didn’t, then,’ says Paddy, ‘it was all your own fault; my shop was open to you always, and if you had pleased, you might have got the full worth of your money in the ill-wit wigs, takers, and trimmings, I’d have given you. So your reverence sees,’ says honest Paddy, ‘that if a man may rightfully make another man pay for his commodities, whether he wants them or not, I’ve just as good a right to make you pay me for the wigs you might have got, but



didn't want to take, as your reverence has to make *me* pay *you* for the sarinons and prayers that you *might* have given me, only that I didn't happen to have any occasion for them." "

The irresistibly arch and comic manner in which Shane illustrated the fallacy of Mr. McGwin's plea for tithe, convulsed all his auditors with laughter, except that reverend person, whose visage assumed a sterner air of gravity (if possible) than it had previously worn.

(*To be continued.*)

### CONSOLATIONS IN TRAVEL, OR THE LAST DAYS OF A PHILOSOPHER.

BY SIR HUMPHRY DAVY BART.

*Restoration of Pope Pius 7th.*

(*Continued from our last.*)

I consider the early acts of the Jewish nation as the lowest and rudest steps of a temple raised by the Supreme Being to contain the altar of sacrifice to his glory. In the early periods of society, rude and uncultivated men could only be acted upon by gross and temporal rewards and punishments; severe rites and heavy discipline were inquired to keep the mind in order, and the punishment of the idolatrous nations served as an example for the Jews. When Christianity took the place of Judaism, the ideas of the Supreme Being became more pure and abstracted, and the visible attributes of Jehovah and his angels appear to have been less frequently presented to the mind; yet even for many ages, it seemed as if the grossness of our material senses required some assistance from the eye, in fixing or perpetuating the character of religious instinct; and the church to which I belong, and I may say the whole Christian church in early times, allowed visible images, pictures, statues, and relics, as the means of awakening the stronger devotional feelings. We have been accused of worshipping merely inanimate objects; but this is a very false notion of the nature of our faith; we regard them merely as vivid characters representing spiritual existences, and we no more worship them than the protestant does his bible when he kisses it under a solemn religious adjuration. The past, the present, and the future, being the same to the infinite and divine Intelligence, and man being created in love for the purposes of happiness, the moral and religious discipline to which he was submitted was in strict conformity to his progressive faculties and to the primary laws of his nature. It is but a rude analogy, yet it is the only one I can find, that of comparing

the Supreme Being to a wise and good father, who to secure the well-being of his offspring is obliged to adopt a system of rewards and punishments, in which the senses at first, and afterwards the imagination and reason, are concerned; he terrifies them by the example of others, awakens their love of glory by pointing out the distinction and the happiness gained by superior men by adopting a particular line of conduct; he uses at first the rod, and gradually substitutes for it, the fear of immediate shame; and having awakened the fear of shame, and the love of praise or honour with respect to temporary and immediate actions, he extends them to the conduct of the whole of life, and makes what was a momentary feeling a permanent and immutable principle. And obedience in the child to the will of such a parent, may be compared to faith in and obedience to the will of the Supreme Being; and a wayward and disobedient child who reasons upon and doubts the utility of the discipline of such a father, is much in the same state in which the adult man is, who doubts if there be good in the decrees of Providence, and who questions the harmony of the plan of the moral universe.

You, like all other sceptics, make your own interpretations, of the Scriptures, and set up a standard for divine power in human reason. The infinite and eternal mind, as I said before, fits the doctrines of religion to the minds by which they are to be embraced. I see no improbability in the idea that an integral part of his essence may have annulated a human form; there can be no doubt that this belief has existed in the human mind, and the belief constitutes the vital part of the religion. We know nothing of the generation of the human being in the ordinary course of nature; how absurd then to attempt to reason upon the acts of the divine mind! nor is their more difficulty in imagining the event of a divine conception, than of a divine creation. To God the infinite, little and great, as measured by human powers, are equal; a creature of this earth however humble and insignificant may have the same weight with millions of superior beings inhabiting higher systems. But I consider all the miraculous parts of our religion as effected by changes in the sensations or ideas of the human mind, and not by physical changes in the order of nature: a man who has to repair a piece of machinery, as a clock, must take it to pieces and in fact remake it; but to infinite wisdom and power a change in the intellectual state of the human being may be the result of a momentary will, and the mere act of faith may produce the change. How great the powers of imagination are,

even in ordinary life, is shown by many striking facts, and nothing seems impossible to this imagination when acted upon by divine influence. To attempt to answer all the objections which may be derived from the want of conformity in the doctrines of Christianity to the usual order of events would be an interminable labour. My first principle is, that religion has nothing to do with the common order of events; it is a pure and divine instinct intended to give results to man which he cannot obtain by the common use of his reason, and which at first view often appear contradictory to it, but which when examined by the most refined tests, and considered in the most extensive and profound relations, are in fact in conformity with the most exalted intellectual knowledge, so that indeed the results of pure reason ultimately become the same with those of faith,—the tree of knowledge is grafted upon the tree of life, and that fruit which brought the fear or death into the world, bud into an immortal stock, becomes the fruit of the promise of immortality.

(To be continued.)

#### WHITE'S CONFUTATION OF CHURCH OF ENGLAND'S J.

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

(Continued from page 6.)

#### The fourteenth Article examined.

The testimonies already adduced, clearly demonstrate how widely you err from the truth of the Catholic church respecting Evangelical counsels and perfection. Now, in reply to the argument advanced by you in support of this error, we answer: That God in his bounty was unwilling to require of us all that in justice he could require, or even as much as we could do; but that he gave us a mild law, which aided by his grace, we could discharge, and to which, by means of the same divine grace, we could even superadd 2. If therefore, the benefits conferred on us by God be taken into account, we can never render him an equivalent, much less supererogate by our works. But if we consider the mild

law laid upon us, we can, with the assistance of His grace, do more than he by this law requires, and consequently we can fulfil his counsels also.

In support of the article now under consideration, you quote the tenth verse of the seventeenth chapter of Saint Luke—'When you shall have done all these things that are commanded you, say: We are unprofitable servants.' This scriptural quotation contains nothing in favour of your error; but, on the contrary, the erroneous interpretation you put upon this text is refuted by the sense in which Catholics have always received it. We shall begin with the authority of St. Ambrose, who, when considering this passage, reasons thus;—'Wherefore they who fulfil the *commandments* can say: We are unprofitable servants; we have done that which we ought to do. 3 Thus the virgin does not say, he who sold his possessions, does not say thus; but expects as it were the rewards which he stored up, like the Blessed Apostle who saith, 'Behold we have left all things, and have followed thee; what therefore shall we have?' 4 He did not, like an unprofitable servant, say, he had done that which he ought to do; but as one profitable to the Lord—as one who multiplied the talents committed to him by the interest he acquired—who is confident within himself, and sure of his merits, he expects the reward of faith and virtue." 5 St. Augustine, also, argues far differently from what you do: "The burden imposed upon virgins," saith he, "is not great: the greater love imposed the greater burden. That which was lawful, virgins would not, the more to please Him, to whom they had devoted themselves. "They aimed at that superior excellence, which is after God's own heart. What dost Thou order? As if they were to say--what dost Thou order? Dost Thou command us not to commit adultery? For love of Thee, we do more than Thou commandest." 6

Moreover, as St. Chrysostom, when treating of these words of Isaiah,—'I saw the Lord' &c., rightly observes, Christ does not, in the passage alluded to (Luke xvii. 10,) reprove his apostles for believing that they could fulfil his precepts; but to such as practise humility, he commends his will, and guards them against arrogance. "Is arrogance," asks St. Chrysostom, "which causes man to forget himself, and which after his protracted labors, consumes the treasure of virtue, an insignificant evil? All other evils, indeed, are wont to flow from negligence of conduct, but

1 See Ezech. xxxvi. 25, 26, 27 &c.; Matt. vi. 21, 21; xi. 29, 30; and xix. 17. Also John xiv. 21, and v. 23. Also 1. John v. 2, 3. & Ps. cxviii. 32. See likewise August. tom. 1. lib. de Catechizandis rudibus, c. 25; & tom. 7. lib. de natura et gratia ad Timotheum et Jacobum contra Paganos, c. 69.; & tom. 1. Conciliorum, concil. Arusiense 2. c. 25.; et concilium Trident. sess. 6. de justificatione, c. 11.

2 Matt. xix. 12; & v. 21.; 2. Cor. vi. 20. & August. tom. 4. lib. 2., quest. evangel., c. 19.; & tom. 6. lib. 1. de adulterius conjugis ad Polleuntium, c. 11.; atque etiam testimonia supra citata.

3 Luke xvii. 10. 1 Matt. xix. 27.

5 Ambros. tom. 1. lib. de virginibus, versus finem.

6 August. tom. 10. de verbis apostoli, sermo 18., versus finem.

this springs from our virtuous actions. For unless we be active and vigilant, nothing begets pride so much as a good conscience. Wherefore Christ, knowing that after our good acts this disease attacks us, said to his disciples, 'when you shall have done all these things that are commanded you, say; We are unprofitable servants.'<sup>1</sup> When this noxious beast attempts to invade you, saith our Lord, shut it out by the virtue of these words. He did not say—When you shall have done all the things that are commanded, *you are* unprofitable servants: but *say ye*: 'we are unprofitable.' Say so, lest you should have cause to fear: it is not according to your judgment that I pass sentence. For if you pronounce yourselves unprofitable, I will crown you as profitable."<sup>2</sup> These are the words of Chrysostom.

(To be continued.)

## LIVES OF THE QUEENS OF ENGLAND.

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

### MATILDA OF FLANDERS.

The professors of the modern science of Phrenology find a confirmation of some of their opinions in the portrait of Matilda, as the organ of constructiveness is concerned, which in her head is immensely developed. Of this propensity she afforded remarkable instances in the noble ecclesiastical buildings of which she was the foundress; and in her beautiful and curious example of industry, as well as affectionate zeal, to celebrate and perpetuate her lord's achievements in the Bayeux tapestry, wherein she has wrought the epic of her husband's exploits, from Harold's first landing in Normandy to his fall at Hastings.

It is, in fact, a most important historical document in which both the events and costume of that momentous period have been faithfully preserved to us by the indefatigable finger of the first of our Norman queens, and certainly deserves a particular description.

This curious monument of antiquity is still preserved in the Cathedral of Bayeux, where it is distinguished by the name of "the Duke of Normandy's *tielethe*;" which simply means the duke's great cloth.

It is a piece of canvass, about nineteen inches in breadth, but upwards of sixty-seven yards in length, on which is embroidered the history of the conquest of England by William of Normandy, commencing with the visit of Har-

old to the Norman Court, and ending with his death at the battle of Hastings 1066.

The leading transactions of these eventful years, the death of Edward the Confessor, and the coronation of Harold, in the chamber of the royal dead, are represented in the clearest and most regular order in this piece of needle-work, which contains many hundred figures of men, horses, birds, beasts, trees, houses, castles, and churches, all executed in their proper colours, with names and inscriptions over them to elucidate the story.\*

This pictorial chronicle of her mighty consort's achievements appears to have been, in part at least, designed for Matilda by Turold, a dwarf artist, who, moved by a natural desire of claiming his share in the celebrity which he foresaw would attach to the work, has cunningly introduced his own effigies and name, implying the fact, that he was the person who illuminated the canvass with the proper outlines and colours.† It is probable that the wife of the conqueror, and her Norman ladies, were materially assisted in this stupendous work of feminine skill and patience by some of the hapless daughters of the land, who, like the Grecian captives described by Homer, were employed in recording the story of their own reverses and the triumphs of their haughty foes.

(To be continued.)

\* The Bayeux tapestry has lately been much the subject of controversy among antiquaries. It is termed to represent Matilda of Flanders, as the wife of Harold, and is very famous as the work of a female. This specimen of female skill and industry is now in the possession of the Duke of Devonshire, at Chatsworth. The names of the artist, Turold, and of the painter, Gualterus, are mentioned in the original authorities, and may be quoted in support of the historical tradition, that it was the work of Matilda and her ladies. The brief limits to which we are confined in these Memoirs will not admit of our entering into the arguments of those who dispute the fact, though we have carefully examined them, and with due deference to the judgement of the lords of the creation on all subjects of this nature, and, therefore, we venture to think that learned antiquaries, the able critics and antiquarians, would do well to direct their intellectual powers to more masculine objects of inquiry and leave the question of the Bayeux tapestry, with all other matters allied thereto, to the decision of the ladies, to whose province it peculiarly belongs.

† It is matter of doubt to us whether one out of the many gentlemen who have disputed Matilda's claim to that work if called upon to execute a copy of either of the figures on canvass, would know how to put in the first stitch.

The whole of the Bayeux tapestry has been engraved and coloured like the original, by the Society of Antiquaries, who, if they had done nothing else to merit the approbation of the historical world, would have deserved it for this alone.

‡ The figures were, in fact, always prepared for tapestry work by some skilled artist, who designed and traced them out in the same colours that were to be used in silk or wool-ten by the embroideress; and we are told in the life of St. Dunstan, that a certain religious lady, being loved with a desire of embroidering a sacerdotal vestment, earnestly entreated the future character of England, who was then a young man in an obscure station of life, but ever put into notice through his excellent taste in such delineation to draw the flowers and figures which she afterwards formed with threads of gold.—Count Thierly.

<sup>1</sup> Luke xvii. 10.

<sup>2</sup> Chrysost. tom. 1. de verbis Isaac. c. 6. Vid. Dominum &c., homil. 3.

*Original introduction of music into the Church.*—*Ambrosian and Gregorian chants.*—*Introduction of the Organ.*—*Choral Music in England.*—*Music in consonance*—*Improvements by Guido.*—*Musical stave and clefs.*—*time.*—*Secular Music in the fourteenth and fifteenth centuries.*—*Musical Characters.*—*Descant.*—*Score.*—*Counterpoint.*—*Introduction of Discords.*—*Coral service in the fifteenth century.*—*Fugue.*—*Canon.*—*Concert Music.*—*Fantozias.*—*Concerto.*—*Church Music after the Reformation.*—*Psalmody.*

It appears that Music was first introduced into the service of the Christian Church at Antioch, so early as about the year of our Lord 350. The example of the metropolis of Syria was followed by other churches of the East; and, in the course of a few years, it received the sanction of public authority. By a Council of Laodicea, holden between the years 360 and 370, a canon was issued, directing that "none but the canons, which ascend the *ambo*, or singing desk, and sing out of the parchment, should presume to sing in the church." Thus established in the East, it soon passed to Rome; and from thence to all the western countries of the then civilized world.

St. Ambrose, who became one of the great patrons of church music, instituted in his church at Milan a peculiar method of singing, which has since received the name of *Cantus Ambrosianus*, the *Ambrosian Chant*; and Pope Gregory the First, who lived about two hundred and thirty years afterwards, in order to introduce a greater variety into the service, is said to have somewhat enlarged the former plan, and to have begun a new method, called *Cantus Gregorianus*, the *Gregorian*, or, as it is frequently denominated, the *Ecclesiastical Chant*. What the difference was betwixt these, is at present entirely unknown. The Gregorian chant, however, is said yet to subsist in the churches of some parts of Italy.

The singing, in the primitive church, was sometimes by the whole assembly of choristers; sometimes it was alternate, or, it is called, antiphonal, the choristers being, for that purpose, divided into separate choirs; and, lastly, it was sometimes by a single person, who, after singing the first part of a verse, was then joined by the rest in chorus. In the latter method we see clearly the origin of the office of *precentor*, whose duty it is, even at this day, to govern the choir, and to see that the choral service be properly performed.

It is supposed that some very considerable improvement must have taken place in church music, in consequence of the introduction of the *Organ*, which has usually been ascribed to Pope Vitalianus, somewhat after the year

663. When, however, we consider the intricate mechanism of this instrument, at the present day, and reflect upon the low state of the arts at that time, we cannot have any very exalted notion of the organ of the seventh century.

The missionaries who came over with Augustine, about the year 596, for the purpose of converting the inhabitants of this island to Christianity, adopted a musical service in their devotions. For some time the people were delighted with so pleasing a novelty; but, after a while, it met with considerable opposition, and was at length entirely laid aside. During the papacy of Vitalianus, one of the principal singers was sent from Rome to instruct the Britons in the Roman method of singing; and the Cathedral Church of Canterbury claims the merit of having been the first in this country in which a regular *choral service* was performed. The true date of the introduction of music into our Cathedrals is supposed to have been about the year 679.

*Music in consonance* seems to have been known in the eighth century. Bede speaks very particularly of a well-known species of it, called *Descant*; and an ancient manuscript, deposited among the Cottonian MSS. in the British Museum, describes the intervals, and the mode of singing, in so plain a manner, that it is impossible to be misunderstood. It is not, however, ascertained in what country it had its rise.

At the commencement of the tenth century, learning began to flourish throughout Europe. In France several of the abbeys became famous for learned men; and that of Corbie in particular was so celebrated for a musical institution, that the younger monks were usually sent thither from England to be instructed in music, and in the true method of performing the choral service.

In the eleventh century an highly important reformation took place in the art, in consequence of the attention that had been paid to it by a Benedictine monk, GUIDO ARETINUS.

The difficulties that attended the instruction of youth in the church offices were at this time so great, that in one part of his Works, he says, "Ten years were generally consumed in merely acquiring a knowledge of the *canto fermo*, or plain song." This consideration induced him to study its amendment. It is stated, that, being one day at vespers, and singing the hymn,

"Ur queant laxis,	Resonare fibris
"Mira gestorum	Fanati tuorum
"Solæ polati	Libi reatum."

the idea occurred to his mind, that the syllables, Ur, Re, Mi, Fa, Sol La, of that hymn,

being easy of pronunciation, might be applied to an equal number of sounds in regular succession, and, by that means, remove the difficulties under which the musical scale had hitherto laboured. The scale, as it stood before the time of Guido, was not adapted to the reception of the six syllables. This therefore he changed, by converting the ancient tetrachords into hexachords, and then applying these syllables to it. He added a tone, to which he prefixed the Greek letter L (whence the scale is now called the *gamut*) *Gamm* below the lowest note of the old scale, and, by so doing, the situation of the semitone became clearly pointed out. To the first note of the hexachord he applied the syllable *ut*, and the rest of the syllables, in succession, to the other notes. This is the origin of what is usually denominated *solmization*.

His invention having thus far succeeded to his utmost wishes, he next extended the scale, by the addition of four other tones, from the lowest line, G, in the bass, to the fourth space, E, in the treble; which at the time was considered so high, that from thence arose the proverbial expression, in use even at this day, to reprehend an hyperbolic speech, *that is a note above e. t. a.*" The notes in this improved scale were twenty-four in number.

The clergy were, of course, the first who favoured the improvements of Guido, since they (not only at that time, but for some centuries afterwards) were almost the exclusive cultivators of the science. Nearly a whole century was suffered to elapse before these improvements were adopted in England. As soon, however, as their utility was discovered, a considerable degree of emulation arose among the different fraternities, which should excel in the composition of their respective services.

Many of the musical writers have attributed also to Guido the invention of the *stave*, of parallel lines, such as is now used in the writing of music; but this has been done erroneously, since it is known to have been in use long before his time. Guido indeed intimated that points might be placed as well in the spaces as on the lines; and he reduced the old number of seven, eight, or ten lines, to five, or rather, for the purpose of ecclesiastical notation, to four lines.

He was also the inventor of three characters, which he placed on the lower lines, at the head of his stave, called *cliffs*. These were L, C, and F; the first of which indicated a progression of sounds from the lowest note in the scale upwards to E; the second, a series from C. to A; and the third, another series from F, through Bb to D. These cliffs were also termed *claves*, or *keys*.

(To be continued.)

*Extract from a letter addressed by Captain Young, Brigade Major, Queen's Troops, Fort William, to the Archbishop, Vicar Apostolic, on occasion of Captain Young's recent visit to the Orphanage.*

To the Most Rev. Dr. P. J. Cressy, Archbishop V. A. of Bengal.

MY LORD.—I have much pleasure in adding my testimony to the numerous others you already possess regarding the Institutions, I had the honor of visiting in Company with your Lordship.

The manner in which Education is conducted in its various branches together with the strict neatness and cleanliness of the Children in every department of the Institutions reflects the greatest credit and highest commendations upon both the teachers and on the Benevolent Sisters of the Loretto House, under whose care and guidance the Female branches of the Infant and Loretto House Institutions, are conducted. With every good wish for their future prosperity.

I remain my Lord,

Your most obt. servant,

J. D. Young.

Fort William, 28th July, 1819.

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

Within the last few days, seven Children have been admitted to the Bengal Catholic Orphanage.

#### Subscriptions.

Mr. Murphy, H. C. Dispensary, on occasion of His Child's Baptism, through Rev Mr. Kennedy, ... Rs. 10 0  
 Biboo Saibehundar Goho, thro' Count Lackersteen, ... .. 16 0

#### For June 1819.

J. Spence, Esq.,	..	...	...	50	0
Mr. James Curran,...	...	...	Rs.	5	0
Dr. McEgan,	...	...	...	5	0
Mrs. Spence,	...	..	...	10	0
Mr. A. Spence,	...	...	...	5	0
Mr. J. Gough,	...	...	...	7	0
Mrs. Dowling,	..	...	...	2	0
W. H. Price,	..	...	...	5	0
F. Mazam,	...	..	..	5	0
W. R. Lackersteen,	...	..	...	5	0

#### THROUGH MR. N. O'BRIEN.

Lieut White,	Rs.	4	0
J. P. R.,	...	2	0
M. G. C.,	...	5	0
Captain Hoskin, ..	..	2	0

From a Friend, one bundle of Clothes, for the Male Orphanage.

COLLECTED BY MR. E. O'BRIEN.

G. F. Lackersteen, <i>July</i> ,	..	Rs.	5	0
E. Tronson,	"	...	2	0
M. T. Lepres,	"	...	1	0
E. Heberlet,	"	...	2	0
E. O'Brien,	"	...	5	0.

BOW-BAZAR FEMALE FREE SCHOOL,  
UNDER THE CARE OF THE NUNS.

THROUGH MRS. M. COSTELLO.

Mrs. McCannah, for <i>May, June &amp; July</i> ,	...	Rs.	3	0
Mrs. N. O'Brien, " <i>May, June &amp; July</i> ,	...	...	2	0
Mrs. J. Kelly, " <i>May, June &amp; July</i> ,	...	...	3	0
Mrs. J. O'Brien, " <i>May &amp; June</i> ,	...	...	3	0
Mrs. M. Costello, " <i>May, June &amp; July</i> ,	...	...	3	0

CHITTAGONG.

*Subscriptions in aid of the Funds required to repair the Orphanage, &c., injured by the late hurricane.*

Mrs. Gonsalves,	...	Rs.	30	0
Capt. and Mrs. N.,	...	...	50	0

Selections.

**SALE OF HUMAN BONES!**—A most wretched-looking woman was placed at the magistrates' bar on Tuesday, charged with having offered for sale a bag of human bones to a bone-man. The bag was produced, and the first bone taken out of it by the constable was a human skull! The magistrates said that they never witnessed such a case before. The prisoner stated that she found the bones in fields and on the roads. The bones were then taken to be buried, and the prisoner was discharged.—*Weekly News.*

**THE CATHOLIC CHURCH.—EMIGRATION OF CATHOLIC CLERGYMEN.**—We announced in this journal some time since that some three or four estimable Catholic Clergymen, officiating in the west of Ireland, were about to give up their missions and follow their flocks to a foreign shore. These amiable and distinguished young ecclesiastics have already departed, and, we understand, will be shortly followed by others no less distinguished for their talent, patriotism, and piety. The names of the clergymen who emigrated are—Rev. Mr. Condidin, late C.C. Broadfort; Rev. Mr. Kelly, C.C. Knyara; and Rev. Mr. O'Hara, Gort.—*Limerick and Clare Examiner.*

DOMESTIC OCCURRENCE.

**ORITARY.**—Died in Penang, the Revd. AUGUSTE THIVET aged 30 years, on the 28th instant, from the consequence of a fatal accident received on the day previous.

AUGUSTE THIVET was a native of France, born in the Diocese of Langres. Having gone through classics in the College of his native town and completed his collegial education, he determined on entering the clerical profession. For that purpose he attended a course of Divinity at Langres during four years. At the end of it, he felt a strong inclination of becoming a member of the Society of foreign missions whose central house is in Paris. Having, notwithstanding the decided opposition, he met at the hands of his parents and relatives, obtained admission into that Society, Rev. Mr. THIVET was destined for one of the several missions which the Society keeps up in the interior of China. He reached Macao, in the year 1844 on board the French War Steamer *Archuaedes*. The Agent of the Society in that place being alone at that time, was unable to manage the multifarious affairs of the mission; he trusted upon Revd. Mr. THIVET for his assistant. The latter, though disappointed in his fervent anticipation of labouring in the extensive and boundless field of the Chinese mission, yielded a ready obedience to the orders of his superior, and discharged the duties of Sub-procurator of the several missions, the Society has in eastern Asia, during four years. In the year 1848, he was ordered to proceed to this Island and take the direction of the important College the Society has established for the purpose of educating young Natives belonging to various kingdoms and states in these parts, and preparing them for the important functions of Clergymen and teachers. During the twelve months Revd. Mr. THIVET presided over the Institution he won the respect, confidence and affection of his fellow labourers in the great task of imparting the blessings of education, and endeavored himself to the affections of all his numerous pupils. He was acquainted with but a few persons of this Settlement; but these few testified by their tears, on the day he was lying on his death-bed, and at his funeral, how he had known to make himself beloved and esteemed by his cordial and unaffected politeness of manners and kind heart. From the moment he saw himself in the bottom of the pit so deeply wounded he knew that he had no chance of recovery. He, however, never uttered a word of complaint, never showed the least sign of impatience, but exhibited during 18 hours of the most excruciating torments an unalterable patience and most heroic courage. He calmly resigned himself to his fate, answered with firmness to the prayers that were said when the last rites of the Church were administered to him. On his way from Battukawan to

town, he occasionally let his head droop along the fatal lance of Nibong that was transpiercing him, as it were, kissing it and saying: here is my cross: let the holy will of God be done: May the name of the Lord be for ever praised. He has most unequivocally demonstrated how strong and unshaken is courage rooted in christian faith, and substantiated by hope and confidence in Him who disposes every thing in this world for the greatest good of all.—*Penang Gazette, June 30.*

## PROGRESS OF THE REFORMATION.

### THE MAN AT THE CORNER AT EXETER HALL.

Yesterday, in the great room of Exeter-hall, was held the annual meeting of the "Central Association for the purpose of Inducing the Natives of the Bugaboo Islands not to put their knives in their mouths when eating Missionaries." The meeting was most respectably and numerously attended, and amongst the celebrated and influential gentlemen on the platform we observed Mr Smith, of Clapham-rise; Mr Jones of Hackney; Mr. Brown, of Kennington-common; and Mr Robinson of Bow.

The Reverend Jeremiah Balm took the chair, and shortly, opened the business of the meeting. He observed that it would, no doubt, be an excellent thing if they could persuade their poor benighted friends, the Bugaboos, not to eat missionaries at all. But that was not at present to be expected. They ought not therefore, however, to neglect any opportunity of making a step in the right direction. (Hear.) If missionaries were to be eaten, let them, at all events, be eaten decently. (Hear, hear.) He was happy to say that the Bugaboos were actually making some progress in civilisation, so much so, that an intelligent chief, named Barlybambo, had invented a "missionary saucer," which was also strongly recommended as giving a delightful zest to cold captain, and hashed or sliced cabin-boy. These were cheering symptoms. (Hear, and a waving of handkerchiefs.) And he trusted that, the march of civilisation would progress, in the Bugaboo Islands as rapidly as it had started vigorously. (Cheers.) He called upon the secretary to read the annual report.

Mr. Habbakuk Dribble then read the report. From that document it appeared that since this time last year eighty-five missionaries had been consumed by the Bugaboos; of these, twelve had been boiled by good plain cooks, thirteen dressed in a superior manner, with truffles, by Parisian artistes, who had emigrated to the Bugaboo cluster for the purpose, nine had been scalloped, five crimped, seventeen served up *à la maitresse de Normundia* three *à la Maintenon*, nine *en fri-candeau*, eleven with *sauce piquante*, and the remaining six, at the time the accounts left, were hung up by the heels to get tender. It would thus be seen that the consumption was considerable; that refined and artistic modes of cooking were coming more and more into vogue, and that now, therefore was the time for the association to strain its every nerve to promote the great purposes for which it has been called into being. The

report concluded by a strong appeal for subscriptions.

The Rev. Silas Softmen moved the adoption of the report. He trusted that the friends of civilisation would bestir themselves. Much had been done; but there was still much to do. Rome, however, had not been built in a day. He well-remembered that previous to the institution of the society, the Bugaboos, had been in the habit of eating their food—that was to say, their missionaries—in a raw condition. (Sensation.) Such, indeed, was the profundity of their ignorance that, accidentally hearing that a missionary was dressed—that was to say, clothed—they ate him, clothes and all, and he had authority for saying that the grandfather of the intelligent Barlybambo had actually died from indigestion, brought on by having consumed one of the bluechers of the rev. gentleman in question. (Hear, hear.) Nothing of the kind, however, could happen now, thanks to the efforts of that association. The Bugaboos now turned up their noses at missionaries who appeared in the slightest degree lean, tough, or scraggy. (Cheers.) Let them go on, then, in their bright and humanising course, and he did not doubt that the gradual progress of enlightenment would in the end prevent the Bugaboos from eating any missionaries whatever, except those of the impious sects who entertained different opinions from those held by that association. As respected that class of missionaries, he hoped, and confidently believed, that the Bugaboos would continue to eat them to the end of time. (Cheers.)

Jumbh-jee Jig, a converted Bugaboo, was here introduced, and received with great waving of handkerchiefs. He said he had eaten many missionaries raw—(horror)—but now he knew better—(Cheers)—and would not look at one unless he had a silver fork stuck in him. (Loud cheers.) His poor fellow-countrymen had, however, very much to learn. (Hear.) But that good association was teaching them fast. (Cheers.) He hoped it would not relax its endeavours. (Loud Cheers.) Any one of his countrymen, upon receiving as a present a couple of blankets, two percussion guns, one of them rifled, plenty of ammunition, a hatchet, and a necklace of glass beads, would be happy to give a promise never to put his knife into his mouth, even whilst dining on the juiciest missionary. (The honourable convert then withdrew, amid general cheering.)

The Rev. Glowry Hum next addressed the meeting. He was a missionary, and he was about to set on for the Bugaboo group. Judge, then, the gratification with which he had heard the sentiments avowed upon the part of his countrymen, by the Hon. Bugaboo who had spoken last. (Cheers.) These sentiments inspired him with the most cheering hopes for the future, and caused him to feel the utmost confidence that ere long the object of this association would be gained, and that the hospitable Bugaboos would soon receive with open arms those visitors whom they now met with open mouths.

The report was then adopted, and subscriptions to the amount of 819*l.* announced. Of this sum 800*l.* was appropriated for the salary of the secre-

tary, and the remaining 19l. for the furtherance of the objects of the association.

The meeting then dispersed.

#### DEATH OF DR. POWER.

NEW YORK.—DEATH OF THE VERY REV. JOHN POWER, D.D.—The decease of this eminent Christian divine, who expired on 13th April, caused the deepest regret among all classes of citizens in New York. Not less than twenty-five thousand persons visited St. Peter's Church on the 17th, to take a last look at his venerable and placid features. He was descended from an ancient and respectable family of the county of Cork, Ireland—his brother, Maurice Power, being at the present time member of Parliament, on the Liberal side, for that county. His brother William is a distinguished physician of this city. After the usual classical studies in his native county, the deceased was sent to the then recently founded ecclesiastical college at Maynooth, where he was in the same class with Archbishop McHale, the Right Rev. Dr. Brown, Father Mathew, and other distinguished men, and took the highest honours of his class. Immediately upon his graduating, he was appointed by the venerable Dr. Coppinger, Bishop of Cloyne, to the chair of Theology in the Diocesan Seminary. An appeal to his charity and zeal by the trustees of St. Peter's Church brought him to this city thirty-two years ago, and the very day he landed he commenced the long series of his ministerial labours by hastening from his hotel to the bedside of a yellow fever patient, during the prevalence of which epidemic we know that his shoes were stained with blood from his ulcerated feet, and his fingers often raised from the brows of expiring Christians with traces of the incipient corruption of the loathsome disease upon them. A carriage was kept constantly at his door, and for weeks he had scarcely time to sleep or change his apparel. When brother-clergymen have been repelled by the impure atmosphere of coils, he boldly took their place and administered comfort to the dying, receiving the pestiferous breath of the expiring plague-stricken. He was ever laboriously engaged in maintaining peace among the families under his charge, and his purse was always open to the calls of charity. To a profound knowledge of divinity, to varied erudition, and the knowledge of several languages, he joined by a rare combination, eloquence of the highest order—logical and fervid—pathetic and cogent—moving the heart, satisfying the understanding, and hurrying along the captive will. He was for some years administrator of the vast Diocese of New York, and even during some time of the Archbishopric of Quebec, embracing at that time nearly all Canada. Afterwards he became Vicar-General of this Diocese, of New York. It is not then astonishing, in the words of Scripture, that "his memory is in benediction and his sepulchre glorious." Let this be understood in its most comprehensive sense, embracing every sect in our community—composed as it is of every nation and every colour. If his fatherly heart had any preference in the outpouring of its feelings, it was in favour of those

destitute children whose parents had been snatched away. With a view at once to extend and to perpetuate his parental care of the orphan, he constantly fostered, cherished, and upheld the admirable society of the Sisters of Charity—as so many mothers, to whom he entrusted those whom his warmest and deepest sympathies singled out as the special objects of his predilection. We have said something, but while those words drop from our pen, tear drops fall from our eyes, and grief would almost arrest the hand which vainly endeavours to pay a tribute of benevolence and admiration, gratitude and love. The father, the friend, the patriot and the holy Priest, is gone from among us. Once more do we say, "his memory shall be in benediction and his sepulchre glorious." The funeral, which took place on the 17th, is elaborately described in the *New York Sun* and other papers, and must have been very splendid. The church was crowded with an audience full of feeling, which was highly excited by the eloquent tribute to the merits and memory of the deceased which was poured out from the fervid lips of Archbishop Hughes. The body was deposited in the family vault of Thomas E. Davis, Esq., of this city, brother-in-law of the deceased clergyman. In about six weeks, a grand and solemn dirge and requiem will be performed in St. Peter's Church, in commemoration of Dr. Power's memory.—*New York Sun*, April 18, 1849.—*Tablet*.

#### IRELAND.

Six hundred persons were evicted from the lands of Toomvara, the property of the Rev. Massy Dawson, last Thursday week. Before this it was calculated that the Nenagh Union would require 15,000l. in the next six months. In Bantry, the population is reduced from 50,764 souls to 40,000 and the dependent on charity

of the field, with cresses and netiles, and the shell-fish of the strand. In some districts, as at Tralee, the misery undergone has made the survivors too weak or too callous to care for decently interring their dead. In Brosna churchyard, says a correspondent of the *Standard*, the corpses are scarcely covered, and the dogs are seen to drag them forth as prey. Parents conceal the death of their children, lest the poor-allowance should be diminished, and then by stealth convey their children's corpses to the sacred ground, and scrape out a grave so shallow that the remains are easily dragged forth by the dogs. In Limerick, the destitution has not gone further than the crime provoking stage. The accounts thence are those of legal seizures and rescues, with violence, robberies, and murders.



*Emigration.*—The extent of the voluntary emigration is still matter of notice; and astonishment is expressed at the large amount of money still received from Irish settlers in the United States by their relatives in Ireland to enable the latter to emigrate. A writer in Dublin says—“According to the estimate of the late Mr Jacob Harvey, of New York, the sums thus transmitted, within a single period of twelve months, amounted in the aggregate to 200,000*l.*; and there can be little doubt that the remittances are now on a still greater scale. By every American mail, a considerable number of bills of exchange for small sums, varying from 5*l.* to 20*l.*, but seldom higher than 50*l.*, are received in Dublin, and transmitted to the various country post-offices. In general, these bills are drawn by New York, Philadelphia, or New Orleans firms, on banks in this country; a large proportion of them are made payable by the Provincial Bank of Ireland and its branches.”

*Hamilton who Fired at the Queen.*—This unfortunate man was, it now appears, reared in the Poor School of the Protestant Orphan Society of Cork, of which he is a native.—*Limerick Reporter.*

*State Prisoners.*—It is reported that it has been officially notified to the State prisoners that the extreme sentence passed upon them has been commuted into banishment for life to Van Diemen's Land, where, on their arrival, they are to be furnished with tickets of leave, so that they are to be spared the degradation of being associated with ordinary convicts. That some such intimation has been received, either by the prisoners themselves or by their immediate friends, appears to be very generally believed; and I learn from a party who visited the prison last night, that Mr. O'Brien was labouring under considerable depression of spirits, as though he had abandoned all idea of any further mitigation of his punishment. The ill-fated gentleman, it is said, had insured his life to a large amount for the benefit of his younger children, and had already paid a sum of 2,000*l.* on the policy of insurance, which becomes null and void in the event of his transportation for the crime of which he has been convicted. Mr. Meagher continues in excellent health and high spirits, and the same may be said of the other prisoners.

*Emigration.*—A Mullingar paper says—“Vast numbers of persons are daily arriving in this town from the counties of Longford, Galway, Leitrim, and Roscommon, on their way to America. Never have we known such a desire for emigration as exists at present, and in a short time there will be but little of the ‘bone and sinew’ left in the land.”

*More Evictions.*—The *Ballinacree Star* states, that the agent of Colonel Sewell has levelled fifty-six houses at Creggs, near Ballygar, in the county of Galway, and turned the owners out without any compensation.

*Conscience.*—The severest punishment of an injury is the consciousness of having done it; and no man suffers more than he that is turned over to the pain of repentance.

## THE QUEEN.

### THE MOCK ASSASSINATION NUISANCE.

(From the Spectator, May 26.)

If ever one regretted the decline of that Lynch law which used to deal summary justice on London pick-pockets, it was when such miserable fellows as Bean and Hamilton were reserved for a more solemn tribunal. Yet perhaps it is as well as it is: Hamilton will be handed over to the last statute in such case made and provided, and his whipping will probably have more effect than any punishment in deterring other criminals of the sort. We cannot expect that it should be perfect in its working; because the charms of bravado will always entice fools of the bragadoie order. The “divinity that doth hedge a king,” of itself tempts some frail minds to jump over it; and the bat is very attractive when a h'p'orth of powder, without any lead at all, has a semblance of plausibility on a level with Mutus Scævola or Marcus Brutus. But when you are to meet with a whip on the other side, your vaulting ambition will put a check upon itself.

The motives that might have actuated Hamilton are plain enough. The love of notoriety is something. The man had worked as a labourer in Belgium or France, and had probably heard people talk of assassinating a king as an act of virtue: he was an Irishman out of work, who might well envy Oxford's comfortable little provision for

*In Empress, an Emperor, and Republicans.*—Late accounts from Rio de Janeiro state that as the Emperor of Brazil was on one occasion passing through the street, he was loudly cheered by a party of Americans. In return he invited them to visit his palace. They rushed in to him, and almost shook his hands off. They performed the same office of intended friendship when they were presented to the Empress, and after saluting her thus they pronounced her as only a passable personage; and, from the sharpness of her nose and chin, suspected her of being a shrew.

### TO THE FARMERS OF CARLOW AND OF THE SURROUNDING COUNTIES.

Carlow, Gazette, May 1st, 1849.

What is your condition, and what are your prospects? Your country, solely dependent upon agriculture, has been sinking for years under the enormous burdens imposed upon the land, and the want of all legal protection for the industry, skill, and capital employed in its cultivation. It was thought that we had reached the lowest point of depression in 1848; but a lower depth has since been found, which the western and southern provinces have fathomed, and to which the other provinces are fast hastening.

The land-owners and law-makers may shrink from the painful sacrifices necessary to save the nation—they may dally, may wriggle, and procrastinate, until the appalling scenes and hideous sufferings of the last year be realised in Leinster. Yet the burden must be reduced before Ireland begins to recover. No other

project, no matter how specious, is worth a moment's thought, the farmers of the west and south, many of whom could have sought advantageously, two years since a home beyond the Atlantic, having neglected the proper time, in the vain hope of better days, are now irremediably doomed.

We are now in the fourth year of famine. The lands of the western province have been in great part abandoned. The clearance system, with all its widewasting horrors, is in full operation. The exterminating angel is on the wing, visiting the children of affliction; and lots of our poor people are reported every week as being found dead in the fields and the glens, in their houses and on the road side. Their unsepulchred remains have become a prey to famished dogs; the coroner's inquest now and then quietly and solemnly proclaims that they died of starvation. What a prodigal waste of human life! Myriads killed by cold and hunger! Even those scenes for the last three years, more full of gloom and despair than ever the magic pencil of Dante depicted, have not moved the legislature to correct the injustice of the laws.

If it be true, as I submit it is, that the farming classes, even the wealthiest among them, burdened as they are, must necessarily fall ere long into the condition of those in the west; and if it be equally clear that nothing is to be hoped from the wisdom or humanity of landlords or our legislators, there is no time to be lost in making the attempt to save a sinking people. It is easier far to escape the slough of perdition than rise from it when once precipitated therein.

Emigration, it is quite clear, is one only resource. The best mode of going out is in large bodies, bringing all the trades and professions, so as to be able at once to try the foundation of a new town, and commence the cultivation of the land spiritedly.

Meetings should be held in your several localities to take the census of those who are disposed to emigrate; to ascertain the amount of means they are able to bring; to name a central committee, for the purpose of corresponding with the United States Emigration Society and other associations; to consult the latest works published on the state of America. A deputation of persons in whom the country have confidence should immediately proceed to view what are considered the most desirable localities in the States—to ascertain upon what terms land may be obtained—their distance from markets—the nature of the climate, &c. Funds must be raised, by small subscriptions, and lodged in the name of trustees in the National Bank, to defray the expense of the organisation, but there are other matters of detail to be arranged in great part by the central committees. All of the able-bodied labouring population who could reach the shores of the American continent with twenty shillings in their pockets, ought to emigrate—there is no hope for them at home. Reduced by want and disease, they are no longer to be considered able-bodied. Their race is nearly extinct. No provision is made for their wives and young children. The wages of labour are avowedly insufficient to maintain them.

They may struggle on for a time, half starved, until they fall into the class of the disabled. If the poor law guardians then consider them sufficiently exhausted and worn by cold and hunger, they are admitted to the workhouse—separated for life—their cabins thrown down, and thus the family is lost for ever. They ought, I repeat, one and all, seek a home where industry is sure to meet its reward. Much might be effected by a generous system of co-operation, to which the wealthier class of emigrants might, with advantage, lend themselves.

The people will not be deprived in their exile of the counsels and consolations of religion—full as many Priests as the exigency may demand are prepared to go out with them and share the risks of expatriation.

Attached to my country, and anxious for its prosperity, I have long and painfully deliberated before I ventured to recommend Emigration; and even now I give that advice, only because I cannot free my mind from the well grounded apprehension, that the rack-rented tenantry of Leinster will, ere long, have to witness and pass through those scenes of woe and horror, of which every post from the west brings the heart-rending details. The same burthen here—the same exorbitant charges upon land, with their accompanying long list of arrears—the same eviction of the poorer classes, and recklessness of their safety, will, in the long run, produce the same sad results in our more favoured province.

I have the honor to be, &c.

JAMES MAHER,

P. P. Carlow, Graigue.

#### CHINA.

We publish some extracts from the *Friend of China* of the same date. An unfortunate occurrence has happened at Macao, the particulars of which we shall publish to-morrow. A blockhead of the name of Summers having dared there not a procession carrying the Host, and refused to pay the usual respect by taking off his hat. He persisted in his refusal after being told to do so, and was taken to prison. Capt. Keppel demanded his release, and was refused by the Governor, upon which he landed a party of seamen and marines from the *Meander*, and liberated Mr. Summers, in doing which one Portuguese soldier was killed, and two wounded. This unfortunate affair will of course make some noise, and though the folly of the man who provoked it is inexcusable and deserved punishment, we must acknowledge that we are glad to find British officers instructed not to allow Her Majesty's subjects to be confined in the prison of Macao without trial till they can bribe high enough for release. Capt. Keppel we cannot doubt, acted strictly according to his instructions, which are conformable to international law, because Macao is held to be a dependency of China; therefore as the Courts at Hongkong take cognizance of the offences of British subjects in China, by the same rule the British Government is bound to afford them protection in all parts of the Chinese Empire.—*Englishman July, 30.*

## OUTLINES OF ASTRONOMY.

*Outlines of Astronomy. By Sir John F. W. Herschel, Bart., K. H. Longman and Co.*

There is no science which, more than astronomy, stands in need of such a preparation, or draws more largely on that intellectual liberality which is ready to adopt whatever is demonstrated, or concede, whatever is rendered highly probable, however new and uncommon the points of view may be in which objects the most familiar may thereby become placed. *Almost all its conclusions stand in open and striking contradiction with those of superficial and vulgar observation, and with what appears to every one, until he has understood and weighed the proofs to be contrary to the most positive evidence of his senses.* Thus, the earth on which he stands, and which has served for ages as the unshaken foundation of the firmest structures, either of art or nature, is disvested by the astronomer of its attribute of fixity, and conceived by him as turning swiftly on its centre, and at the same time moving onwards through space with great rapidity. The sun and the moon, which appear to untaught eyes round bodies of no very considerable size, become enlarged in his imagination into vast globes,—the one approaching in magnitude to the earth itself, the other immensely surpassing it. The planets, which appear only as stars somewhat brighter than the rest, are to him spacious, elaborate, and habitable worlds; several of them much greater and far more curiously furnished than the earth he inhabits, as there are also others less so; and the stars themselves properly so called, which to ordinary apprehension present only lucid sparks or brilliant atoms, are to him suns of various and transcendent glory—effulgent centres of life and light to myriads of unseen worlds. So that when after dilating his thoughts to comprehend the grandeur of those ideas his calculations have called up, and exhausting his imagination and the powers of his language to devise similes and metaphors illustrative of the immensity of the scale on which his universe is constructed, he shrinks back to his native sphere; he finds it in comparison, a mere point; so lost—even in the minute system to which it belongs—as to be invisible and unsuspected from some of its principal and remoter members.

### USES OF THE STARS.

Now, for what purpose are we to suppose such magnificent bodies scattered through the abyss of space? Surely not to illuminate our nights, which an additional moon of the thousandth part of the size of our own would do much better, nor to sparkle as a pageant void of meaning and reality, and bewilder us among vain conjectures. Useful, it is true, they are to man as points of exact and permanent reference; but he must have studied astronomy to little purpose, who can suppose man to be the only object of his Creator's care, or who does not see in the vast and wonderful apparatus around us provision for other races of animated beings. The planets, as we have seen, derive their light from the sun: but that cannot be the case with the stars. These doubtless, then, are themselves suns, and may, perhaps, each in its sphere, be the presiding centre round

which other planets, or bodies of which we can form no conception from any analogy offered by our own system, may be circulating.—*London Athenaeum, June 2.*

### INDIAN MEAL.

A Correspondent of *Fraser's Magazine* writes: "Three days ago I received, direct from the barn of an American friend, as it was stowed there last autumn, a small barrel of Indian corn in the natural state—large ears or cobs of the Indian corn, merely stripped of its loose leaves. On each ear, which is of obelisk shape, about the size of a large thick truncated carrot, there are perhaps about five hundred grains, arranged in close order in their eight columns; the colour gold, yellow, or in some cases with a flecker of blood-red. These grains need to be rubbed off, and ground by some rational miller, whose mill-stones are hard enough for the work; that is all the secret of preparing them. And here comes the important point. This grain, I now for the first time find, is sweet, among the sweetest— with an excellent rich taste, something like that of nuts; indeed, it seems to me, perhaps from novelty in part, decidedly sweeter than wheat, or any other grain I have ever tasted. So that, it would appear, all our experiments hitherto on Indian meal have been vitiated to the heart by a deadly original sin, or fundamental falsity to start with—as if, in experimenting on Westphalian ham, all the ham presented to us hitherto for trial had been in a rancid state. The difference between ham and rancid ham, Mr Soyer well knows, is considerable. This is the difference, however, this highly considerable one, we have had to encounter hitherto in all our experiences of Indian meal. Ground by a reasonable miller, who grinds only it and not his mill-stones along with it, this grain, I can already promise, will make excellent, cleanly, wholesome, and palatable eating, and be fit for the cook's art under all manner of conditions." —*From the Illustrated London News.*

*Instantaneous Stoppage.—Railway-Break.*—We have had an opportunity of inspecting a new railway-break and buffer of a very superior construction. A small model of a steam-engine, to which the invention has been applied as an experiment, was exhibited, a short line of rails having been laid down to receive it. The break is so constructed that it checks the whole of the carriage wheels at once without any of that dragging or straining which accompanies the stoppage by the common mode. The buffer is placed in the centre of the engine as the front, its action or power of resistance depending upon the alternate expansion and contraction of water and atmospheric air confined within a small cylinder. The engine was driven at a great speed against a large beam affixed to the wall, but the buffer acted so effectually that not the least shock was perceptible. It is said that a train of fifty tons, going at the rate of forty miles an hour, might, by means of the improved break, be stopped within a space of hundred yards, while by the ordinary mode the stoppage could not be accomplished in less space than a mile.—*Liverpool Albion.*

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

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

No. 6.]

CALCUTTA: SATURDAY, AUGUST 11, 1849.

[Vol. XVII.]

ART. I.—LETTERS TO N WISEMAN, D.D., ON THE ERRORS OF ROMANISM IN RESPECT TO THE WORSHIP OF SAINTS, SATISFACTIONS, &c. BY THE REV. W. PALMER, M. A., OF WORCESTER COLLEGE, OXFORD. OXFORD: 1841-2. DUBLIN REVIEW.

(Continued from our last.)

"You believe that notwithstanding that pardon [of sins], his [God's] wrath burns against you, and is so fierce, that if you are not sufficiently tormented in this life, you must go into purgatory, and *suffer the torments of hell!* Yes; you believe that God consigns those whom he has justified and sanctified, those whom he loves.....to the torments of hell! 'The constant doctrine of the Latin', says Bouvier, bishop of Mans, 'is, that in purgatory there is a material fire, like the infernal fire,' &c.—*Letter* iii. p. 12.

Here we have another specimen of Mr Palmer's misrepresentation of our doctrine. One of the instruments of torture in purgatory, is like one of the instruments of torture in hell; therefore, whoever goes into the torments of purgatory goes into the torments of hell! This is Mr. Palmer's mode of drawing inferences. Let us try our unpractised hand at an imitation of this Palmerian logic. A man is confined in a dark dungeon: now there is darkness, like that of a dungeon, in hell (Mathew viii. 12); therefore, a man who is confined in a dark dungeon, is consigned to the torments of hell! Surely a deep knowledge of the doctrine of syllogisms, or of any other doctrine, is not required to enable one to see the unsoundness of such reasoning. There is fire both in hell and in purgatory; but in one, it is of brief, in the other it is of infinite duration. In hell there is an accumulation of torments; the pain of sense and the pain of loss,—the latter, according to the opinion of Catholic divines, incomparably the greater of the two;—and these without interruption, without end, without consolation, without faith, without hope, without charity; with endless rage in the bosoms of the damned, and despair, and hatred of God, and of each other. On the contrary, in purgatory, the pain of loss is not an everlasting, hopeless privation, but only the delay of a little sea-

son.—momentary, if compared with the beatitude that is to succeed, and of the enjoyment of which the suffering souls are infallibly secure. The fire of purgatory is material, according to the prevailing opinion of the western Church; but even thus much is nowhere defined of faith. As to the other torments, we know nothing. The souls in purgatory, according to St. Thomas, are not tormented by devils, as are the souls in hell; and as to the pains of fire itself, its degree of intensity, as compared with the pains of this life, is doubtful: we are free to hold that it becomes gradually less; its duration uncertain. In purgatory, the souls have faith, and hope, and charity; they suffer with holy resignation; they are incapable of offending God, even by the slightest sin; they are assisted by our prayers: it is a common opinion of divines that they pray for us. And yet Mr. Palmer, with these opinions of our theologians staring him in the face,—for he may find them in any ordinary treatises on the subject,—rouadly tells us that *we believe* that the souls in purgatory suffer the torments of hell: WE BELIEVE EXACTLY THE REVERSE.

"This is the view which you uniformly take of the disposition of God towards penitent and pardoned sinners; you teach them still to tremble under the apprehension of his wrath."—*Letter* iii. p. 13.

See also extracts *ante* (p. 303): "Thus it appears," &c.; and "You are not certain that the temporal penalty," &c. (*Letter* iii. pp. 8 and 10.)

Mr. Palmer would here seem to insinuate, or rather he plainly *does* insinuate, that a man may enjoy perfect and absolute certainty as to his own justification; nay, that ordinarily this should be so. For he upbraids us with our want of security on this point; and if we cannot be secure without a revelation, it is natural and reasonable that we should,

from time to time, entertain anxiety and trembling of soul, on an affair so important,—an affair *alone* important to us. But here again the Scriptures speak, as if with the sound of many voices, clearly and loudly against Mr. Palmer, and for us:—“Who can say my heart is clean, I am pure from sin.” (Prov. xx 9.) “Man knoweth not whether he be worthy of love or hatred.” (Ecc. ix. 1.) “Be not without fear about sin forgiven.” (Eccles. v. 5) “I am not conscious to my self of anything, yet I am not hereby justified: but he that judgeth me is the Lord.” (1 Cor. iv. 4) “Wherefore, brethren, labour the more, that by good works you may make sure your calling and election.” (2 Pet. i. 10) &c. &c. The drift of these and other similar passages in the sacred writings is plain. We are yet *in viâ*, travellers journeying on to our home in heaven: *here* a cloud of doubt still hangs over us; *there* every tear shall be wiped from every eye; faith and hope, that guide and cheer us now, shall be lost in seeing and enjoying; and charity, and with it the security of possession, shall remain for ever.

(To be continued.)

## SAINTS AND SINNERS.

By W. O'NEIL DAGUE, Esq.

### MORAL AGENCY.

Showing blind

The Rev. Mr. Slocum soon afterw'ards appeared, as suddenly as if he had ar' from the bowels of the earth; he was now *en route* from Innisfoyle to some missionary destination on the opposite side of the bay; and as M'Gwin was bound in the same direction, a bargain was speedily made with Shane Mahony and Peter Keely. The clergymen took their seats in the boat. The rowers pulled their oars for some time, until a gentle breeze rising, they rested on their oars, and unfurled a sail. The vessel skimmed smoothly over the green water, and M'Gwin commenced a conversation with Peter, by asking if his father was engaged in the criminal resistance to tithes which disgraced the greater part of the district.

“He would not pay them, please your reverence.”

“Misguided man!” exclaimed M'Gwin, “so then *he* too is a robber of the clergy.”

“Robber!” echoed Peter; “is it for refusing to let the parson rob *him*? If I asked

your reverence to pay Doctor Macshane's bill for physicking my body, you would think it a hard case to be *made* to pay it; and *we* think it every bit as hard to have to pay your reverence for physicking the souls of the Sas-senaghs of the parish.”

“Unhappy man,” replied M'Gwin, “your blasphemous levity clearly indicates that the source whence you learned your pernicious notions, is yourer nest of ignorance and wickedness, at Innisfoyle, over which that minister of Antichrist, Abbot O'Hara, presides.”

Shane Mahony's brow clouded at these words, but Peter only said,

“And who is Antichrist, your reverence?”

“The Pope of Rome,” replied M'Gwin; and your church, poor man, is the great harlot, the mother of the abominations of the earth.”

“Antichrist! Antichrist!” repeated Shane Mahony, “that's much the same as the devil, I suppose?”

“Yes, Shane Mahony; Antichrist is the servant of the *great red dragon*, and the priests of Rome are his ministers; and every papist has the mark of the beast in his hand and on his forehead.”

Shane mused in silence for some moments, and then said,

“I am an ignorant man, and unable to argue the matter with your reverence; but I'll ask you one plain question—has the devil a right to make priests in God's Church?”

“No,” quoth M'Gwin, “he has not.”

“Has the devil's servant, Antichrist, whoever he is, a right to make priests in Christ's Church?”

“No, certainly.”

“Then the Pope can't be Antichrist,” said Shane, triumphantly looking about him,—“for if Abbot O'Hara or any other priest, turned Protestant parson, *you would not ordain him again*; you'd think the ordination that he got from *Antichrist* quite good enough for you. You'd think that the commission to preach, and to baptize, that he got from the *great red dragon*, was quite good enough to entitle him to preach and baptize in your beautiful church, that you tell us is so pure and so holy!”

“Yes,” said M'Gwin; “but he first should read his recantation, abjuring the hideous idolatries and soul destroying blasphemies of Popery.”

“That makes no odds, my honest parson, for it is *not* recanting that *ordains him*; he gets no new ordination; it is the *ould* one he has all the while, and you all think it quite good enough to do your business. Upon my word I think you must be either mad, or the

\* In these quotations we follow the Douay version

mischief of a rogue: for, how any reasonable man can call the Pope Antichrist, and say, at the same time, that this Antichrist's mortal enemy! has got a lawful right to ordain priests in Christ's Church, is more than I can understand."

M'Gwin replied, by a very voluminous denunciation of "the harlot," and an anxious wish that Shane would embrace what he termed "the truth as it is in Jesus."

"Has your reverence's friend there, Mr. Slocum, got a hold of this truth?"

"Assuredly he has. He is my beloved fellow labourer in the vineyard of the Lord; my dear and tried companion in reeking, admonishing and exhorting unto righteousness."

"He isn't one of your flock for all that; he is a Methodist preacher."

"Precisely, friend," said Slocum, with a smile.

"Now, Mr. M'Gwin," resumed Shane, "if Mr. Slocum turned over to your sect, and wanted to become a parson, you know that your Protestant bishops should ordain him before he could open his lips in your church; for, although you say he is your brother in the vineyard, and has got the truth, your bishops don't think his ordination worth a pinch of snuff. So it just comes to this:—that your dearly beloved fellow-Protestants, Methodists, Presbyterians, and the rest of them, though they're mighty good Christians, and have got a firm hold of the truth, are not able (according to your own account) to make so much as one true priest among them! Though you tell us, that Antichrist—the Pope—the great red dragon—the mortal enemy of Christ,—that rose up out of hell, and will go back into hell, is just as well able as any of your Protestant bishops to ordain true Christian priests! Ah! the abbot told me all about it! And, besides all that, yourself must be a limb of Antichrist, if what you say is true,—for who made priests and bishops, pray, of your first reformers, Cranmer and the rest of them? Who but the Popish bishops that went before them? It's from *them* that you've got your own ordination, my man; so that if the Pope is Antichrist, yourself has got the mark of the beast upon your forehead and your hand."

Mr. M'Gwin was proceeding to assure Shane that he was his very "devoted and affectionate friend in the Word of the God of Truth,"—for, as our readers have seen, he was most flippantly familiar with the Divine name on all possible occasions;—but Shane, indignant and disgusted beyond all endurance, interrupted him

"Mr. M'Gwin, I've read some of your speeches and letters, and you say we are all

a pack of savages, and that our priests train us up to think it no sin to murder *you*s. Now it's plain you don't believe one syllable you say; for if you did, you'd be sorry to trust yourself among us as you do. Here you are, sitting in this boat along-side of us,—and Mr. Slocum, who is nearly as bad as yourself; you are always abusing and belying us, and what's to hinder us six Papists throwing you two sassenaghs into the deep sea, with your arms tied behind you backs? Who would be the wiser of it?—nobody saw you getting into the boat under the lonesome rock, and the day is dark and misty."

"Unhappy man," said M'Gwin, feeling rather uneasy, "you would not surely damn your soul by killing us?"

"Is it damn my soul you say? Sure you tell us we think it no sin. If what you say of us was true, we couldn't fear damnation from killing the likes of you:—we'd think it was a good and glorious deed to kill the heretic. And now, sir, here is time, place, and opportunity convenient," continued Shane, stepping up in the boat, and squaring his attack, arms full in front of M'Gwin; "and now, sir, what is to hinder us from throwing you into the sea?"

There was a pause. M'Gwin grew pale, and looked alarmed.

"I'll tell you then," resumed Shane, throwing himself back upon the bench, "the fear of God hinders us, sir; and our religion, that you always are belying, hinders us. Drown you, indeed! No,—but as you are (and you couldn't easily be worse), if I saw you drowning, I'd throw you a rope, or jump in and pull you out,—and well you know I would."

M'Gwin, who felt reassured by the last words of Mahony, hugged at his own recent momentary terrors, and poured forth a voluminous exhortation, which he ended by dexterously complimenting Shane upon his intellectual acuteness. Having thus, as he supposed, succeeded in mollifying Shane through the medium of his vanity, he next proceeded to assail, (in, however, a mitigated tone) certain Popish doctrines which he dexterously sought to show were fraught with peril to salvation. Mr. Slocum also joined in the earnest expostulations of M'Gwin, and couched his reasonings in the most affectionate, insinuating language.—"If we are thus earnest, it is for your dear souls' sake, my friends!" exclaimed M'Gwin, looking round with a pitying glance upon the boatmen.

"Aye, for your dear souls' sake!" echoed Slocum. Shane had listened with an air of sullen resignation to the assurances of the reverend gentleman that (being a "Roman

ist") he was not in the way of salvation, and also to the pressing invitation of M'Gwin "to come out of Babylon, and enter the Household of Faith," (thereby meaning the Anglican church.)

At length Shane exclaimed, with the angry manner of a man who is *badgered* out of his patience.

"Is your reverence's friend there, Mr. Slocum, in the way of salvation?"

"I fervently trust and believe that he is!" replied M'Gwin.

"But he's a Methodist preacher," resumed Shane, "and he never troubles the inside of your church doors from Christmas day to Christmas eve. He doesn't belong to your church? Eh?"

"Why," said M'Gwin, "he holds doctrines"——

"I am not axing what he holds," interrupted Shane. "I won't allow your reverence to romance away from my questions. He doesn't belong to your church? Does he?"

"No," said M'Gwin, but——

"I want none of your 'but,'" continued Shane. "Well—he doesn't belong to your church. That's settled. But you say he can be saved?"

"God forbid I should doubt it!" cried M'Gwin. He builds his faith on the Rock of Ages——

"Very well!" cried Shane, "I've got all I wanted from your reverence, and hard enough I found it, too! So a man, it seems, can be saved, without belong to the Church of England?"

"Why indeed I trust so," said Slocum, smiling; "otherwise I should stand a poor chance enough

"But answer me this," pursued Shane—— "can a man be saved without belonging to the true church of Christ?"

"No!" answered both M'Gwin and Slocum, somewhat precipitately.

"Then *your* church, Mr. M'Gwin," cried Shane, "can NOT be the true Church of Christ, since you say that salvation *can* be had outside of her!"

There was a general expression of applause among the boatmen at this hit. M'Gwin tried to parry it by alleging that the "true Church of Christ" did not merely mean the Anglican Establishment; but comprised also Methodists, Presbyterians, Independents, &c., in short *all*, who "confessed Christ and Him crucified, and who opposed the power of the Beast and the apostate Church of Rome." All such were undoubtedly members of the True Christian Church, and were walking in the way of salvation.

"Bluranagers!" cried Shane, "and if people can be saved without the likes of *you*, what the vengeance is Ireland paying a million a year to yourself and your tribe, for? If Mr. Slocum can teach me the way of salvation as well as you or Parson Hamilton, where's the sense or the honesty of knocking *pounds* out of us, poor farmers, for the parsons, when the Slocums would be glad to do the business for *shillings* and a sup of buttermilk, as I know your reverend friend there often does among his own flock?"

(To be continued.)

## LOSS AND GAIN.

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

(Continued from page 18.)

The first day of Michaelmas term is, to an undergraduate's furniture the brightest day of the year. Much as Charles regretted home, he rejoiced to see old Oxford again. The porter had acknowledged him at the gate, and his scout had smiled and bowed, as he ran up the worn staircase and found a blazing fire to welcome him. The coals crackled and split, and threw up a white flame in strong contrast with the newly blackened bars and hobs of the grate. A shining copper kettle hissed and groaned under the internal torment of water at boiling point. The chimney-glass had been cleaned, the carpet beaten, the curtains fresh glazed.

A tea-tray and tea commons were placed on the table; besides a battle paper, two or three cards from tradesmen who desired his patronage, and a note from a friend whose term had already commenced. The porter came in with his luggage, and had just received his too ample remuneration, when through the closing door, in rushed Sheffield in his travelling dress.

"Well old fellow, how are you?" he said, shaking both of Charles's hands or rather arms with all his might; "here we are all again; I am just come, like you. Where have you been all this time? Come tell us all about yourself. Give me some tea, and let's have a good jolly chat." Charles liked Sheffield, he liked Oxford, he was pleased to get back; yet he had some remains of home-sickness on him, and was not quite in cue for Sheffield's good-natured boisterousness. Willis's matter, too, was still on his mind. "Have you heard the news?" said Sheffield; "I have been long enough in College to pick it up. The kitchen man was full of it as I passed along. Jack's a particular friend of mine, a good honest fellow, and has all the gossip of the place. I don't know what it means, but Oxford has just now a very bad

inside. The report is, that some of the men have turned Roman, and they say that there are strangers going about Oxford whom no one knows any thing of. Jack, who is a bit of a divine himself says he heard the Principal say that for certain, there were Jesuits at the bottom of it: and I don't know what he means, but he declares he saw with his own eyes the Pope walking down High Street with the priest. I asked him how he knew it? he said he knew the Pope by his clouching hat and his long beard; and the porter told him it was the Pope. The Dons have met several times; and several tutors are to be discommoded, and their names stuck up against the buttery door. Meanwhile the Marshal, with two bull-dogs, is keeping guard before the Catholic Chapel; and, to complete it, that old drunken fellow Topham is reported, out of malice, when called in to cut the Warden of St. Mary's hair, to have made a clean white tonsure a-top of him."

"My dear Sheffield, how you run on!" said Reding. "Well, do you know, I can tell you a piece of real news bearing on these reports, and not of the pleasantest. Did you know Willis, of St. George's?" "I think I once saw him at wine in your rooms; a modest, nice-looking fellow, who never spoke a word." "Ah, I assure you, he has a tongue in his head, when it suits him," answered Charles; "yet I do think," he added musingly, "he's very much changed, and not for the better." "Well, what's the upshot?" asked Sheffield. "He has turned Catholic," said Charles. "What a fool!" cried Sheffield. There was a pause. Charles felt awkward; then he said: "I can't say I was surprised; and yet I should have been less surprised at White." "Oh White won't turn Catholic," said Sheffield; "he hasn't it in him. He's a coward." "Fools and cowards!" answered Charles: "thus you divide the world, Sheffield? Poor Willis!" he added; "one must respect a man who acts according to his conscience." "What can he know of conscience?" said Sheffield; "the idea of his swallowing, of his own free will, the heap of rubbish which every Catholic has to believe in cold blood, tying a collar round his neck, and politely putting the chain into the hands of a priest. . . . And then the Confessional 'Tis marvellous!" and he began to break the coals with the poker. "It's very well," he continued, "if a man be born a Catholic; I don't suppose they really believe what they are obliged to profess; but how an Englishman, a gentleman, a man here at Oxford, with all his advantages, can so eat dirt, scraping and picking up all the dead lies of the dark ages—it's a miracle."

"Well, if there is any thing that recommends Romanism to me," said Charles, "it is what

you so much dislike: I'd give twopence, if some one, whom I could trust, would say to me: 'This is true; this is not true.' We should be saved this eternal wrangling. Wouldn't you be glad if St. Paul could come to life? I've often said to myself: 'Oh, that I could ask St. Paul this or that!'" "But the Catholic Church isn't St. Paul quite, I guess," said Sheffield. "Certainly not; but supposing you *did* think it had the inspiration of an Apostle, as the Roman Catholics do, what a comfort it would be to know, beyond all doubt, what to believe about God, and how to worship and please him! I mean: you said, 'I can't believe this or that;' now you ought to have said, 'I can't believe the Pope has power to *decide* this or that.' If he had, you ought to believe it, whatever it is, and not to say I can't believe." Sheffield looked hard at him: "We shall have you a papist some of these fine days," said he. "Nonsense," answered Charles; "you shouldn't say such things, even in jest." "I don't jest; I am, in earnest; you are plainly on the road." "Well, if I am, you have put me on it," said Reding, wishing to get away from the subject as quick as he could; "for you are ever talking against shams and laughing at King Charles and Laud, Bateman, White, roddolots, and pismas."

(To be continued.)

ART. V.—1. *A familiar Introduction to the History of Insects; being a new and greatly improved edition of the Grammar of Entomology.* By Edward Newman, F. L. S., Z. S., &c. London: John Van Voorst, Paternoster Row.

(Westminster Foreign Quarterly Review.)

(Continued from page 20.)

Of the unwearying industry shown by these beetles, some idea may be formed by the result of experiments conducted by M. Gleditsch, as quoted by Kirby and Spence, from an interesting article in the 'Acts of the Berlin Society' for 1752. M. Gleditsch found that "in fifty days four beetles had interred in the very small space of earth allotted to them, twelve carcasses; viz., four frogs, three small birds, two fishes, one mole, and two grasshoppers, besides the entrails of a fish, and two morsels of the lungs of an ox. In another experiment a single beetle buried a mole forty times its own bulk and weight in two days." To this account the authors add the following pertinent remarks.

"It is plain that all this labour is incurred for the sake of placing in security the future young of these industrious insects along with a necessary provision of food. One mole



would have sufficed a long time for the repast of the beetles themselves, and they could have more conveniently fed upon it above ground than below. But if they had left thus exposed the carcass in which their eggs were deposited, both would have been exposed to the imminent risk of being destroyed at a mouthful by the first fox or kite that chanced to espy them."—Introd. i. 354.

Much as we may deplore the devastations of the timber-boring insects, among which the beetle tribe figures most conspicuously, it must be remembered that in pursuing their destructive operations they are but performing their share of the general economy of nature, which provides for the removal of all organic substances, whether animal or vegetable, as soon as the vital principle has ceased to actuate them. That all such substances shall return to the dust whence they sprang is a decree from which there is no appeal; and the insect tribes do but hasten its fulfilment, while engaged in destroying our books, our furniture, the wooden frame-work of our houses, or the lofty tenants of our forests. The ease with which wood, when much "worm-eaten," is crumbled, even between the fingers, is well known; but it may not be so generally understood that the "worms" which produce this effect upon articles of furniture formed of wood, are no other than the soft-bodied grubs of various coleopterous insects, which are thus carrying out on a small scale the more extensive operations that quickly reduce to a similar condition the giants of tropical forests. Our domestic pests of this description are chiefly small beetles, which pass the early part of their lives in the wood, and by means of their powerful jaws mine through it in all directions, only emerging when they assume the perfect state. One of these is the "death-watch," which even yet is an object of superstitious dread to the inhabitants of many an old house, of the wood-work of which it has taken possession. The ticking noise, so alarming to weak minds, and which is often considered an infallible presage of impending death to some member of the family, is merely the call-note of the perfect beetle of several species chiefly belonging to the genus *Anobium*, and, as we have often observed, principally by the largest species, *A. tesselatum*. The manner of producing this noise, which greatly resembles the ticking of a watch, is thus very accurately described by Kirby and Spence.

"Raising itself upon its hind legs, with the body somewhat inclined, it beats its head with great force and agility upon the plane of position; and its strokes are so powerful, as to make a considerable impression if they fall

upon any substance softer than wood. The general number of distinct strokes in succession, is from seven to nine or eleven. They follow each other quickly, and are repeated at uncertain intervals. In old houses, where these insects abound they may be heard in warm weather during the day. The noise exactly resembles that produced by tapping moderately with the nail upon the table; and when familiarized, the insects will answer very readily the tap of the nail."—Introd. ii. 383.

They also answer the ticking of a watch, if hid upon wood inhabited by them. By way of relieving this dry discussion, we may quote Dean Swift's description of the death-watch, with his infallible method of breaking the spell. He calls it—

"A  
That lies in old wood like  
With teeth or with claws  
And chambermaids chide  
Because the watch is hid  
To a wee be to those in the  
For, sure as a gun, they will  
In the moggat come to seek  
But a kettle of scalding bro  
Infallibly enters the timber  
The onion is broken, the d  
The name of watch is hid"

(To be continued.)

#### PROTESTANTISM.—SECT OF SHAKERS.

##### GLORIOUS RESULTS OF PRIVATE INTERPRETATION.

In the account these people give of themselves they mention *the Quakers* in the time of Oliver Cromwell and the *French Prophets* of a late date, as being the first who had a *peculiar testimony* from the Lord to deliver to the Christian world. But they complain that the former degenerated, "losing that desire of love and power with which they first set out," and the latter being of short continuance, their "extraordinary communications" have long ago ceased. This *Testimony* was revived in the persons of "James Wardly, a Tailor by trade, and Jane his wife, who wrought at the same occupation."—And the work under them began at Bolton and Manchester, in Lancashire, about the year 1747. They had belonged to the Society of *Quakers*, but receiving the spirit of the *French Prophets*, and a further degree of light and power by which they were separated from that community; they continued for several years disconnected from every denomination. During this time their *Testimony* according to what they saw by vision and revelation from God was—That the *Second Appearing of Christ* was at hand, and that the Church was rising in her full and transcendent glory, which would effect the final downfall of *Anti-Christ*. From the *shaking* of their bodies in religious

exercises, they were called *shakers*, and some gave them the name of *shaking Quakers*—*Evans' Sketch of all Religions.*

Near the town of Troy, in this neighbourhood, is also the celebrated Shakers' Village, of which we are enabled to give, from the same original Notes, taken on the spot, the following lively description:—

Fine names ere "the go" here; our landlord is Titus; indeed, being on the "Troad," we are of course on classic ground, and almost every celebrated name in the history of Rome stares you in the face. Being here on Saturday, we determined to visit Niskuyana, or the Shakers' Village, the following morning, on our road to Saratoga Springs. We crossed the Hudson in a horse-ferry boat; the roads were sandy but not bad, and we reached Niskuyana in time for service: we were surprised at the number of carriages, gigs, carts, and horses which were waiting under the trees. The village is a picture of paste-board neatness; every description of work is done by the members, who are also great gardeners, and their seeds are reckoned the best in the United States; it is usual every where to see in show-windows, 'Shakers' seeds sold here;' every article of dress worn by them, as well as the houses and furniture, is of their own manufacture. Their rules are severe; they work exceedingly hard, and are said to be very wealthy. There are several establishments; the largest is at Lebanon, and is said to be very rich. This society is one of the smallest, and may consist of from 100 to 500 members; it has been in existence about forty years: they hold their goods in common; any one on joining them gives up all his property to the common stock and if he leave them he takes nothing away. I was informed that not long since the Treasurer walked off with 25,000 dollars; but that, as he originally took to them 20,000, he only abstracted his own with usury—*Gall's Canadas—Note G.—P. 239.*

(To be continued.)

#### IRELAND.

The Rev. F. Kenny, P.P. Moycullen, Galway, in a letter to Anthony O'Flaherty, Esq. M. P. upon the fearful destitution of the above parish, states—"For the last two months the mortality here is, at the lowest average, 12 every week; indeed, for the last fortnight there are six, eight, and sometimes ten bodies buried every day in the chapel grave yard, which is now full to repletion; others may be interred in the private burial grounds throughout the parish unknown to me. I could this moment declare on my solemn oath before any tribunal, that 19 out of every 20 of all these miserable beings have died, and are dying from the effects of protracted starvation."

#### CHARITY.—(LOVE OF OUR NEIGHBOURS.)

(Continued from page 46.)

Water quencheth a raging fire," says the Scripture. "and alms resisteth sin."\*—Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil."†

With what fervour the first Christians practised this duty, and how wise and providential it was, especially at a time a few revelled in luxury and abundance, while the immense majority of men had nothing they could call their own! How this Gospel morality, which preached up the primitive equality of men, and forced the rich to pour out his gold, like a refreshing dew, into the bosom of the poor man, must have astonished Roman selfishness! But then also, what magnificent promises were attached to these acts of generous benevolence! He who gave to the poor lent to the Lord: alms were the key of heaven. Without alms-deeds, no salvation was to be hoped for; no hope without charity.

A Christian named Serapion was walking one day alone in the country, and reading one of the sacred books, when he was met by a poor half naked creature, to whom he gave his cloak. Soon after he met with another, still more miserable in appearance; Serapion gave him his tunic; and now was himself more unprovided with clothes than those whom he had relieved. He sat down on a broken column, and continued to read, without reflecting on the strange situation to which his charity had reduced him. "Brother," said a passer-by, compassionately: "who has stripped you of your garments?"—"The Gospel that I am reading," replied Serapion.

What distinguished the alms of a Christian from those of the son of Abraham, was that cautious humility which shunned publicity, and thus enhanced its value. The Pharisees gave alms to the people at the sound of trumpet; but the Christian Bishops said: "Almsgiving is a mystery; when you practise it, shut the door."‡

(To be continued.)

The Rt. Rev. Dr. Ryan has commanded the celebration of solemn office and high mass at St. Michael's Chapel, on Friday, for the Roman Catholics of this diocese, who died of cholera the last two months.—The Rev. Dr. O'Brien is to preach on the occasion.

The Rev. Dr. Murphy, P.P. of Fermoy, has been appointed Bishop of Cloyne and Ross; and the Rev. Dr. Kelly, of the diocese of Derry, successor to the late Rt. Dr. Maginn.

\* Eccli. iii. 33.

† Eccli. xxix, 15.

‡ St. John Chrysostom.

DEATH OF THE REV. FATHER DAMASUS.

It is with sorrow we have to announce the Death of Father Damasus. The sad event occurred on the 26th July.

We have been favored with the following extract of a letter on the subject, addressed to one of the Ladies of the Loretto Convent.

MY DEAR REVEREND MOTHER,—‘The painful duty has devolved on me of informing you that our poor Priest the Reverend Father Damasus has met with a most painful end, the event took place last evening, between the hours of 7 and 8; we went to evening prayers at the Mynuggur Chapel, immediately after, the Reverend Father left us for the Budgerow, in which he was to have embarked for Calcutta on the 31st Instant, and in which he was putting up, along side of the Chapel ghaut in the garden, and before we could leave the Chapel a cry was heard as of one in great alarm, and between the cry and our being on board there were not even quite two minutes when to our great dismay no traces of him could be seen, and on mature examination we found the clothes that he had on, as well as his shoes at the entrance of the boat and his Rosary with his clothes laid on the table, and his shirt on the rails of the Budgerow by which we conclude he must have got down to bathe along side, as he had done the previous evening, and the River being full of Aligators, he must have been taken by one of those monsters. We got instant assistance from all parts of the factory, and being manufacturing time we were not in want of help, we sent off Canoes in every direction, as well as people got in the water to search for his body; but in vain, in the place where the Budgerow is, the water is only 3 feet deep and no current whatsoever till 4 or 5 yards off the place; to our great sorrow his remains are not yet found, the people are still out in small boats in search of his body.

Pray for the repose of his soul my dear Rev. Mother and accept of my sincere thanks for your kind and welcome letter which I received a few days ago.

With every good wish for your health and regards for Rev. Mother Christina and yourself.’

Believe me to remain,

Yours Sincerely,

M. SHILLINGFORD.

Purnea, 27th July, 1849.

*Extract from a letter from Captain Tylee, Major of Brigade at Mhow—To His Grace the Most Rev. Dr. Carew, V. A. B.*

MY DEAR LORD ARCHBISHOP,—‘I have learned from a letter, which I received from Major Graham on the 3rd of this month, that your Grace is forming a fund, for the benefit of the Sovereign Pontiff I have been desirous of contributing to such a fund from the view the altered circumstances of the Holy Father rendered the pecuniary aid of the faithful necessary, but I had not before heard of any subscription for this purpose being open. I have taken the earliest opportunity of procuring a remittance bill, and I now beg to enclose a small sum, which I shall be obliged by your adding, as my contribution, to the fund. I trust I am not too late to join the good work. If I am, pray employ the money in some other charitable scheme.’

My dear Lord,

Your Grace’s faithful Servt.

GEO. TYLEE.

Mhow, July 23, 1849.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW’S ASYLUM.

We beg to insert in the present number, our sincere and grateful thanks to those Charitable and truly benevolent individuals, who transmitted through Mrs. O’Brien, the sum of Co.’s Rs. 107 in a draft for the *Bengal Catholic Orphanage*.—We also publish the extract of a letter to Mrs. O’Brien, together with the Subscribers Names, handed by her, to His Grace the Most Rev. Dr. Carew, V. A. B.

MY DEAR MRS. O’BRIEN,—‘I have much pleasure in sending you a draft on the Treasury for One Hundred and Seven Rupees in aid of the *Bengal Catholic Orphanage*. We expected to have made a better collection; but a gentleman who is very intimate in the family told me, that he would make the collection himself, as he thought my master had too much to do, and he used every exertion in his power to make a good collection; but did not succeed according to his wishes. He says he remembers Mr. O’Brien. The said Gentleman is a Lieutenant who has put his name down as a friend for 10 Rupees.’

Yours very Sincerely,

ROSANNA HOWARD.

Arracan, July 23, 1849.

*Arracan Subscriptions.*

A Friend,	... ..	Rs. 10 0
A Friend,	... ..	... 2 0
A Friend,	... ..	... 2 0
Drummers of the Arracan Bat.	... ..	... 5 0

Capt. Richmers com. ship <i>Hototo</i>	16	0
M. D. Brown, ... ..	10	0
Miss Brown, ... ..	10	0
G. T. Wright, com. <i>Julia</i> ,	10	0
Mrs. Howard, ... ..	10	0
H. Bany, ... ..	10	0
The Orphans' Friend, ... ..	5	0
D. Thos. deCamotte, ... ..	0	0
J. A. Engelbregt, ... ..	0	0
C. V. Legermarley, ... ..	0	0
J. A. Jansen, ... ..	0	0
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W. H. Eales, ... ..	10	0

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Aga Kurbuli, Mahomed Esq., ...	50	0	
J. Banon Esq. M. D. Assistant Sur-			
geon, H. M. 87th Regiment, ...	50	0	
Mr. Maher, ... ..	2	0	
A Medical Student thro' Mrs. Ryan,	3	0	

*For July last.*

P. S. D'Rozario, Esq., ... ..	Rs	38	0
Mr. and Mrs. Carbery, ... ..	6	0	
Mr. J. Fleury, <i>For August 1849.</i> ...	6	0	

THROUGH MR. N. O'BRIEN.

Captain Kely, ... ..	Rs	3	0
P. Martindale, ... ..	5	0	
A. S. Weppert, ... ..	3	0	
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SUBSCRIPTIONS FOR HIS HOLINESS PIUS, IX.

Remitted by last Mail a Bill for £9.	9	6
bought for, ... ..	Rs	101 8
Additional Subscription since received		
Capt. Tylee Brigade Major Muow.	100	0

PROPAGATION OF THE FAITH.

Mr. J. Fleury, ... ..	1	0
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*Selections.*

THE CONSEQUENCES OF SMOKING.

The wide-spread habit of smoking has not yet had due medical attention paid to it and its consequences. It is only by two or three years observations that Dr. Laycock had become fully aware of the great changes induced in the system by the abuse of tobacco, and of the varied and obscure forms of disease to which especially excessive smoking gave origin. He proceeded to state some of them as they were met with in the pharyngeal mucous membrane, the stomach, the

lungs, the heart, the brain, and the nervous system. The tobacco consumed by habitual smokers varied from half an ounce to twelve ounces per week, the usual quantity from two to three ounces. Invetrate cigar smokers will consume from four to five dozen per week. The first morbid result is an inflammatory condition of the mucous membrane of the lips and tongue; then the tonsils and pharynx suffer—the mucous membrane becoming dry and congested. If the thorax be examined well, it will be found slightly swollen, with congested veins meandering over the surface, and here and there a streak of mucous. Action ascends upwards into the posterior nares, and there is a discharge from the upper part of the pharynx, and irritation is felt within the anterior nares. The eye becomes affected with heat, slight redness, lachrymation, and a peculiar spa-modic action of the orbicularis muscle, experienced with intolerance of light on awaking in the morning. The frontal sinuses do not escape, but there is a heavy dull ache in the region. Descending down the alimentary canal we come to the stomach, where the result, in extreme cases, are symptoms of gastritis. Pain, tenderness, and a constant sensation of sickness and desire to expectorate, belong to this affection. The action of the heart and lungs is impaired by the influence of the narcotic on the nervous system; but a morbid state of the larynx, trachea, and lungs results from the direct action of the smoke. The voice is observed to be rendered hoarser, and with a deeper tone. Sometimes a short cough results; and a cast of ulceration of the cartilages of the larynx came under the doctor's notice. The patient was such averse to the habit that he hardly ever had the pipe out of his mouth. Similar sufferings have been caused by similar practices in other instances. Another form is a slight tickling low down in the pharynx or trachea, and the patient coughs, or rather hawks up, a grumous-looking blood. It is so alarming as to be mistaking for pulmonary hæmoptysis. The action of tobacco-smoking on the heart is depressing; and some individuals who feel it in this organ more than others complain of an uneasy sensation about the left nipple—a distressing feeling, not amounting to faintness, but allied to it. The action of the heart is observed to be feeble and irregular. An uneasy feeling is also experienced in or beneath the Pectoral muscles, and oftener on the right side than the left. On the brain the use of tobacco appears to diminish the rapidity of cerebral action, and check the flow of ideas through the mind. It differs from opium, and hen-bane, and rather excites to wakefulness, like green tea, than composes to sleep—induces a dreaminess which leaves no impression on the memory, leaving a great susceptibility, indicated by a trembling of the hands and irritability of temper. Such are secondary results of smoking. So are blackness of the teeth and gum-boils; there is also a sallow paleness of the complexion, an irresoluteness of disposition, a want of life and energy, and in constant smoker who do not drink, a tendency to pulmonary phthisis. Dr. Wright, of Birmingham, in a communication to the author, fully corroborates his opinions; and both agree that

smoking produces gastric disorders, coughs, and inflammatory affections of the larynx and pharynx diseases of the heart, and lowness of the spirits; and, in short, is very injurious to the respiratory, circulating, alimentary, and nervous systems.—*Literary Gazette.*

### PENANG.

#### SUDDEN AND MELANCHOLY DEATH OF REV. MR. THIVERT.

On Wednesday last a very melancholy accident occurred. A party of gentlemen from Palatocose College went on a visit at Batu Kawan some of whom went out to shoot, in the plantation of the late Mr. A. McINTYRE, on the morning alluded to. The Reverend Mr. THIVERT, superior of the College, and another had separated themselves from the rest of the party and one or other of these gentlemen having shot a bird, it fell, but its wing being only broken, attempted to escape by running and took the direction of a small enclosure, at the only opening in which it entered, the two gentlemen following in pursuit; Mr. THIVERT was in advance and immediately on crossing the entrance of this enclosure he disappeared—his friend, who was close upon his heels, had hardly time to check himself and so escape the cruel death that we have now to relate Mr. THIVERT suffered. His friend heard him call out "he was a lost man", but on approaching the edge of the pit could not see his person on account of a quantity of grass and other rubbish which covered him. The pit proved to be a trap carefully disguised, covered with grass and attap leaves hid upon slender sticks, set for tigers, about 20 feet deep and planted at the bottom with strong ulong spears set perpendicular or slightly inclining towards the sides of the pit and riveted in the soil so that they could not be moved; the unfortunate gentleman had fallen which transfixed his body, maintaining him in the position which he fell upon to. His friend immediately summoned the rest of the party but there was necessary some delay before means could be obtained to enable any one to venture down with safety into so perilous situation. At length a rope was procured, one of the party was let down by means of it and with a pocket knife, the only instrument at hand, he succeeded in dividing the spear near where it was fixed to the ground. It was first, piece by piece, half cut through and then broke off—the sufferings of the poor gentleman during which operation maybe more easily imagined than described. Rev. Mr. THIVERT now sprung up and stood erect but in a moment sank against the side of the pit in which he continued to recline, until a large chair was let down, on which he was placed and then lifted up.

The portion of the Spear remaining in and projecting from the body was upwards of three feet in length, it stretched beyond the left hip where it entered and projected from the left breast where it made its exit upwards along the side of the face and head. In this condition Rev. Mr. THIVERT was conveyed to a boat and removed to Penang. The accident happened: 8 A. M. he reached the Jetty a little before noon and was carried

to the Reverend Mr. BIGANDET's where professional assistance was immediately procured. The patient was in great agony, and from the nature of the accident and the symptoms it was evident he could not survive long but it was nevertheless considered advisable to remove the spear. He was made aware of his state and having received the last rites of his Church and arranged his worldly matters, he submitted most patiently to have the instrument withdrawn and the wounds dressed. The spear was found to have entered the left hip, immediately posterior to the bony projection termed by Surgeons the great trochanter, to run upwards and forwards, fracturing the 4th rib near its cartilage, between which and the 3rd it passed and then made its escape about two inches inside and above the left nipple. Air escaped and entered at this latter wound, and the spot was found drawn in, which was accounted for by the patient himself having made efforts to withdraw the spear by the same wound at which it had entered. On removing the linen and passing the finger within the wound of exit the instrument was discovered at this part to be barbed. The thick projecting part of the spear at the hip was therefore sawn off, Chloroform exhibited, and the spear withdrawn through the wound of exit, easy and without the slightest pain to the patient. The effects of the Chloroform continued for sometime afterwards. The part of the spear within the body measured 16 inches, its greatest diameter 2, and its circumference about 5 inches. Our much lamented Rev. Gentleman died at 3 A. M. next day. An autopsy discovered the spear to have entered the abdominal cavity immediately under the last rib, to have then passed through the substance of the spleen, penetrated the mediastinum, run through the lower and fore part of the upper lobe of the left lung, making its exit at the 4th rib as before noticed. It is somewhat surprising the heart and its covering escaped the slightest injury.

That most unhappy accident points out the necessity of placing such traps under some specific police regulations to declare their situation and danger. The trap in this instance was guarded by a peggur with only one entrance but this, unfortunately, proved an insufficient warning. Perhaps, if sign boards were placed at every entrance of a plantation, or other kind of property, into which traps are set, intimating in all the different languages that such is the case and that their situation within the particular grounds is indicated by a surrounding peggur, or otherwise; and if another sign-board was erected at the spot or spots warning strangers of the danger at hand, such would be found a sufficient means of protection for the future.—*Pinning Gazette.*

### MORAL SENTIMENT.

We ought not to judge of men as of a picture or statue at the first or a single view. There is a mind and heart to be searched. The veil of modesty conceals merit, and the masque of hypocrisy disguises malignity; there are but few judges who can discern, and have a right to pass sentence. 'Tis but by little and little, and perhaps even by time and opportunity, that complete virtue and perfect vice come at last to show themselves.

## REVIEW.

*Journal in France in 1845 and 1848, with Letters from Italy in 1847, of Things and Persons concerning the Church and Education.* By Thomas William Allies, M.A., Rector of Launton, Oxon. London: Longman.

[Second Notice.]

The accusation brought by Mr. Allies against our humble selves is the following:—"I said Roman Catholics in England seemed to me to commit a great fault, and especially converts. The moment they had left us, it seemed their object to depreciate to the utmost the Church of England; instead of allowing what we undoubtedly possessed, and pointing out with charity and kindness the particulars in which they presume us to be deficient, they delight in condemning us *en masse* in the most harsh and insulting manner. I noticed the TABLE *as insinuated with this spirit*."—(P. 298.) Mr. Allies also quotes M. Gondou as sharing his dislike of ourselves. We neither wonder at this, nor are we sorry for it. M. Gondou never quotes the TABLE but to misrepresent it, and we are therefore by no means displeas'd with his dislike. What he says of the Right Rev. Dr. Wiseman we have good—the very highest—grounds for pronouncing it to be utterly untrue. We have nothing further to say of M. Gondou. And in his introduction, Mr. Allies laments the mutual ignorance of each other which exists in the two communions, hoping that as far as Anglican ignorance is concerned, his book may be of some value in removing it. A corresponding duty, he implies throughout, is incumbent on Catholics, especially on converts; viz., to protest against the misconceptions as to the Anglican Establishment, which he considers to prevail very widely among us.

Now, what occurs in the first place in regard to this statement, is the total want of parallel between the two cases. Every one's first duty is to act upon his existing principles; and it is wonderful to how great a degree the mere circumstance of acting on them heartily and energetically, will tend to amend them where they are defective, and strengthen them when they are sound. Now, Mr. Allies and his friends regard the "Roman Church" as a sister-Church to the "Anglican"; part with her of the Mystical Body of Christ; a branch of the same Divine Tree; a portion of the same Holy Vineyard. Certainly, it is the basest and most hollow hypocrisy to profess such opinions as these, and yet look on Rome with a cold and grudging spirit; to believe evil of her without the most careful examination; or so much as to dream of anything like idolatry or deep doctrinal corruption, as having received her sanction. The very idea of that Church which has been entrusted by Christ with the office of teaching the world, becoming in any of its branches corrupt and idolatrous! What preposterous absurdity! Certainly, then, it is a most sacred and primary duty in those who hold Mr. Allies's principles, to do all in their power to disabuse their fellow-Churchmen of so frightful a delusion. But what duty in any way parallel to this is incumbent on Catholics? We do not regard the

Anglican Establishment as part of the same Vineyard, but as an heretical and schismatical body; no one of whose members can go to Heaven, unless they are excused by invincible ignorance from the sin of adhering to her. This is not a matter of *opinion* with us, but of essential *doctrine*. And just as Mr. Allies, holding a similar doctrine in regard to Presbyterians and Unitarians, feels no special call to examine into all the virtues of individual Presbyterians and Unitarians and to do full justice to whatever good there may be in their system, neither is any such obligation necessarily incumbent on us. The Anglican system as a whole we regard as simply external to Christianity—our faith requires us so to regard it.

At the same time we are far from denying, that whether Anglicans, Presbyterians, or Unitarians be concerned, it is very desirable that just opinions concerning them should circulate among the Catholic body; for this reason, if for no other, that the work of conversion would thus be far more hopeful. We should make little way in converting a Presbyterian, if we spoke of the excellent and high-minded Dr. Chalmers, as we might of Michelet; or of the Edinburgh University, as we might of the Paris. Among the Unitarians, again, those who are practically acquainted with them say there are many men (as far as one can judge) of real sincerity and piety: much more, then, no doubt, among the Anglicans, many of whom hold so far higher a proposition of Catholic doctrine, and numbers of whom probably receive valid Baptism there is a vast amount of real self-devoted earnestness, of deep and ardent love for God and for our Blessed Saviour. But where has Mr. Allies himself shewn any appreciation of this duty of justly valuing Presbyterians and Unitarians?—for this is the duty in *his case*, parallel to that to which he so earnestly invites us.

In regard to present Anglican controversialists indeed, with the single exception of Mr. Allies, we have no feelings of sympathy or toleration; and so far as Mr. Allies's accusation refers to former reviews in this journal, and the severe language they used in regard to these controversialists, our only regret is that our language was not more severe. We know not how sufficiently to express our indignation alike and our contempt, at the present odious and paltry position of the "Tractarian" controversy against us. Men who to this day have been unable so much as to express distinctly the very rudiments of their theology; who can no more tell us what they regard as the divinely-appointed constitution of the Church, than can a poor boy at a ragged school; who in the very community to which they belong are in a contemptible minority; presume to criticise the faith and practice of whole churches, which they themselves profess to regard as divinely commissioned by Christ. As a mere intellectual exhibition, indeed, what can be more deplorable than these flippant judgments on a system wholly foreign to their own spiritual experience. Conceive a boy of ten years old expressing a confident opinion as to the working of corn-law repeal, and gravely criticising the various plans for extensive emigration, you have

the very picture of these controversialists, minus their moral odiousness.

But none remember more habitually and more cordially than we do, how extremely small a proportion of any community are called to be controversialists; nor does our deep disgust at the corporate tactics of the party, at all blind us to the high and rare excellence of very many among its members. Great numbers, we fully hope and think, are at this moment gradually and imperceptibly training on for the full truth, and are acting *bona fide* up to the light they have. Nor indeed have we any scruple in admitting, that very many foreign Catholics are far from sufficiently alive to the great amount of good which is working in the Anglican Church. A Canon of a foreign cathedral himself told the writer of this notice, that his visit of six months to England had changed his whole ideas as to the matter of fact; viz. as to the amount of piety really existing among English Protestants; and we find traces in Mr. Allie's book of a similar difference of impression among Catholics. Thus, while M. Lacordaire seemed hardly willing to admit even the possibility of invincible ignorance in able and well-educated Protestants, M. de Casales, on the contrary, said,--(p. 197)--"I know by experience how hard a matter it is to attain to the truth, that it is long in coming. It is the grace of God, not study, brings it." "He spoke," adds Mr. Allie, "with great respect of Dr. Pusey." But one cannot expect such opinions to be general among continental Catholics. It is extremely difficult for those who live where truth and error are brought into such sharp and direct conflict as they are in most European countries, at all to enter into the English state of mind. That inveterate habit of compromise and insensibility to logical conclusions, which is so characteristic of the English is even in secular matters a constant puzzle to foreigners, and leads them to accuse our countrymen of craft and dishonesty; and when, in addition to this, we take into account the degree in which the most sacred feelings of hereditary religion have been enlisted on the side of the Establishment, and again the miserable eclipse under which the English Catholic Church has so long been shrouded, we shall not be surprised to find how inexpressibly difficult it is for our brethren abroad to understand the true position of things here.

But if Mr. Allie means to imply, that converts in general have been slow in bearing testimony to the great amount of personal piety they have known among Anglicans, as far as our knowledge goes he is most unjust to them. It is no doubt true that converts have been impressed with the vast and unspeakable superiority possessed by real Catholic piety, as compared with the brightest and highest specimens external to the Church; still, they have taken pains to do the fullest justice to those whom they have left behind. But as to the Anglican Church, what could they say? They left her under the deep conviction that she is a mere human association not a Church of Christ; otherwise they would not have left her.

And now, having said so much in reference to Mr. Allie's observations on us, will he allow us

very briefly to observe on *him*? It is really very difficult to understand his principles. The following, e.g., is part of his account of the "Roman Church":—

The sun shines, though we are blind to its rays. *Wisdom utters her voice in the streets*, though none listen to her. Nothing about which men have wearied themselves in research and discussion is so worthy of patient thought and humble consideration as the [Roman] Communion.

1. [It] is one spiritual empire, stretching over all the continents of the earth, entering into so many various nations utterly different in manners, language, origin, and temper. This empire has no one other set over against it equally wide spread, united and claiming, like it, universality.

2. This hierarchy thus numerous, thus widely-spread, and thus united, are in possession of a vast body of doctrine—uniform, consistent, systematic, forming a whole which comprehends all the relations of man to God.

3. This great spiritual empire erects its tribunal in the heart and conscience of every one belonging to it. The authority it claims is so fearful, so undoubtedly important to those who live under it, so beyond the natural powers of man to exercise, that it is manifestly either *divine or diabolical*, &c., &c. (p. 312-311)

The "Roman Church" then possesses one uniform and coherent body of doctrine; "no such body could exist," he adds "without a power co-existing at all times to declare "what does or does not belong to it," and all this is "the working of a Divine and supernatural power." Yet the very foundation of this whole system, the one thing which gives it meaning and consistency, is the firm and unhesitating belief that out of the "Roman Church" there is no salvation. We wish we could see clearer signs than we are able in the present work, of Mr. Allie having seriously taken to heart and mused over this astonishing fact. The only answer we can find anywhere suggested is, that Mr. Allie's historical researches have led him to think that the Pope had less power ascribed to him as of divine right in earlier than in modern times. Now pray let him seriously ask himself, to any one of even moderate humility, which will appear the more probable hypothesis,—that his own inferences from history are mistaken, or that a body so singularly gifted by God as he regards the "Roman Church" to be, has been permitted to make for itself such monstrous, such blasphemous pretensions? For, let it never be forgotten, there can be no medium; the Catholic Church in communion with Rome, claiming confidently to be the one Prophet of God the one infallible Interpreter of His will, gifted with the plenitude of all power by His Son, either is that one Prophet, or is a blasphemous and sacrilegious Impostor.

But this is not all. Mr. Allie, in his book on the Pope's Supremacy, has fully admitted that no other idea of the Church was ever held in any age than precisely this of an organical and corporate body; and that a divided Church would have been as strange a notion to any one of the Fathers as a divided God.

Nay, still further; in an article we wrote on his work nearly a year ago, we distinctly challenged him to name any other principle of organisation which he *can even allege* to have been received in the early Church, except this very one of the Papal Centre of Unity; and have received no sort of answer to our challenge. We shewed also how the doctrine of the Papal Centre of Unity leads by the most obvious and necessary consequence to that of the Papal Supremacy; and here also we have received no reply.

And yet he remains separate from Unity. He maintains the theory of a divided Church, which he distinctly admits to be unsupported by the faintest shadow of scriptural or traditional evidence. He belongs to a system which allows no prerogative whatever to the Roman See, though he admits that from the earliest times the Roman Bishop had greater prerogatives than any other. He refuses to submit to a body of teaching which he confesses to be "one uniform and coherent," and in its place forms for himself a system as best he may from his private r  
into antiquity; a system, too, for which he cannot so much as claim the authority of one single Bishop, or person calling himself Bishop, throughout all Christendom. And finally, instead of exhorting his people to submit to this consistent body of sound and orthodox teaching (we mean admitted by *him* to be sound and orthodox), he encourages them, by example and precept, to remain in a communion where, by his own confession, they can obtain no spiritual guidance from *any one*; and where, from fully half the Clergy, in the place of wholesome nutriment, they are sure, on his own shewing, to imbibe unconsciously the deadly poison of foul and anti-Christian heresy.

It is for his own sake that we beg him seriously and before God to consider, how far his "ignorance" of Catholic Truth is "invincible."—*Tablet*.

#### MARRIAGE WITH A DECEASED WIFE'S SISTER.

On Wednesday, in the General Assembly, of the Established Church of Scotland, Principal Lee, in accordance with a previous notice, of his intention to move that a petition be transmitted to Parliament against the Consanguinity and Affinity Bill, remarked that it had been falsely alleged that the Church of Scotland was indifferent and apathetic with regard to it. He complained of the manner in which his name had been used in the evidence taken by the commission appointed on the subject. It had been stated in the evidence that he (Principal Lee) had knowingly celebrated marriage between a gentleman and his deceased wife's sister. Though he had communicated with parties on the subject, and had sent documents fully proving that he was entirely unaware of the relationship of the parties, no notice whatever had been taken of his communication, and to this day the evidence was circulated in its original shape. The Rev. Principal then, at great length, argued against the principal of the bill as utterly opposed to the Confession of Faith, which the members of the

Church of Scotland believed to be founded on the Word of God. He moved that the bill before the house of Commons, the object of which was to legalise marriage between a man and the sister of his deceased wife, or between a man and the daughter of a brother or a sister of a deceased wife, be not passed into law, on the ground that the proposed enactment was opposed to the doctrines of the Word of God, as expressed in the Confession of Faith, and subversive of the discipline of the church as ratified by law in the treaty of union between England and Scotland. He proposed that a committee should be appointed for the purpose of drawing up a petition to Parliament founded on these grounds. The motion, after a strong expression of opinion from several members, was agreed to, and a committee appointed.—*Chronicle*.

#### STATE OF FEMALE MORALITY IN ENGLAND AND SCOTLAND.

As to the number of the class (of Prostitutes) abroad in London it is difficult to reach an accurate statement; but the computations of the more moderate inquirers range from 8000 to 12,000;—and all that has been done by the concentrated efforts of humanity and religion to stem or drain off this restless tide of vice is to afford shelter to some 440. In the provinces we find the same disproportion. The Liverpool Penitentiary had last year 56 inmates, the Liverpool Benevolent Society 21, while the number of abandoned women, according to the police returns, was no less than 2290. The Birmingham Magdalene had 22 inmates, the police returns for 1847 make the houses of ill fame 210; if we reckon three in every house, we place 22 opposite 630. The Bristol Penitentiary had 17 inmates; those on the streets, according to Mr. Talbot, were 1267. The Leeds Guardian Society had 11 inmates; Mr. Logan states the others at 700. The Newcastle Asylum had 26 inmates; the others were, according to Mr. Talbot, 451. The Manchester and Salford Asylum admitted 82; but the report fails to give the number who left the house. The Police Report of 1846, gives those out of doors as 738; and we must remember that the police only register the notorious.—*Quarterly Review for the year 1848*.

#### THE SCOTTISH MARRIAGE BILL.

There are grounds only too ample for questioning the purity of the Scottish peasantry, in the branch of morality which the law of marriage chiefly affects. Lord Teignmouth, in his *Sketches of Scotland*, made his readers shudder by saying that a Scottish clergyman had told him there was but one married woman in his parish who had not gone astray before marriage; while another said, that "in the first year in which he took charge of his congregation, sixty-one illegitimate children were offered to him for baptism." Perhaps Lord Teignmouth's accounts are exaggerated; but are such things very unnatural in a country where one of the methods of becoming married is to live for a certain time in concubinage?—*Examiner, June 2*)



## CHINA.

MACAO.—Our readers have no doubt heard various accounts of the unfortunate affair at Macao on Friday last.

To us Mr. Summers' conduct is quite inexcusable. If he will have his own religious feelings respected he must respect those of others. Macao is essentially a Roman Catholic city—none more so on the face of the Globe. The political question of tenure—whether by right of conquest, by cession, or on lease—does not in any degree affect these undeniable facts,—that the inhabitants high and low, rich and poor, black and (white with all the intermediate shades) are Roman Catholics,—that a large portion of the city belongs to the Roman Catholic institutions,—that for nearly three centuries the only recognised form of public worship is that of the Roman Church,—and that, at this present moment, every member of the government, from the Governor downwards, is a Roman Catholic.

In Catholic countries it is customary to uncover or kneel as the Priests pass with the sacramental elements when called to administer the most impressive rite of the Christian religion at the bedside of the sick or the dying. No sane man can suppose that by taking off his hat on such an occasion he commits a sin; nor is he subscribing to the tenets of the Church of Rome by uncovering before the Ministers of Christ of that particular denomination. We need not specially refer to the feelings of awful solemnity with which Catholics look upon the consecrated wafers carried by the Clergy on these occasions. Protestants do not share in these feelings, nor are they asked to do so, though the man must be a very bigot who hesitates to take off his hat were it merely to comply with custom. But there is something more than custom which calls for this solemnity. It is not the reverence which is shown upon the communion elements with the feelings of a Catholic; but however biased in favour of particular forms of worship, we are bound to recognise in the Catholic Clergy the representatives of an ancient Christian Church, and in taking off the hat, in recognition of their sacred office, there can be no degradation. Most Protestants uncover before dignitaries, spiritual and temporal, without hesitation; a similar mark of respect is paid to ladies: surely in a Roman Catholic country, they are bound to show an equal degree of respect to its religious institutions and clergy.

When the Governor of Macao discovered that Mr. Summers had scruples about taking off his hat before the procession of the *Corpus Christi*, he would have been excusable in ordering one of the guard to remove with that Gentleman's hat his scruples together; had he proved contumacious, a few hours of the guard-house might have had a good effect.

We are aware that these sentiments are opposed to those entertained by some whose opinions we respect; but they are the result of much deliberation. We have a great regard for the liberty of thought and of action; but when a man leaves his own country he must conform in a degree to the customs of the land he dwells in,—he is certainly bound to treat its religious institutions

with becoming respect. If Mr. Summers was not prepared to uncover before the *Corpus Christi* he should not have gone<sup>d</sup> pleasuring to Macao. His obstinacy, bigotry, or whatever it is to be designated, has led to bloodshed and death; and it is to be hoped that others (if there be such amongst us) who are of a similar way of thinking will be considerate enough to avoid Macao for the future. Captain Keppel will not always be at hand to release them from the prison house; and life is not again to be thrown away because of scruples which withhold from Christian Priests a mark of respect paid daily to laymen of the most indiff'rent moral character.

In our opinion Governor Amaral was justifiable in ordering the arrest of Mr. Summers, but his punishment might very well have terminated with a few hours of the guard house.—*Supplement to the Overland Friend of China, June 23. —Englishman, July 31.*

## A Visit to Vesuvius.

Vesuvius, the first object of curiosity to the stranger in Naples, has lately been attracting crowds to examine a crater which the action of the volcano has lately formed on the side farthest from the city. The new cone rises like an excrescence from the acclivity of the greater one.

Descending from the great cone during the present eruption as I did at nightfall, a scene of inconceivable grandeur was suddenly revealed: at our feet lay a region apparently torn up by internal fires which threatened to engulf their whole soil, forming the crust above. The original crater was in powerful action, and ejecting a continual shower of ashes over our heads that caused a feeling of suffocation, not a little enhancing the idea of danger in our situation. But the newly formed cone was in a fierce activity that drew the attention from all else, shooting forth torrents of fire, roaring, and hissing, and crackling, with sounds I can compare to nothing else, whilst showers of lava-rocks and ashes rose to a stupendous height with the blood-red fountain. Towards the lower country, the flank of this cone had been rent open, giving egress to a stream of lava, that descended down the acclivity and continued flowing in a serpentine course as far as the eye could reach; whilst a coiling, sulphurous vapour sent up from its waves, as darkness increased, became like a bright mist against the background of gloom.—*Dolman's Magazine.*

A WILL AND A WAY.—At Lochè, in Switzerland, says the *Brussels Herald*, an old female servant retired into the hospital, some time back, and died there. She was a Roman Catholic; her request was that her mortal remains might be interred in the cemetery of the chapel of Chanfat. The weather was severe; six persons only were present, and two of them turned back. The other four, after the burial, retired to the vestry, and the Curate read the will to them. No trifling degree of surprise was exhibited on learning that the old servant had left 400 louis to be divided amongst such persons as should follow her to her grave. The will thus secured to each of the bearers 100 louis. The disappointment of the many who, having received invitations, did not attend, may be easily imagined.—*Tablet.*

THE  
BENGAL  
CATHOLIC HERALD

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

No. 7.]

CALCUTTA: SATURDAY, AUGUST 18, 1849.

[Vol. XVII.]

ART. I.—LETTERS TO N. WISEMAN, D.D., ON THE ERRORS OF ROMANISM IN RESPECT TO THE WORSHIP OF SAINTS, SATISFACTIONS, &c. BY THE REV. W. PALMER, M. A., OF WORCESTER COLLEGE, OXFORD. OXFORD: 1841-2. DUBLIN REVIEW.

(Continued from our last.)

“And when is this fear to be removed? when is the sinner to be at peace with God? when is he to look with joy and love to God, as a reconciled and loving Father? NEVER IN THIS LIFE.”—*Ibid.*

This sentence may be thus corrected:—

“When is this fear to be removed? when is the sinner to be [absolutely secure that he is] at peace with God? when is he to look with joy and love to God [as possessing an infallible certainty that he is looking to him] as to a reconciled.....Father? Never [with-  
out a special revelation] in this life.”

The pardoned sinner should always look with joy and love to God; but with a love that does not exclude sorrow for having once been the enemy of that God; with a joy not altogether unmixed with fear. “There is none above him that feareth the Lord. The fear of God hath set itself above all things: blessed is the man to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened? *The fear of God is the beginning of his love.*” (Eccles. xxv. 13, 16.) Never are joy and peace,—the peace which surpasseth all understanding, and which the world cannot give,—more pure, more predominant in the soul; never is love more ardent, than when they are united with tears of deep contrition. According to Catholic divines, the most perfect contrition, is that which is perfected by charity, that which springs from the sole motive of the love of God, infinitely good and perfect; nay, an act of this perfect contrition is an act, a formal act—to use the language of the schools—of the perfect love of God. An act of perfect charity and contrition, for instance, is expressed in the following, or equivalent words:—“My God, I love thee above all things, because thou art infinite goodness and perfection; and because I love thee, I am heartily sorry for having

offended thee.” Oh! that Mr. Palmer, who has only touched with the extremities of his lips our doctrines, as they lie coldly on the surface of controversial works, would penetrate deeper, and drink of the theology of mind and heart, which the Church keeps ever fresh and open for all who thirst; then would these truths, which now seem so bitter to his taste, become sweet and invigorating, as they are to the children of the faith.

“Let me contrast with this dark and melancholy system,” [Mr Palmer’s view of the Catholic doctrine] the consoling and joyful words of encouragement offered to penitents by Jesus Christ: ‘Come to me all ye that labour and are heavy laden, and *I will give you rest.* Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find *rest unto your souls.* For my *yoke is easy, and my burden is light.*’ Matt. xi. 28-30.) Does your system afford *rest to souls*? Is your yoke *easy*, and your burden *light*?” &c. &c.—*Letter iii.* p. 14.

There is nothing dark or melancholy in the Catholic doctrine; nothing which is not in exact accordance with the words of our Lord. We have not, it is true, the certainty of faith; we have not a certainty which excludes every shadow of doubt, as to our actual justification; but we may have a degree of certainty, of moral certainty, as it is called by some, of very high probability, sufficient to exclude extraordinary anxiety and deep trouble of soul: and this is the common, and, as far as we know, the universal opinion of Catholic divines. These agonizing terrors, that restless anxiety, of which Mr. Palmer speaks, are felt by those whose hearts are seized with thoughts of despair, or, perhaps, after a long course of crime, with feelings of salutary fear; or by those whose minds are weakened by natural causes; or, in some few cases, by those whom God has destined for an eminent

degré of perfection, and whom (as we read in the lives of the saints), he ordinarily tries and purifies by the ordeal of internal desolation, for a time, or by external afflictions, as of calumny, disease, and the like. But for the rest, no Catholic, who has sincerely renounced the ways of sin, and made his peace with God, who has tasted of the heavenly gift, and guards against the dangers of relapse, by the usual means prescribed for this purpose by religion,—no such Catholic is haunted by dark and melancholy alarms. In meditating on the judgment of God, he fears and trembles, as he ought,—“*a julicis cuim tuis tremui*,”—but his heart, as we have already remarked, hopes as strongly as it trembles, and loves as much as it fears. Mr. Palmer exhibits a caricature of Catholic doctrine and Catholic feeling, which is contradicted by every authorised exposition of our faith,—contradicted by experience. Let him, if he should ever visit the shores of poor, persecuted, Catholic Ireland, go into the first rustic chapel he meets, on a day of general confession, and he will see the living evidence of what we have been saying, a picture far more vivid than words, at least words of ours, could pourtray. He will see men and women silently issuing forth, after having confessed their sins and received sacramental absolution, with joy and peace in their looks, in their language, in their demeanour; he will read in their countenances a truer and more impressive commentary on the words, “I will give you rest: my yoke is easy, and my burden is light,” than all the doctors of Oxford, than all the doctors of Protestantism, with its barren and heartless creed, could ever supply. “My yoke is easy, and my burden is light”! Yes; and in the Catholic alone are these sweet words verified; to him alone is it at once a *yoke* and *easy*, at once a *burden* and *light*. For you either take away the yoke and the burden, and then indeed every thing is easy and light; or you impose them, and then there is a yoke and a burden, but not those of Christ. You have forsaken and rebelled against his holy Church, in which alone are all the means of grace, whereby that yoke and that burden, in themselves so heavy,—so heavy to mere nature, so intolerable to flesh and blood,—are made light and easy to be borne. In Her aisle are found thousands upon thousands who suffer, and who glory in their tribulations, who glory in the Cross of Christ, whose sentiments are like those of her great saints, who, in reference to sufferings, cried out, “Yet more, O Lord, yet more,” “*aut pati aut mori*.”

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

By SIR HENRY SPELMAN.

*With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1846.—Objection 5.*

THE RULE OF PUNISHMENT IS NOT UNIVERSAL.

(Continued from page 58.)

It is argued that the prosperity of England has never been greater than since the Dissolution.

“Eighteen hundred years ago, the Eternal City was in the height of her glory. The spoils of all nations flowed into her; the known world wore her chains; the Thames and the Ganges, the Nile and the Orontes, were tributary to the Tiber; the invincible legion kept every province in awe; gold was plentiful as brass, silver as iron; to be a Roman citizen was the ambition of a life. The capitol, from its rocky height, looked serenely down on the thousand temples of the gods; the sacrificial processions daily went forth; numberless victims bled at the altars of Neptune and Mars; the Pontifex ascended the Capitol with the silent virgin; the Pantheon, and the Temple of Apollo of the Palatine, and the shrine of Diana of the Janiculum, and the glorious house of Victory, were redolent with Sabaean incense; the art of Greece, and the riches of Asia, and the wisdom of Egypt, waited on the mistress of the world. With such glory had the ancestral deities of Rome encircled her children; they lived in their worship, they thrived by their favour; as long as they served them, they were invincible.

“But, in an evil hour, certain strangers came to the City. They were the meanest men in the lowest nation of the world. Jews they were, for the most part, but they had collected to themselves a train of followers, the scum and the offscouring of other nations; their rites were impious and barbarous, themselves atheists. They held midnight assemblies for their obscene ceremonies; they drank the blood of infants, and they worshipped an ass's head. Their God was One That had been crucified under the Procurator of Judea, Whose Body had been stolen from the Grave where it had been laid. But, through the evil fortune of the empire, such doctrines as these spread widely, and were received greedily. There wanted not the fitting animadversion on the part of the Magistrates; and more than ten times the Augusti raised their swords against the ‘execrable superstition.’ But

still it prospered. The altars of the great gods were deserted, their temples fell to ruins, their images were defiled, and in their stead, and often on their site, rose the edifices of a new religion, that scorned the ancient deities of the Quirites.

"But their anger slumbered not. Thenceforth, Rome ceased to be invincible. The Persians in the East encroached upon her dominions. From the North, barbaric tribes of dissonant names and obscure tongues, poured down upon Italy. The sceptre itself was removed to another city. The huge universal empire was split into two parts. The Emperors of the West grew feebler and feebler, as the sect of the Nazarenes grew stronger and stronger: until, at length, under the rule of Augustulus, Rome herself was humbled under the hands of the barbarians, and the invincible city bowed her neck to her captors."

Now, had any Pagan author written in this strain, those, whose objection we are considering, would (for aught we see) have been bound to assert that his logic was no less true than his history. Rome Pagan was the mistress of the world: Rome Christian sank to a far different position. In the same manner, England, before the Dissolution, ranked among the second-rate powers of Europe: since the Dissolution, it has gradually attained the pre-eminence among them. The argument that would prove the Dissolution, in the latter case, to have been a good thing, proves, in the former, that Christianity itself was visited with God's displeasure. A truer account would be, that the decay of Rome had commenced long before the rise of the Church, and that the foundation of England's greatness had been laid long before the Dissolution of the Abbeys.

It may further be observed, that God's dealings with nations have often been remarkably opposite to the system which our opponents would lay down. When the Faith was first preached in Japan, for instance, that empire was divided into a number of petty monarchies, rudely united under a kind of feudal head. Those chieftains who embraced Christianity were almost without an exception unfortunate; and the difficulty and trial of the missionaries on this score, are only to be exceeded by the calmness and resignation with which they submitted to them.

Another question, however, might most justly be asked. *Has* England been so prosperous since the Dissolution? Are wealth and conquest the only criterion of a nation's happiness? If so, Macedonia, under Alexander, and Babylon, under Nebuchadnezzar, and Asia, under Tamerlane, were more prosperous than even England ever was. And how far the future historian may not be able, when he

sees the effects of the present distracted state of our manufacturing districts, and the working out of our system of our national debt, to give a very different description of the commercial prosperity of England from that which is usually now received, may be a question worthy of consideration. At all events, it must never be forgotten that Niebuhr, one of the acutest judges of modern times, long since pronounced that England was sick of an incurable disease, of that same gradual and unaccountable and incurable decline, by which Rome perished.

At all events, two things are certain:—the first, that, be the prosperity of England what, or as enduring as, it may, the fact in no respect weakens our argument; the second, that this same prosperity must be much more distinctly proved than it has been, or perhaps can be, before it is made a weapon against the Truth we are asserting.

(To be continued.)

#### LOSS AND GAIN.

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

(Continued from our last.)

"Now you are a Puseyite," said Sheffield, in surprise. "You give me the name of a very good man, whom I hardly know by sight," said Reding; "but I mean, that no body knows what to believe, no one has a definite faith, but the Catholics and the Puseyites; no one says, 'This is true, that is false;' 'this comes from the Apostles, that does not.'" "Then would you believe a Turk," asked Sheffield. "who came to you with his 'One Allah, and Mahomet his Prophet?'" "I did not say a creed was every thing," answered Reding, "or that a religion could not be false which had a creed; but a religion can't be true which has none." "Well, somehow that doesn't strike me," said Sheffield. "Now there was Vincent at the end of term, after you had gone down," continued Charles; "you know I stayed up for Little-go; and he was very civil, very civil indeed. I had a talk with him about Oxford parties, and he pleased me very much at the time; but afterwards, the more I thought of what he said, the less was I satisfied; that is, I had got nothing definite from him. He did not say, 'This is true, that is false;' but, 'Be true, be true, be good, be good, don't go too far, keep in the mean, have your eyes about you, eschew parties, follow our divines, all of them;'—all which was but putting salt on the bird's tail. I want some practical direction, not abstract truth." "Vincent is a humbug," said Shef-

field of his tutor. "Dr. Pusey, on the other hand," said Charles, "is said always to be decisive. He says, 'This is Apostolic, that's in the Fathers; St. Cyprian says this, St. Augustin denies that; this is safe, that's wrong; I bid you, I forbid you.' I understand all this; but I don't understand having duties put on me which are too much for me. I don't understand, I dislike, having a will of my own, when I have not the means to form it justly. In such a case, to tell me to act of myself, is like Pharaoh setting the Israelites to make bricks without straw. Setting me to inquire, to judge, to decide, forsooth! it's absurd; who has taught me?"

(*To be continued.*)

## LIVES OF THE QUEENS OF ENGLAND.

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

(*Continued from page 62.*)

### MATILDA OF FLANDERS.

A singular curiosity was turned up by the plough, 1694, in a field near Sutton, in the Isle of Ely, where Edwin and Morcar are said to have met. It is a small shield of silver, about six inches long. On it was a Saxon inscription, which has been found to express that it had the double property of protecting the person who wore it, and the lover for whose sake it was worn. If it belonged to the young Earl Edwin, it was perhaps a returned love-pledge from the betrothed princess.\*

\* Ingram, the learned translator of the Saxon chronicle, has given this elegant translation of the inscription:—

"Edwinus me pignori dat;  
Illa, O Domine, Domine,  
Cum semper defendat,  
Que nec ad pectus suum gestet,  
Nisi illa me alienaverit  
Sui sponte."

"Edwin his pledge has left in me,  
Now to the battle prest;  
His guardian angel may she be,  
Who wears me on her breast.

To him true-hearted may she prove.

O God, to thee I pray:  
Edwin shall well requite her love,  
Returning from the fray.

But if, forgetful of her vows,  
May Heaven avert the thought,  
She sells this love-charm of her spouse,  
Which never could be bought;

If of her own free will she cast  
This talisman away;  
May Edwin's life no longer last,  
To rue that fatal day."

As this talisman was found where Earl Edwin fell, or, at least, where he was last heard of, circumstances seem to say that he was in possession of it, and not the lady he loved, who had in all probability, been forced to return it to him,

The Saxon bishops had stood forth as champions for the rights, and ancient laws of the people; and William, finding it impossible to awe or silence these true patriots, proceeded to deprive them of their benefices, and to plunder the churches and monasteries without scruple; and, according to the report of Roger Wendover and other ancient chroniclers, he appropriated to his own use all the chalices and rich shrines on which he could lay his hands.\*

It was in vain for the English clergy to appeal to the Roman Pontiff for protection, for William was supported by the authority of the new system of church government adopted by the Norman bishops, which was to deprive the people of the use of the Scriptures in the Saxon tongue, thereby rendering one of the best and noblest legacies bequeathed to them by that royal reformer, King Alfred, the translation commenced by him of the word of God, a dead letter. It also became an understood thing, that no scholar of English birth was to be admitted to any degree of ecclesiastical preferment.†

The Norman language was at that time introduced by royal authority into all schools, colleges, and public foundations for the instruction of youth. The laws and statutes of the country were written in that language; and no other was permitted to be used in courts of justice, to the great perplexity and vexation of the people of the land, who were thus under the necessity of employing Norman advocates to plead for redress against the wrongs of Normans.‡

The luckless Saxons were, of course, sure to obtain more law than justice in such cases, being for the most part wholly unconscionable of the purport of the proceedings; so that unless they had the good fortune to fall into the hands of very conscientious Norman pleaders, they were sacrificed to the superior interest of their opponents, and, for aught they could tell to the contrary, the advocates whom they had paid might have employed their eloquence on the contrary side, or, at the least, in betraying all the weaker points of their clients' causes.

It was the earnest desire of our Norman sovereigns to silence the Saxon tongue for ever, by substituting in its place the Norman dialect, which was a mixture of French and Danish.§

\* Ingulphus, Malmesbury. Brompton.

† Ingulphus, Halket, Eadmer. Saxon Annals.

‡ Ingulphus, Halket, Polydore Virgil, Mills, Brady.

§ While the Provençal language was yet in its infancy in the South of France, the Romance Walloon, or Latin, corrupted by German, was the dialect spoken in the North of France, and, with a farther mixture of Norse became the polite and poetical language of the ducal court, of Normandy. It was called the langue d'oïl, or tongue of *oui*, from its affirmative. The appellation of Walloon was derived from the word Waalchland, the name by which

It was, however, found to be a more easy thing to subjugate the land than to suppress the natural language of the people. A change was all that could be effected, and that was in the way of amalgamation between the two languages, the Normans gradually acquiring as many of the Saxon words and idioms as the Anglo-Saxons were compelled to use of theirs. Latin was used by the learned, as a general medium of communication, and thus became, in a slight degree, mingled with the parlance of the more refined portion of society, and from these mingled elements our own copious and expressive language was in process of time formed.

(To be continued.)

## SAINTS AND SINNERS.

BY W. O'NEIL DAUNT, ESQ.

### A "VERY SERIOUS" COTERIE.

Pious damsels—maidens of two score,  
Who relished tracts, but loved their scandal more.  
*Anon.*

EMILY SEDLEY had received, about this period, on an invitation to spend some time with her friend Miss O'Hara. The invitation was agreeable on many accounts. She was much attached to Mary, and liked her society; The Abbot's conversation upon general topics was instructive and interesting. There was, also to a youthful imagination, a fascinating air of romance in the revival of the ancient monastic establishment, and the re-edification of the grand old gothic pile of Innisfoyle in that remote and lonely mountain district. I do not know whether there insensibly mingled with the inducements to accept the hospitality of Mary, a scarcely acknowledged consciousness that Henry Howard's domicile was in the neighbourhood. In Howard, Miss Sedley had begun to take the interest which almost inevitably springs from a strong similarity of sentiment and principle. An anxious and intelligent inquirer—"wide awake" to the passing transactions of the day—eager to trace to their sources the different evils which afflicted Ireland,—he had never opened his lips on these

the Germans to this day designate Italy. Without the Conqueror was so much attached to the Romance Walloon, that he encouraged its literature among his subjects, and forced it on the English by means of rigorous enactments, in place of the ancient Saxon, which closely resembled the Norse of his own ancestors.

It was from Normandy that the first poets in the French language sprang. The laws which William imposed on his English subjects is the most ancient work existing in the Romance Walloon. Then the Book of Brut a fabulous history of the Britons, and Wace's Romance de Rou, or History of Rollo, the word romance meaning narrative, and not a fiction.

exciting topics, without giving expression to some thoughts congenial to the sentiments of Emily's mind. To regard him with indifference was impossible!

When Martha learned that Emily had promised to visit Miss O'Hara, she at first tried, to persuade her to relinquish her intention. Finding this effort ineffectual, she thought her next best plan was to fill Emily's mind with an ample store of antidotes, to be furnished by a pious conversation at Mrs. M'Coskey's where a constellation of the evangelical luminaries of the district were to assemble; not as a formal meeting, but merely a social assemblage of certain zealous men and women, preliminary to a public anti-catholic display which was to take place in the afternoon.

Mr. James M'Coskey had arrived from Innisfoyle upon the previous day. The ubiquitous Slocum was also in Killandrum, to be ready for the gathering.

On the morning of the day in question, Mr. James M'Coskey was sauntering up and down one of the walks in his father's garden, with an air of elegant languor. He had risen from the breakfast-table earlier than the rest of the company, to wander forth alone among its neatly trellised precincts. Slocum soon followed, and found James perambulating slowly, and with the characters of care upon his countenance.

"Do you soon go out to Innisfoyle?" inquired Slocum.

"Don't know," answered James. This tithe-agency is a boring sort of thing: I think I'll throw it up."

There was then a long pause, during which Slocum and James took their seats beneath an arbour facing the wall that divided the garden from the next in the row, which appertained, we should observe, to Mrs. Mulkelly, and was much frequented by her fascinating daughter, the fair convert. The proximity brought Miss Mulkelly into Slocum's thoughts.

"She's a very nice girl!" he exclaimed, "and quite a vessel of election. Ah! she has great zeal—great zeal indeed. She sent me only yesterday a peasant, whom she deemed inclined to embrace the blessed light of truth, and she wrote me a long letter, full of appropriate scripture extracts. You can't think how tastily, now, she touched it off—a sweet letter really, and full of energy. A superior girl is Kitty Mulkelly—that's a fact."

James made no answer, but appeared deeply sunk in thought.

"Why so pensive?" asked Slocum. James only sighed in reply, and the conversation dropped.

After the lapse of some minutes, a light step was heard in the adjoining garden, and a

short, peculiar "hem!" was given in a tone of significance. James "hemmed" with equal significance; on which, an arrow was shot lightly over the wall, feathered with a rose-coloured billet; Slocum smiled and sighed as James took the billet, and he obliquely cast his eye upon the contents as James perused them.

"Prayers to night at the Separatist Methodists,—I shall kneel at the *dark end of the left hand gallery near the door*. I am quite in an agony to hear Shulle-bottom preach; I have been told he is astonishing, and has actually broken two pulpits with his splendid action. If you don't come to-night, I can see you to-morrow at the review: I have promised Captain Matthews to go there. Let me know what you purpose doing. Meanwhile, *I salute you with an holy kiss*. (Romans, xvi. 16.)"

James wrote with his pencil on the envelope of the rose-coloured billet—

"Alas! the fates are cursedly cross! To-night I am unluckily engaged; and to-morrow, in place of basking in an angel's smile, I must fight with wild beasts at Ephesus (1 Cor. xv. 32), which is getting parson Hamilton's tithes from them wild savages at Innisfoyle. But I shall not fight as one that beateth the air (1 Cor. ix. 26), for we are to have a party of the Highlanders out, that will physic the benighted idolaters properly. Believe me, this cruel necessity is a sore disappointment."

He then popped his pious and romantic answer into the slit at the end of the arrow, and, taking a bow from a recess in the arbour, shot it over the wall to his fair friend.

"A convenient mode of correspondence," said Slocum, in a prudently low tone, "And so you won't go to meet her?"

"D—n it, no. I must keep up my dignity, Slocum—one musn't be too acquiescent at all times—it makes a man cheap. And you see I talked about her angel smile, which is just a lump of sugar to keep her in good humour."

"Have you any thoughts of marrying her?" asked Slocum.

"Why, that I can't precisely tell, upon my credit. I—I rather should say no:—I don't relish a connexion with a Popish breed."

"But you know *she* is a convert."

"Yes, but Popery runs in the blood, they say, like scrofula—and what should I do if I found it breaking out in a young M'Coskey? I never could look our evangelical friends in the face, upon my honour and soul!"

"You might avert that evil by bestowing a careful education on your children," observed Slocum.

"Aye, but even so, I conceive that a man of my pretensions should look higher than Miss Mulkelly. The girl herself is well—ex-

tremely well—evangelical and zealous, and all that sort of thing—but—in fact I couldn't afford to marry a young woman with two thousand pounds—it is quite too small a fortune;—for you see, my good sir—(I tell you this in confidence)—I'm greatly screwed for want of money. I daren't tell my father so—but such is the melancholy fact. I must keep myself up, and marry a fortune."

At this juncture of James's confessions, his friend, Robert M'Govern, sauntered into the garden, and united with Slocum in deploring his financial embarrassments.

"But really," quoth Robert, "a person of genius and acquirements, like you, could surely raise the wind if you set your wits to work in earnest."

"How?" inquired James; "except by matrimony, I don't precisely see the mode."

"O, matrimony's very well, too," replied Robert, "but there are other ways in the meantime that may be tried. When your father sent you to France last year, to finish off your manners, didn't somebody bring you to see a convent somewhere?"

"Yes."

"Then, if you have a spark of ingenuity, you can write a pamphlet that will sell like wild fire. Say that the nuns are all Cyprians; tell how the abbess entrapped you to enter their abode of iniquity; narrate their meretricious arts to undermine your virtue; give a startling, appalling description of all the persecution you suffered, for refusing to join in the criminal habits of the place—quote numerous texts from the Scriptures denouncing their crimes; and tell how you were thrown out of a three-story window, and miraculously escaped with life, because your sense of religion and morality preserved you from their blandishments and snares. Throw in a few horrors, such as human bones found in a fishpond, or a cellar, and give your book some thumping evangelical name, such as 'Awful developments,' or 'Popery laid bare'—and if you do it well,—my life for it, James! but you'll pocket a cool hundred."

"Eh? eh?" said James, "upon my credit I don't doubt but that would be a famous scheme. Eh? I protest and vow such a pamphlet would be just the thing."

"It would sell right well, I am convinced," said the sagacious Robert: "such narratives are all the rage among the *very serious* folk. We all know how Maria Monk's book sold 100,000 copies; and Rebecca Reed's sold 50,000.\* I am positively certain it would

\* For a full exposition of both these infamous impostures, and nonappealable evidence of the character of their compilers, see the *Dublin Review*, vol. i. pp. 151 and 313.





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tell among our evangelicals, especially if you spice it up with a dash of something *rummy*, here and there. Their voracity for such productions is insatiable."

Slocum chuckled at Mr. M'Govern's sagacious calculations; they seemed to divert him excessively.

"Pou my credit, I'll think seriously of what you say—the scheme deserves consideration," observed James; will you lend me a helping hand, Slocum? If you'd write all the pious and scriptural reflections, I could manage all the larking parts right—eh, Slocum?"

But Slocum was infinitely too prudent to commit himself with either the accomplished James or the calculating Robert, by assenting to such a proposition. He laughed, coquetted and said he had no doubt that the pamphlet would possess "*ingenious marks of authenticity, and be well worth possessing, though fictitious;*"

(To be continued.)

## HISTORY OF THE ART OF NEEDLE WORK.—BY MISS LAMBERT.

### CHAPTER 2ND.

#### TAPESTRY.

(Continued from page 18.)

The artist places himself behind the frame, with his back towards the cartoon (a) or picture he is about to copy; he first turns and looks at his design, then taking a broach

\* See the letter of the Rev. R. J. McGhee, dated July 16th, 1836, recommending a fictitious document to universal purchase and perusal, after its real character had become notorious!

(a.)—The cartoons of Raffaele, which have been justly called, "the glory of England, and the envy of all other polite nations," were painted for the express purpose of being wrought in tapestry. Originally there were twenty-five of these sacred historical designs, but seven only now remain. They were executed under the auspices of Pope Julius 2nd, and Leo 10th, at the time that Raffaele, was employed in the chambers of the Vatican. A whole of them were sent to Flanders to be worked in tapestry, to adorn the pontifical apartments. The tapestries, however, were not sent to Rome until after the death of Raffaele, and the cartoons, which were greatly damaged by being cut

into pieces at the manufactory; we have seen that a fire which soon after happened in the Low Countries, most of them were destroyed. The seven cartoons that now adorn the gallery at Hampton Court were purchased by Rubens for Charles 1st. They fortunately escaped being sold in the royal collection by the disproportionate appraisement of them at £300,—the nine representing the triumphs of Julius Cæsar, by Andrea Mantagna, being valued at £1,000.

For an account of the more celebrated ancient tapestries on the Continent; we refer our readers to M. Acholle Jubinal's splendid work, *Les Anciennes Tapisseries historiques*. In England the tapestry preserved in St. Mary's Hall at Coven-

try of the proper colour, he places it among the threads of the warp, which he brings across each other with his fingers, by means of the coats or threads fastened to the staff; this he repeats every time it is necessary to change his colour. Having placed the wool, he beats it with his reed; and when he has thus wrought several rows, he passes to the other side to see their effect, and to properly adjust them with his needle should there be occasion.

As tapestries, however, of this description, is not the work of ladies, it might be tedious to enter minutely upon the subject; for, although in these the age of renaissance, it is the fashion to work panels for rooms, and hangings for beds, yet we do not entirely agree with the spectator, when he says, "how memorable would that patron be who should have it inscribed on her monument, 'that she wrought out the whole Bible in tapestry, and died in good old age, after having covered three hundred yards of wall in this mansion house.'"

(To be continued.)

## CONSOLATIONS IN TRAVEL, OR THE LAST DAYS OF A PHILOSOPHER.

By SIR HUMPHRY DAVY BART.

*Advantages of the study of Chemistry.*

(Continued from page 60.)

THE UNKNOWN.—I have already shown that real philosophers, not labouring for profit, have done much by their own inventions for the useful arts; and, amongst the new substances discovered, many have had immediate and very important applications. The chlorine, or oxy muriatic gas of Scheele, was scarcely known before it was applied by Ber-

try although much mutilated, is well worthy of careful examination. The finest ancient tapestries in existence are doubtless those at Hampton Court, which are supposed to have been presented to Cardinal Wolsey, by the Emperor Charles 5th. Eight of these, which for several years had served as coverings for the rough walls of some of the apartments, and were hid by the pictures suspended over them, now adorn the noble Banqueting Hall of Wolsey. Other pieces of the same manufacture are hung in the public dining room. The subjects illustrate the life of the Emperor. The intermixture of gold in the weaving of these tapestries is the richest with which we are acquainted; the ground of the borders, nearly two feet wide, is wrought entirely in gold.

The tapestry beneath the screen in the Banqueting Hall is of a much earlier date, as it also that in Wolsey's withdrawing room, which is now in the palace at Hampton Court, but for an interesting description of them all we refer our readers to Mr. Jessens entertaining little volume, "A Summer's Day at Hampton Court."

thollet to bleaching; scarcely was muriatic acid gas discovered by Priestly, when Gayton de Morveau used it for destroying contagion.\* Consider the varied and diversified applications of platinum, which has owed its existence, as a useful metal, entirely to the labours of an illustrious chemical philosopher; look at the beautiful yellow afforded by one of the new metals, chrome; consider the medical effects of iodine, in some of the most painful and disgusting maladies\* belonging to human nature, and remember how short a time investigations have been made for applying the new substances. Besides, the mechanical or chemical manufacturer has rarely discovered anything; he has merely applied what the philosopher has made known, he has merely worked upon the materials furnished to him. We have no history of the manner in which iron was rendered malleable; but we know that platinum could only have been worked by a person of the most refined chemical resources, who made multiplied experiments upon it, after the most ingenious and profound views. But, waiving all common utility, all vulgar applications; there is something in knowing and understanding the operation of nature, some pleasure in contemplating the order and harmony of the arrangements belonging to the terrestrial system of things. There is no absolute utility in poetry; but it gives pleasure, refines and exalts the mind. Philosophic pursuits have likewise a noble and independent use of this kind; and there is a double reason offered for pursuing them, for, whilst in their sublime speculations they reach to the heavens, in their application they belong to the earth; whilst they exalt the intellect, they provide food for our common wants, and likewise minister to the noblest appetites and most exalted views belonging to our nature. The results of this science are not like the temples of the ancients, in which statues of the gods were placed, where incense was offered and sacrifices were performed, and which were presented to the adoration of the multitude, founded upon superstitious feelings; but they are rather like the palaces of the moderns, to be admired and used, and where the statues which, in the ancients, raised feelings of adoration and awe, now produce only feelings of pleasure, and gratify a refined taste. It is surely a pure delight to know how and by what processes this earth is clothed with verdure and life, how the clouds, mists, and rain are formed, what causes all the changes of this terrestrial system of things, and by what divine laws order is preserved amidst appa-

rent confusion; it is a sublime occupation to investigate the cause of the tempest and the volcano, and to point out their use in the economy of things—to bring the lightning from the clouds, and make it subservient to our experiments, to produce, as it were, a microcosm in the laboratory of art, and to measure and weigh those invisible atoms which, by their motions and changes, according to laws impressed upon them by the Divine Intelligence, constitute the universe of things. The true chemical philosopher sees good in all the diversified forms of the external world. Whilst he investigates the operations of infinite power guided by infinite wisdom, all low prejudices, all mean superstitions disappear from his mind. He sees man an atom amidst atoms fixed upon a point in space; and yet modifying the laws that are around him by understanding them; and gaining, as it were a kind of dominion over time, and an empire in material space, and exerting on a scale infinitely small, a power seeming a sort of shadow or reflection of a creative energy, and which exults him to the distinction of being made in the image of God, and animated by a spark of the divine mind. Whilst chemical pursuits exalt the understanding, they do not depress the imagination or weaken genuine feeling; whilst they give the mind habits of accuracy, by obliging it to attend to facts, they likewise extend its analogies; and though conversant with the minute forms of things, they have for their ultimate end the great and magnificent objects of nature. They regard the formation of a crystal, the structure of a pebble, the nature of a clay or earth; and they apply to the causes of the diversity of our mountain chains, the appearances of the winds, thunder storms, meteors, the earthquake, the volcano, and all those phenomena which offer the most striking images to the poet and the painter. They keep alive that inextinguishable thirst after knowledge, which is one of the greatest characteristics of our nature; for every discovery opens a new field for investigation of facts, shows us the imperfection of our theories. It has justly been said that, the greater the circle of light, the greater the boundary of darkness by which it is surrounded. This strictly applies to chemical inquiries; and hence they are wonderfully suited to the progressive nature of the human intellect, which by its increasing efforts to acquire a higher kind of wisdom, and a state in which truth is fully and brightly revealed, seems as it were to demonstrate its birthright to immortality.

*Extract of a letter from the Rev. Mr. Barber, to His Grace the Most Rev. Dr. Cullen, Archbishop—F. A. B.*

MY DEAR LORD ARCHBISHOP,

'The Honorable Mr. Blundell has given us a beautiful spot of ground for the Building of our Church. On Sunday before last, Dr. Ratton, to whom we are much indebted for the care he has taken of our sick priests, laid the foundation stone of the new Church which is to be dedicated to St. Francis Xavier. As I intend to write to your Grace, about Malacca and the tribe newly converted by Rev. Mr. Bore, I say nothing on the matter for the present. I take the liberty my Dear Lord Archbishop, to send by my Friend Rev. Mr. Grogan a crucifix, and a few Books, begging your kind acceptance of which I have the honor to be,

My Dear Lord,  
Your Grace's most obdt  
and humble Servt  
F. BARBER

*Missionary Apostola*

Malacca, 23d July, 1840

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

J. M. Fleury, Esq. ... ..	Rs.	1	0
A widow's Mite, ... ..	0	8	
Mrs. Shanahan through Rev. Mr. McGirr, ... ..	10	0	
Mr. C. B. Piaggio, .. ..	2	0	
Mr. O'Connor Dept. Public works, through Rev. Mr. McGirr, .. ..	10	0	

**PROPAGATION OF THE FAITH.**

A European Protestant Woman in her last illness, sent a few days ago for Rev Mr Kennedy and was received by him into the Catholic Communion.

**Selections.**

**CONVERSION.**

Last week Mr. George Hill was received into the Catholic Church, at Dungarvin, by the Rev. M. O'Gorman. This is the sixth conversion that has taken place there within a short space of time.—*Limerick Reporter.*

**POETRY**

**VERSES.**

1  
This world I deem  
But a beautiful dream  
Of shadows that are not what they seem,  
Whose visions are  
Giving and sunrise  
Of the things that shall meet our waking eyes

2  
Arm of the Lord!  
Creature world!  
Whose glory the sweet skies record,  
Where stands thy name  
In a robe of flame  
On the monument's high shadowing frame

3  
Ere I heard  
Where thy hand hath spread  
On the bosom of Heaven thy crystal bed,  
And stored the dew  
In its depths of blue  
With a mixture of the sun's and temper'd light

4  
Softly I lean  
Thy feet that were shrine,  
Beneath the veil of my Form thy face,  
I gaze with the light  
Of a world of too bright  
And too dark a rainbow's smile,

5  
As I each I deem  
This world I will seem  
As I were water from life's crystal stream,  
And burst the shell  
Of life's narrow prison wall  
To meet thy glorious immortal call

6  
I gaze on  
On the yssued roof  
Where Time and Space are warp and woad,  
Which the King of Kings  
As a certain thing  
Of the old affluence of eternal things

7  
A tipped red tent  
To shade us meet  
From the base everlasting monument,  
Where the blaze of the sun's  
Comes soft to our eyes  
With a veil of mystical magnificence

8  
But could I see  
As in truth they be  
The wonders of Heaven that our outward eye  
I should lightly heed  
The tissued fold  
Of that marvellous curtain of blue and gold,

9  
From the wheel  
Like a paroled serf  
I could not my amazed sight unroll,  
And without a screen  
At one breast be seen  
The treasure wherein I have ever been

10  
Oh who shall bear  
The blinding glare  
Of the Majesty that shall meet us there  
What eye may gaze  
On the unveiled blaze  
Of the light-girdled throne of the Ancient of Days  
Christ be aid,  
Hail all be our shield,  
That we be not dismay'd to not do our part

## PROTESTANTISM.

Mr. PIPER, HIS DIARY.—Wednesday, 1849 — Went this morning to Exeter Hall, where one of the May Meetings that do regularly take place at this time of the season, and serve in lieu of concerts and shows to a sort of people that call themselves serious. This, one of the meetings of a Protestant Association, which I had heard much of and did long to go to, expecting to hear some good argument against the Roman Catholics. But instead of argument, I did hear nothing but abuse, which do always go in at one ear and out at the other. No new point brought forward to confute Popery; but only an iteration of the old charges of superstition and so forth, urged with no greater power than mere strength of lungs. The Commotions on the Continent last year laid much stress on, and the turmoils in Catholic and the quiet in Protestant States contrasted, as though there had been no disturbance or trouble in Prussia or Denmark, or any tumult or revolution in Belgium or Portugal. I did note two chief speakers, whom on their rising, the assembly did applaud as if they had been actors, and to be sure, they ranted more frantically than I did ever see Hicks. Yet at times they stooped to drollery in the height of their passion, and one of them did make such sport of the Roman Catholic religion as would not have been suffered in the Adelphi Theatre. But I do find that some who would not be seen in a play-house can enjoy their laugh at Exeter Hall. This orator was a clergyman of some kind, for he was called Reverend in the hand-bill, and dressed in a clerical habit, but, his eyes and face blazing with wrath, did storm like a madman against the Maynooth Grant and the Pope of Rome; and howled as fierce as a Hyana. The other a clergyman too, and looked as much like one, with his sneering angry visage and did vehemently harangue, crying bitterly out on some of my Lords and Members of the Commons House that had voted for Popish Endowment. His oration, a medley of sarcasm, invective, and buffoonery, and wound up with a flourish of patriotism and loyalty. The speeches received with applause and laughter, but also with interruptions and crying to turn somebody out. The speakers on a platform, whereon they bounced backwards and forwards, having rails in front as if to hinder them from breaking loose on the audience, Behind them a crowd of dainty smoothed gentlemen in black, with white neckerchiefs, and to see how demure they looked as if butter would not melt in their mouths! In the body of the hall a goodly number of heads, but by far the most of them in bonnets. The two chief speeches lasted an hour and a half each, and the chairman leaving his seat, I away, my head aching through the raving. Such violence, methinks, do only prove that there are other bigots besides Papists; and is the worst means of enforcing any truth; for they that speak in anger and passion are commonly concluded by indifferent people to be in the wrong. The society complaining of want of funds, which I do not wonder at, for I fear me the subscribers have but few Catholics converted for their money. — *Punch.*

## AN IMPORTANT LEGAL PRINCIPLE ASSERTED.

COURT OF COMMON PLEAS.

[SITTINGS IN BANCO.]

*Kimmerley v. Knott.*—A disquisition on names.

In this case the plaintiff, as indorser of a bill of exchange for 65l. 10s., brought an action against the defendant as the acceptor, and declared against him by the name of "John M. Knott," being that by which he had signed the note, but without stating in the declaration that the defendant had so signed it. To this declaration the defendant demurred specially, and assigned as the ground of his demurrer that the declaration had not properly set forth his Christian name, nor assigned any reason under the statute 3d and 4th Wm. IV. c. 42, for not doing so.

Mr. Sergeant Talford, on behalf of the defendant, said their lordships were often told that a case rested on a word, but here it rested on a letter only. It was his duty to contend, both upon principle and precedent, that this was a good ground of demurrer. The court had decided that the letter "I," being a vowel and capable of pronunciation, might be taken to be a Christian name, but they had at the same time intimated that such would not be the case with a consonant, which, as it could not be sounded alone, would be deemed to be not a name but an initial letter only. Now in this case "M" was plainly an initial letter, for it could not be pronounced by itself. Standing by itself, therefore, it meant nothing. He was sure a very eminent authoress (Miss Edgeworth), whose loss they had recently had to lament, was of opinion that all the letters of the alphabet, by the mode in which they were explained were rendered little more (to use judicial language) than "a mockery, a delusion, and a snare"—that A. B. C. D., &c., meant A. B. C. D. &c., and nothing more; but even if it would avail him, he feared his friend could not rely upon such authority.

The Lord Chief Justice: you say the "M" means nothing—then let it mean nothing. Would a scratch be demurrable?

Mr. Sergeant Talford; I say that "M" by itself, cannot be pronounced, and means nothing; but here it does mean something, which something ought to have been stated or explained under the statute. Suppose a person of the name of John Robins, the court would surely hold a declaration bad which described him by the word John and figures of the redbreast! In like manner the Court would hold this declaration bad, because it either put a sign for one of the defendant's names, or described it by the initial letter. A consonant by itself was a mere sound without meaning. The letter H, indeed, by the custom of London and some other places, was no sound at all [laughter], though elsewhere it often portended itself on all occasions [renewed laughter].

Mr. Justice Maule: I had a policeman before me as a witness the other day, who told me he belonged to the "hen" division, and it was not until some further stage in the cause that I discovered it was not a division designated by the name of a bird, but by "N" the alphabetical letter [great laughter].

Mr. Sergeant Talfourd: It will probably, be contended that this person might have been christened in the manner the bill is signed, but I submit that the court will not intend that. It is true, we often hear of absurd Christian names, and I myself remember when many persons insisted upon having their children christened "Sir Francis Burdett."

Mr. Justice Maule: I remember a very learned and ingenious argument by Mr. Jardine, when I sat in the Court of Exchequer, by which he proved to the satisfaction of the court, that the Christian name is the real name, and the surname is only an addition; that in the case of John Stiles, for instance, John is the real name, but Stiles was perhaps originally added only because the ancestor lived near one.

Mr. Sergeant Talfourd: Then having, I hope, convinced the court that "M" by itself cannot be a name, and means nothing, I submit it must be understood as an initial, and therefore that it ought to have been so stated.

Mr. Justice Maule: Pleadings are in writing, therefore the law presumes that the court can read and know its letters. Vowels may be names, and in "Sully's Memoirs" a Monsieur D'O. is spoken of; but consonants cannot be names alone, as they require in pronunciation the aid of vowels.

Mr. Sergeant Talfourd: yes; but in the case of consonants they are taken to be but initials when used alone both in law and literature. Throughout the ponderous volumes of Richardson's novels, for instance, we find persons spoken of in this manner. In "Clarissa Harlowe," for instance, "Lord M." is mentioned throughout four volumes, but it could never be understood that this was the real name, or any thing more than an initial. Again, an author well known to the Lord Chief Justice (Charles Lamb) wrote a farce entitled simply "Mr. H.," but the whole turns upon this being the initial only of a name he wished to conceal. In his prologue to it, he humorously says.—

"When the dispensers of the public lash,  
Soft penance give; a letter and a dash—  
When vice reduced in size shrinks to a fading,  
And loses half her progress by cutting,  
Pious ps. are told in such a modest way,  
The affair of Colonel B. - with Mrs. A. -  
You must forgive them: for what is there, say,  
Which such a pliant Vowel must not gram,  
To such a very pressing Consonant!  
Or who poetic justice dres dispute,  
When mildly melting at a lover's suit,  
The wife's a Liquid, her good man a Mute."

And he concludes by an appeal to the consequences of this "mincing fashion," which (said the learned sergeant) I trust will have great weight with your lordships, for he adds—

"Oh, should this mincing fashion ever spread  
From names of living heroes to the dead,  
How would ambition sigh and hang the head,  
As each loved syllable should melt away,  
Her Alexander turned into great A,  
A single C her Cæsar to express,  
Her Scipio sunk into a Roman S—  
And nick'd and dock'd to those new modes of speech,  
Great Hannibal himself to Mr. H. —"

The learned sergeant then cited and argued upon a variety of cases on his side of the question,

and submitted that their lordships ought to decide in favour of his client.

Mr. F. Robinson, on behalf of the plaintiff, said he did not deny the right of every Englishman to be called by every name given to him at his baptism; but he submitted that before he claimed to be privileged on that account he must show that his privilege has not been invaded. Here it was assumed throughout that the "M." in the name "John M. Knott," was an initial letter, but he believed there were instances in which persons had been christened in this remarkable way in this country. He was told there was lately a bank director who was christened "Edmund R. Robinson;" but were it otherwise in this country, did it follow that in no other country, Jew, Turk, or heathen might not use such names? If, however, it were an initial letter, why did not his friend apply to have the right name substituted? If it were a misdescription, it was pleadable in abatement. Such a name might originate from an error of the clergyman at the christening.

The Lord Chief Justice: In the upper circles of society it is customary to hand in the name in writing, which prevents mistake.

Mr. Justice Maule: The practice of the circles with which I am conversant was, and I believe is, to give the name verbally. There was, however, a gentleman, the sheriff of one of the counties I went through on circuit, Mr. John Wanley Sawbridge Earle Drax, whose name was very probably handed in [laughter].

Mr. Robinson: There are many Scotch and French names, such as McDonald, McTaggart, D'Harcourt, D'Horsy—how are such names to be set out in the pleading? Suppose, again, a man's name were the name of a river, as X?

Mr. Justice Maule: But that is not spelt so: it is *idem per idem*, X or ex. Beer, I believe, is sometimes called X, but not water [laughter].

Mr. Robinson: There are some of our names which are precisely those of letters, as Gee, Jay, Kay, &c.

Mr. Justice Maule: But here it is not *sonans*, only *consouans*, and cannot be sounded without other letters.

Mr. Robinson: Their lordships should remember the existence of a publication called the *Poetic N.*, and unless they meant to give a "heavy blow and great discouragement" to that rising science, he hoped they would not decide against his client [laughter]. But he had seriously to submit that by demurring to this declaration the defendant admitted, according to legal principles, that his name was that which was stated in the declaration.

Mr. Justice Cresswell referred to and distinguished this case from the case of "Roberts v. Moon," in 5 Term Reports, where a plea in abatement of misnomer, beginning "and the said Richard, sued by the name of Robert," was held bad.

Mr. Justice Maule suggested that as 65l. 10s. depended upon the question, it would be better for the plaintiff to amend.

Mr. Robinson declined to do so, and contended no case could be cited directly in support of the demurrer, and therefore that the court should decide in favour of the plaintiff.

Mr. Sergeant Talfourd having briefly replied.

The Lord Chief Justice: The various stages, in the argument in this case have been already discussed and decided. The courts have decided that they will not assume that a consonant letter expresses a name, but they will assume it expresses an initial only; and they further decided that the insertion of an initial letter instead of a name is ground of demurrer, and is not merely an irregularity. In the case of *Nash v. Collier*, this court decided that a demurrer to the declaration which described the defendant's name as William Henry W. Collier was not frivolous, and gave a strong intimation, which the plaintiff had the good sense to attend to, that he ought to amend his declaration. That decision was acted upon by the Court of Exchequer in the subsequent case of *Miller v. Hayes*, and as it appears to me the case is precisely similar to the present, I think we must decide in favour of the demurrer.

The other judges concurring.

Judgment for the defendant.—*Morn. Chron.* June 7.

### STEAM VOYAGE ON THE MOSELLE,

STONE CROSSES.—TREVES—RUINED BY GOTH- AND VANDY—SITUATION OF TREVES.

Between Igel and Treves the whole country was alive with industry—immense fields of corn either under the sickle or just cut down, and filled with peasants collecting the sheafs and heaping them together. Women were traversing the road with long baskets fastened to their backs, in which they carried sheafs of corn, and supplies of green food heaped above their heads, for their cattle. The road passed through an avenue of lofty poplars, through which we beheld numerous distant villages and hills, some shining in the rays of the noonday sun, some overshadowed by passing clouds. We scarcely moved a hundred yards without meeting old stone crosses, tokens of the Christian piety by which the whole of this district was distinguished in the primitive ages. The colour of the soil here is reddish; so also is that of the stones used in the construction of the roads and edifices of every kind; the first effect of which was to make us feel that we were in a country very peculiar in many respects, and if we might so say, more ancient, and even still more exuberant, than that which we had already traversed.

Treves offers to the traveller innumerable objects of interest and a vast field for reflection. It is, undoubtedly, the most ancient city in Germany; the chroniclers, as I have already intimated, carry its pretensions to antiquity even much higher. We were scarcely set down by our diligence at the *Poste aux Chevaux*, near the Red House Hotel, when I perceived on the inscription in these terms:

“Auxilium sua confidentibus,  
Ante Roman Trevisis stetit,  
Annis mille trecentibus,  
Perstet et aeterna pace fruatur.

Amen.”

“The asylum of those who sought its protection, Treves existed one thousand three hundred years before Rome. May it be perpetual, and enjoy eternal peace. Amen.”

In point of rank and splendour, commerce, wealth, learning, and the arts, it was at one time considered to be the second capital of the Roman empire, and exercised jurisdiction over the whole of the first Belgic Gaul, which included Britain. It was in the time of Julius Caesar a highly flourishing city; it has been the occasional residence of many Roman emperors—Constantius, Constantine the Great, Julian, Valentinian, Valens, Gratian, and Theodosius.

One could hardly believe, looking only at its present extent and decayed condition, that it could ever have justly enjoyed the title of a second Rome; there is, however, no doubt upon the subject, for we can easily trace, in all directions, the remains of an ancient metropolis, abounding in opulence, replete with every resource of luxury, and marked by all the characters of imperial grandeur. Triumphant arches, palaces, and baths, upon a truly Roman scale of magnificence; amphitheatres, basilicas, aqueducts, and forums, all still may be discerned here in a state of ruin or comparative preservation. It was in its condition of greatest pride when first attacked by the Goths and Vandals, who demolished it to an extent from which it never afterwards wholly recovered. Partial revivals of its ancient power, and restorations of its most ornamental edifices, were effected under the government of the Archbishops of Treves, who were princes, arch-chancellors, and electors of the empire, and in their temporal characters possessed, in former ages, very great power and authority. But with their government has expired every hope for Treves; it is now no more than the attenuated shadow of what it was, and looks the very picture of despair, weeping over days of prosperity and glory that are never more to return.

(To be continued.)

### THE BOMBARDMENT OF ROME.

(From the Home News, June 25.)

It is worthy of remark, that the Romans, who murdered a patriot minister because he was not a Roman citizen, and attacked with cannon the palace of their sovereign—the most liberal of pontiffs, and the most indulgent of princes—because he would not declare war, or establish a revolutionary propaganda; are now groaning under the tyranny of a foreign triumvirate and a foreign force which assumes their colours, and another foreign force which bombards their city. The cannon which batter the walls of Rome are not those of Austria, whom the Romans hate; of the Neapolitans, whom they despise; or of the Spaniards, whose existence they scarcely acknowledge; but Frenchmen, whom they admire, republicans, with whom they sympathise, revolutionists, whom they imitate the reformed, purified, liberal polite, refined, and art-admiring French, who are destroying monuments which the world venerates. It is remarkable, indeed, that the Romans should receive their punishment at the hands of their brethren—their political models. This is not the separate crime of the Government of France, which, as the result of universal suffrage, can only speak with the voice and act with the aim of the entire people.

## PROTESTANTISM.

## ANOTHER INQUEST ON A MORMON PATIENT.

(From the Daily News, June 11.)

At Cardiff, on Wednesday, an inquest was held on the body of a child named Cecelia Howe, aged six years, the father of the child (says the *Cardiff Guardian*) is a coal-heaver. He is also recognised as a teacher in the assemblages of the Latter-day Saints. He and a shoemaker, named George Taylor, a deacon with the saints, were present at the inquest, as it had been alleged that the child's death was accelerated by the treatment it had received during its illness at the hands of its parents and Taylor.

The first witness examined was Anne Jenkins, the landlady of the house in which Howe and his family lodged. Her memory was so sadly defective that very little could be extracted from her. She recollected nothing—knew nothing—was too nervous to speak—did not like to interfere. However, she spoke of the general objection which Howe and the "Saints" had to receiving medical advice, or, as they term it, to "relying upon an arm of flesh;" and she added,—“I heard Mr. Paine, surgeon, ask the child's mother if so be as how he would send medicine for the child would she give it to her; and the answer was, that she (the mother) would not.” This was on Tuesday last, at which time the child was not able to speak. The poor child had been very ill for several days and its moanings and cries frequently attracted the attention of the neighbours, who were astonished to witness the apathy with which her natural protectors seemed to regard her, and to hear their expression of repugnance to taking means for the alleviation of her sufferings.

Harriet Reed said—Mrs. Howe was taken very ill on Whit Monday. She was looking dangerously ill. She was not in bed, but was sitting between men and women. She became worse; and was put to bed on Whit Tuesday, when I saw her. She was much cramped. Mr. Paine, surgeon, was sent for on Whit Monday. He asked Mrs. Howe if she would take medicine, and she said, “no.” Mr. Paine gave orders for me to come for medicine for my husband, who was ill; and I went in to ask Mrs. Howe if I should bring her some the same time. She, or her husband, said they would trust in a better physician. On Saturday morning her husband told me that she was better, but that his little girl had been taken very ill. I went out to our yard two or three times; and I could hear the child groaning pitifully. I saw her father on Monday, and asked him if the child had had any doctor; and he said, “No, the child would come as well as her mother did.” I saw Mr Paine on Tuesday morning, and I asked him if he would go and see the child; he went directly. I had not seen the child often, but I could hear her groans till I was most fainting from her screams and moans: I heard her father say, “Hush, Cecelia,” when she would be crying or moaning. I could not stand to hear her cries. George Taylor said the “saints” could not carry out their work as long as there were evil spirits in the house; if she were his child he would take her into a room where no

spirit or devil should see her. On Tuesday afternoon her father brought me a powder, and asked me to give it to her. I told him it was too late to give anything: he ought to have thought of that before. He said—“No, no; medical men could not save the child's life if it was to die.” I told him I did not see anything but death in the child. I told him the first thing on Tuesday morning that I was sure the child was going fast. George Taylor said the child should not die. He said that a quarter of an hour before the child died. He asked me if I would turn to their religion if the child lived? I told him I would venture to do anything if it did. By his religion he meant that of the “Latter day Saints.” He told me he would keep the child alive in defiance of all evil spirits. He was disturbing the child very much and hindering it from dying by his hallooing and screeching for God to keep the child alive. He said that no medicine was to be given to the child. I heard him several times advise the father and mother not to let medicine be given to the child. I am quite sure of that. When I heard the father checking the child in her agony for moaning, I thought I should have fallen down. I could hear the latter-day saints in the house, but not see them. The substance of Taylor's prayers was for God to restore the child in perfect health to her father and mother, as they were not willing for her to go. It was three o'clock on Tuesday afternoon when I was requested to give the child the powder, and her death took place at about six the same evening. When she was shutting her eyes in dying, George Taylor said as how she would begin to move soon. I said she would never come.

Mr. Paine, surgeon, said—On Tuesday, about noon, he found deceased in a half-comatose state, and in an almost insensible condition. She was very much exhausted, and very low. He went to see the child in consequence of having been told by the neighbours that she had been ill some days and shrieked dreadfully. The child's mother told Mr. Paine that it was wicked to interfere in cases of sickness, as if people were to get well they would, irrespective of human agency. Upon a subsequent occasion Mr. Paine told the “saints” who were in the house that it was cruel to allow a poor infant to be in that state without attempting to do anything to mitigate her sufferings. I have no hesitation in saying that her death was accelerated by neglect. The child died from exhaustion, produced by excessive suffering from vomiting and purging I fully believe that if proper attention had been paid to her, life would have been spared.

The Coroner said that if an adult were to refuse medicine, or to suffer a medical man to wait upon him, and were to die in consequence, the case would be very different from this. In this case, a child of tender years was seized with a painful illness—she was too young to think and act for herself—she was in the hands of her natural protectors, who were bound by the laws of God and man to take care of her; but they had not done so. The child's death had been accelerated by their conduct; and, in point of law, and common sense as well, they must be held responsible for the result. It would not do to plead con-



scientific scruples. Parents might murder their children, if such pleas were admitted, and allege that they knew their children would be better off in another world—that they would be here exposed to all the temptations of sin; and that their consciences prompted them to destroy their offspring. He (the Coroner) thought it would be dangerous to admit such pleas.

After remaining in deliberation for nearly three hours, the jury returned as their verdict that the child, "Died by the visitation of God."!!! *Such was the verdict of an English Protestant Jury.*

#### MORMONS.

**THE MORMONS.**—We want to call the reader's attention to the new and most extraordinary position of the Morimons. Seven thousand of them have found a resting-place in the most extraordinary spot of the North American Continent. Since the children of Israel wandered through the Wilderness, or the Crusaders rushed on Palestine, there has been nothing so historically singular as the emigration and recent settlement of the Mormons. Thousands of them came from the Manchesters and Sheffields of Europe, to join other thousands congregated from Western New York, and New York, and New England—boasted descendants of the Pilgrim fathers—together to follow after a new Jerusalem in the West. Having a temple amidst the churches and schools of Lake county, Ohio, and driven from it by popular opinion, they build the Nauvoo of Illinois. It becomes a great town. Twenty thousand people flock to it. They are again assaulted by popular persecution: their Prophet murdered—their town depopulated—and finally their temple burned! Does all this series of signal persecutions to which they have been subjected destroy them? Not at all. Seven thousand are now settled, in flourishing circumstances, on the Plateau summit of the North American continent! Thousands are about to join them from Iowa, and thousands more are coming from Wales! The spectacle is most singular, and this is one of the most singular episodes of the great drama of this age. The spot on which the Mormons are now settled is, geographically, one of the most interesting on the American continent. There is no other just like it, that we can recollect, on the globe. Look at the map a little east of the Great Salt Lake, and just south of the south-west Pass, and you will see in the north-east corner of California the summit level of the waters which flow on the North American continent. It must be six thousand feet—perhaps more—above the level of the Atlantic. In this sequestered corner, in a vale hidden among mountains and lakes, are the Mormons, and there rise the mighty rivers than which no continent has greater. Within a stone's throw almost of one another, lie the head springs of the Sweet Water and the Green River. The former flows into the Plate River: that into the Missouri; and that into the Mississippi; and that into the Gulf of Mexico, becoming part of the Gulf Stream, and laves the shores of distant lands. The latter, the Green River, flows into the Colorado; the Colorado into the Gulf of California, and is mingled with the Pacific.

The one flows more than 2,500 miles; the other more than 1,500. These flow into tropical regions. Just north of the same spot are the head streams of Snake River, which flows into the Columbia, near lat. 56 deg, after a course of 1,000 miles. Just south are the sources of the Rio Grande, which, after winding 1,700 miles, finds the Gulf of Mexico.—*Cincinnati Atlas.*

#### MILITARY ITEM.

We understand that H. M. 70th Regiment remains in Fort William and that H. M. 75th Regiment goes to Allahabad. The right wing of H. M. 87th Regiment—Royal Irish Fusiliers—will be stationed at Chinsurah, while the left wing of that distinguished corps will proceed to Berhampore.

*Black Rain in Ireland.*—We make the following extract from a report of the proceedings of the Royal Dublin Society, in a late number of the *Dublin Freeman's Journal*.—"Professor Barker presented to the notice of the Society a bottle containing a portion of black rain which had been transmitted to him from Carlow, with a view to satisfy the scruples of many persons who appeared to doubt that rain of this description had fallen. He had received communications on the subject from persons residing in several of the districts in which the rain had descended; and he was in a position not only to state that such rain had actually fallen, but to mention the space of country over which it had been diffused. The specimen which he presented to the Society had been sent to him from Carlow, accompanied by a letter in which the writer mentioned that at the time of its collection it was uniformly black, and resembled ordinary writing ink; but he (Dr Barker) found that after allowing it to stand for a short period, the black colouring matter separated from the water with which it had been mixed, rendering the colour of the rain much lighter than at first. The places in which this phenomenon occurred were Abbeyleix, Carlow, Kilkenny, and Athy: from which it would appear that the black shower had extended over an area of more than 400 square miles. As far as he had been able to ascertain, it occurred about 6 o'clock in the evening of the 14th inst., being preceded by such extreme darkness that it was impossible to read except by candle light. After this darkness had existed for some time, a hail storm, attended with vivid lightning, but without thunder occurred,—and when this subsided the black rain fell. It was mentioned by his Carlow correspondent that upon examining a quantity of this rain just after it had fallen, he found it had an extreme-fetid smell and a very disagreeable taste,—that it had left a stain upon some clothes on which it had fallen,—and that cattle refused to drink it. At Abbeyleix and Athy, where the shower descended at the same moment, the appearance of the rain was precisely similar to that which fell in Carlow; but it was unaccompanied by the lightning which had been observed at the latter place. Dr. Barker then stated that as yet he had not been enabled to make a complete chemical analysis of the rain."

THE  
BENGAL  
CATHOLIC HERALD

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

No. 8.]

CALCUTTA: SATURDAY, AUGUST 25, 1849.

[VOL. XVII.]

ART. I.—LETTERS TO N. WISEMAN, D.D., ON THE ERRORS OF ROMANISM IN RESPECT TO THE WORSHIP OF SAINTS, SATISFACTIONS, &c. BY THE REV. W. PALMER, M. A., OF WORCESTER COLLEGE, OXFORD, OXFORD: 1844-2. DUBLIN REVIEW.

(Continued from our last.)

The difficulties, from Rom. v. 1, John iv. &c. (if difficulties they may be called, which difficulty have none), which Mr. Palmer (p. 14-18) urges with much declamatory vehemence, are at once solved by the principles laid down in the preceding pages. As to the text from Rom. v. 1-11:—“Therefore being justified by faith, we have peace with God, through Jesus Christ, our Lord.....and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also... the love of God is shed abroad in our hearts... being justified now by his blood, we shall be saved from wrath through him.” &c. &c. It is unnecessary to quote the whole passage, which is long; we have transcribed the parts specially noted by Mr. Palmer. It is enough to say, that the sinner who is justified, whether he has yet temporal punishment to undergo or not, “has peace with God,” “rejoices in hope of the glory of God,” “the love of God is shed abroad in his heart,” he trusts (without having an *absolute* certainty), that he is justified by the blood of Christ, and trusts that he is, and hopes that he will be saved from wrath through him. No other sentiments have room in the Catholic’s heart, no other language is intelligible to him. We wish we had space to devote to a more detailed exposure of the numerous blunders which Mr. Palmer falls into, in his commentary on this passage from the Epistle to the Romans. But to say more would be only to “slay the slain:” we must hurry to a conclusion.

“‘There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.’ (1. John. iv. 18.) The apostle does not mean to forbid that godly fear of future transgressions, which is necessary to preserve a Christian from sin; but he does most certainly assert, that the perfect love of God casts out all slavish fear, all dread of God’s *wrath* and

*vengeance* for remitted sin,” &c.—*Letter iii.* p. 16.

We have already (ante p. 239), disposed of the formidable italics “*wrath, vengeance, anger.*” For the rest, the text from St. John is nothing to the purpose. 1. The apostle is speaking either of servilely servile fear (as the scholastics phrase it), of the fear entertained by those who love the sin, and only abstain from the commission of it, because they dread the punishment, or, at least, of immoderate and inordinate fear. 2. The fear,—the doubt which a man entertains, as to whether he is now in a state of grace, as to whether he has yet sufficiently satisfied for his past sins, is not inconsistent with charity, with the most perfect charity we can have *in this life*, any more than the fear of future transgressions, which Mr. Palmer himself admits is not forbidden here. The fear of God’s judgments is, as we have already seen, recommended in the sacred writings, as well as charity. 3. Even admitting that charity expels every sort of fear, save the fear of hereafter offending God, nothing follows against our doctrine. For, it would only follow, that a man, while actually under the influence of this fear, could not make an act of charity. The heart may be at different times, under the influence of different feelings, supernatural as well as natural; one time awed by fear, another time inflamed with love.

We must here stop: our limits are more than filled up. But we think that we have said enough, and more than enough to convince any of our readers, that the “absurdities, contradictions, and impieties,” which Mr. Palmer has charged upon the Catholic Church, and Catholic divines, fall back upon himself. We have, in our review of his objections against our Scriptural proofs, and his own Scriptural objections against our doctrine, seized the points which appeared to us the strongest; and we have not omitted to

notice any thing which we believed worthy a reply. It was our intention, at starting, to examine his objections against the argument from tradition, and to examine his own proof for the Protestant doctrine, as he states it. A satisfactory examination of the first point would, we now perceive, swell our article to three times its present bulk: and we think Mr. Palmer will agree with us, that it were better not to touch upon the topic at all, than to treat it in a passing and hurried manner. As to his proof of the Protestant doctrine, it is not necessary for us to enter into an exposure of the inaccuracies with which it abounds: for the proposition which he advances in the very commencement, with a slight explanation—*nam*, by understanding the words in the plain and natural sense of them, is perfectly consistent with our doctrine, or rather is our doctrine.

"The position, then, which I shall maintain against you is, that penitential works, such as fasting, alms-giving, weeping, and works of piety, are, together with contrition, and confession to God, means of obtaining the REMISSION OF SIN, and not merely the remission of its temporal penalties."—*Letter iv.* p. 18.

This proposition we subscribe to: it is perfectly orthodox, as far as it goes.

## SAINTS AND SINNERS.

BY W. O'NEIL, D.D., ESQ.

### A "VERY SERIOUS" COTERIE

(Continued from our last.)

Pious-damscels—said deniers of two sines,  
Who relished tracts, but loathed tracts, and other mines.

Mr. Robert M'Govern now turned the conversation on a religious pamphlet that had recently appeared. The writer conceded his real name under the designation of Bibliophilos, and his production excited much interest among a portion of the evangelical world.

"He has taken strong views," observed James M'Coskey, by way of saying something.

"I should say his views were sound," added Mr. M'Govern, in the tone of an accomplished critic.

"Sound?" repeated Owzel, with contemptuous emphasis; "why the fellow leans strongly to supralapsarianism?"

"So I should think," said James M'Coskey—who knew as much about what was meant by supralapsarianism as he did about the longitude.

"Nay, gentlemen," said Smuggius, "I conceive that you both are in error—I should rather think, from the seventh section, that Bibliophilos is an Infralapsarian; but it matters very little what he is, for his style is confused and clumsy, and his reasoning weak."

"He hits the Unitarians very well, though," observed Ebenezer Clough.

"He doesn't hit them at all," answered Smuggius, with warmth: "his attempt to explain away I Cor. xv. 28, is a miserable failure."

"A miserable failure?" echoed Clough, in a tone of much asperity: "a miserable failure, sir? and the style confused and clumsy, sir? and the reasoning weak, sir? Upon my word, sir, you're an able critic—a most judicious critic, sir; and I should greatly like to see a pamphlet of equal merit from your pen—that's all, sir."

From the tone of peculiar acerbity in which Mr. Clough spoke, it instantly became evident to many of the party that the reverend gentleman was himself the author of the pamphlet; and, with the intention of restoring concord, Messieurs Owzel, M'Gwin, and M'Sweyn throw in some soothing observations, commendatory of the skill and zeal of Bibliophilos.

"He is a faithful witness," said M'Gwin.

"Ah, brother Smuggius, none can say that he hath not blown a good blast of the Gospel trumpet," added Owzel.

"I am sure, brother Smuggius, that he has been as useful in the Scriptures—and in doing the imputed tendency to Infralapsarianism, I am confident the subject never entered his head!"

"Never!" echoed Slocum.

"Gentlemen, you're utterly mistaken," said Ebenezer, who felt offended at the patronizing air of these remarks. "You are talking of what you know nothing about. How can any of you tell what entered his head? You are manifestly all incompetent to pronounce a coherent or apposite judgment on the work."

The whole party now became nettled at the taunts of the unappeasable author, and each said something which drew forth the opposing views of his next neighbour. The commotion became general; and in the midst of the hubbub of tongues might be heard the scoffing sounds of, "Episcopal parson! half-way house to Popery!"—"Presbyterian—Independent—lay-priests, who run unauthorised, unsent!"—"Sly Unitarian, denying the Deity his honour!"—"Trinitarian idolator!"—"Quakerite heresy!"—"disparagement of sacramental efficacy!"—"I deny it!" bellowed Clough, at whom this last sharp taunt was levelled; "I deny it! I assert that every

man, woman, and child has a right to administer the sacraments. We are *all* called 'a royal priesthood' by St. Peter (1 Ep. ii 9), and you may just as well deny (as the blinded Papists do) the right of the laity to the cup, as deny their right to consecrate and distribute the sacrament. The reason is as good for the one as for the other. When our Lord had consecrated and distributed the sacrament, he said, '*Do this*;' which is a general command to *all* his people. Restrict it to the priesthood, and you may, by a parity of reasoning, restrict the cup to them also, as the priests of Satan do!"

"Hear him! hear him! hear him!" cried Miss Joan McCoskey, in an ecstacy of admiration; "*that* is the true voice of the gospel! Why should any fellow-mortal, because he is dressed up in a cassock or a band or aught such puppet's trumpery, dare to withhold from *me*, a daughter of the promise, any portion of the liberty wherewith I am made free? If the spirit beareth witness within me that it is my right, if the voice saith unto me, 'Go!—preach the gospel—administer the sacraments,'—who, I demand, shall dare, with impious tyranny, to obstruct the sacred impulse?"

"The ministration of women is forbidden by St. Paul," said MSweyn, with a grin.

"The ministration of laymen is *not*," resumed Clough fiercely; "and as to *women*, I would just ask the reverend gentleman to try his ingenuity in excluding *them* from the 'royal priesthood,' among whom the apostle includes them; and if he should fail in doing that, at least to show us how they can form a portion of the priesthood, and still be deprived of their priestly rights and privileges."

"Friends all," interrupted a young Quaker beau of Joan McCoskey's, who had hitherto been silent, "it seemeth to me that ye are grievously in error, seeing that your contention is about the thing that is not. Ye dispute about a non-existing privilege. Whether laymen, (as you fantastically term the immense majority of your male people) or women, have or have not a right to administer the bread and the wine in your ceremony, or to pour a little water on an infant's head, is a vain and foolish controversy: seeing that those forms are not binding upon Christians, and were merely incidental in their original occurrence."

"Not binding? not binding?" shouted twenty voices; "What! have we not positive commands to perpetuate these ordinances?"

"You have no commands more strict," replied the Quaker, "than others which you habitually disregard and hold of no account. Show me a command for what you call your

sacraments more strict than the command to wash each other's feet? 'You ought also,' saith our Lord, 'to wash one another's feet; for I have given you an example, *that as I have done to you so you do also*.'"\* Where is there any stronger injunction than this for the eating of bread and the drinking of wine? Yet, which of you dreameth of washing his neighbour's feet? Ah! ye will say, this is only a spiritual lesson—we dispense with the form. Yea, and even so say I unto you, the eating of bread and the drinking of wine is only a spiritual lesson, whereof the Friends (being taught by the Spirit) have dispensed with the outward form."

"Right, Ephraim, right!" cried Joan McCoskey; "don't toss to the winds! It is a burning shame and a crying scandal that a Protestant should hold to a single form! Snobs are they all, and trims—yea, cunning devils, borrowed from that storehouse of iniquity, the Papal system."

McGwin now held briskly forth in behalf of the Anglican doctrine, interrupted by snobs from Faunginus, Clough, Squibb, MSweyn, and Oazel, who had all become thoroughly excited. The commotion was terrible, and in order to appease the belligerents, the well-intentioned Martha Sedley had recourse to a device which she fondly hoped would immediately cast oil on the troubled waves.

She had quietly stolen away from the scene of contention when the battle raged the fiercest, and now returned, leading by the hand a peasant girl who had recently engaged in her mother's service as guardian of the poultry yard.

"Gentlemen," said she, "I have brought you a most intelligent and interesting convert. This young woman has been touched by the light from above, and discerns the darkness of Popery; nevertheless, she is yet but imperfectly instructed in the saving truths of Protestantism. She would gladly avail herself of the opportunity now presented, to receive the enlightenment which such a constellation of piety can easily bestow."

All present looked hard at the girl, who trembled much, and seemed painfully abashed. Oazel came forward, and asked her if she plainly discerned the scriptural tokens of the beast in the Apocalypse.

"Perfectly, perfectly," answered Martha, "she has clearly discerned all that."

"Aid," said McGwin, "you have noted, doubtless, the marks of that accursed man of sin, the Pope."

"Undoubtedly," answered her obliging sponsor.

"You have clearly beheld the scriptural nature of our gospel church?" said Owzel.

"Oh, indeed she did!" said Martha Sedley.

"Eh, Peggy? did you not?"

"I did, ma'am," answered Peggy timidly.

"And you saw," pursued M'Gwin, "how awfully anti-scriptural is the damnable error of transubstantiation?"

"She did; she immediately saw that," said Martha Sedley.

"And you doubtless observed," said Ebenezer Clough, "that all men, women, and children possess a right divine to administer the sacraments?"

"And I'm certain," quoth the Quaker, "that you saw how absurd was the notion of retaining any sacraments at all at the present day?"

"Now confess to me," said Squibb, (who was an Anabaptist) "if you were not struck at once on perusing the Scriptures, with the monstrous absurdity of infant baptism?"

"Take courage, now, my girl, and do not be abashed," said Smuggins: "tell me truly whether the perusal of the sacred word did not lead you to entertain strong doubts of the doctrine of the Trinity, as well as of other Popish errors?"

"No, but rather tell me," interrupted M'Gwin, with vehemence, "if you did not recognize the condemnation of the swine that break unauthorised into the vintage, to root it up and utterly destroy it?"

"What swine, sir, do you allude to?" demanded Clough and Smuggins, in a breath; "the young woman saw no scriptural authority, I'll warrant, for the solemn farce of prelatial ordination."

The battle which Martha's tactics had scarcely suspended now raged again with all its former fury; and the girl took advantage of the general hubbub to make her escape. Martha could not possibly have introduced her to the reverend corps at a less propitious moment. In fact, they made their examination of the "convert" a means of flinging at each other their several defiance.

"May the Lord have mercy on me!" she exclaimed, when she got beyond the precincts of M'Coskey's tenement; "I hadn't a notion of the queer sort of thing the religion of the Sassenaghs was! One saying this, another saying that—giving each other the lie—but the whole set swearing it's all Bible! I'll stick to the priest, and mind the poultry. I won't listen to Miss Martha's lectures any more. By dad, she nearly humbugged me; but, thanks to heaven, I've had a most blessed escape."

Ere the contest ceased, the town clock pealed the hour of twelve.

"Hold!" said Owzel, raising his hand with an air of authority. "It is time this fruitless strife were at an end. Instead of wrangling about trifles with each other, let us band together to make common cause against the pestiferous beast. Brother Clough, have I offended you? There is my hand. Brother Slocum, have you aught against me? No. Then I move for a general amnesty."

"Hear, hear!" broke from the assembled evangelics—apologies were interchanged—peace was made—and away went the recent belligerents, arm-in-arm, to hold forth in the court-house, upon the beautiful *simplicity, consistency, unity, and truth* of the Protestant system; and the nameless iniquities and dark abominations of Popery.

(To be continued)

#### PROTESTANTISM,—SHAKING QUAKERS.

(Continued from page 76.)

There are some curious anomalies among these singular people; whilst they prohibit matrimony and sexual acquaintance, they will take charge of and educate children. However, to their service: on entering the Chapel we found the brothers and sisters in silent meeting, which is usually the commencement of their devotions; there were about seven of each sitting on stools facing each other, as still and motionless as statues. The men had no coats, but were dressed in old-fashioned jackets without collars, having flap pockets and three plaits behind; trowsers, worsted stockings, and good shoes. Their linen was beautifully white, and their faces a wholesome healthy brown. The women wore very fine, plain bordered caps, and long white dresses from the throat to the wrists and ankles, as white and as pure as we were told their minds were within. The old women were plump and good-looking—the young ones almost as white in their faces as their garments; their eyes were all soul, and their eyebrows and lashes seemed as if pencilled. The men had many of them ribbons round their arms, worn as marks of office; There were nearly double the number of visitors on benches along the walls. After sitting in this manner for some time, a leader thanked God for all the blessings they enjoyed, but in an especial manner for having had their souls opened to the knowledge of the *last revelation*, and to an understanding thereof, leading them to salvation, into which happy state they had now entered, having a fulness of joy. Then they all rose, removed their seats, piling them at the end of the room, and stood

like ballet-dancers. A person now commenced a psalm or spiritual song, in which all joined, marking time with their bodies in a short shake—the men with their feet also. Their style of singing resembled that of a London street-singing sailor; their tunes were of the same kind—one of their chorusses was “Toora loora loo.”

When the psalm was ended, a sober, serious, respectable-looking old man came forward and addressed the visitors. He welcomed us to see the simplicity of their worship, and requested those who came from curiosity to see something new, to look and observe, as they might carry away something to think upon which might do them good. He observed, they did not set their light under a bushel, but they let all the world see it; and hoped none came to interrupt them or to amuse themselves improperly. Another psalm was now sung, and another short address to God followed, in which reference was made to the old custom of praising God by dancing. After a pause the dance began, the whole number singing at the same time as loudly as possible. In dancing they held up their hands, as dancing dogs hold up their paws, waving them up and down to the tune. The dance required but little space. It cannot be so easily described as imitated. “We hear also,” said the leader, “of clapping of hands;” after which they occasionally clapped their hands violently whilst dancing. This was repeated several times with considerable exertion, so that the perspiration flowed over their faces, and the room began to smell unpleasantly.

Another preacher now came forward, and preached to the visitors. He gave us his reasons for the hope that is in them, by giving a short, and in general a clever and fair history of revelation, divided into three heads. His text was, “Old things have passed away, behold all things have become new.” This exposition, in all save their peculiar tenets, was very sensible, and was given much after the manner of our Wesleyan Methodists. However, of Wesley he said, that he “had not knowledge without measure,” as he had missed the knowledge of the last revelation. He gave a singular turn to the temptation of Eve, and made a curious allusion to circumcision; he gave also a strange exposition of being “neither married, nor given in marriage,” which, he maintained, had reference to *this* life. He asserted that they ought to abstain from it, and that it was priestcraft of the most abominable kind to pretend, for a dollar, to give people the right to live in ungodly and destructive lusts. He said that, in them, the “New Jerusalem” was present upon earth, and that it was necessary to live here now as

we would live in Heaven hereafter, seeing how we prayed for that Heaven. He exhorted us to observe how happy *they* were—that they were all, as angels, purified from sin, &c. “Have you,” said he, “any cheaper way of salvation than ours? Have you any other way? No!” said he, “without bodily purity there is no mental holiness, and without holiness no one shall see God!” More singing and dancing followed, and in the last psalm they all fell down on their knees, exerting their voices to the utmost. After another short exhortation to us, the leader said, “The meeting is finished.” Original sin was, throughout the discourse, strongly and convincingly argued. From what has been said it is clear that knaves, fools, and enthusiasts make up the majority of the members; they seem to have embodied all the extravagancies of the most extravagant sects that have preceded them, and in fact to be made up of caricature. However, after the exhibitions of our *Jannah Southcoateans*, our Jumpers, our Camp Methodists, our Swedenborgians, our Arminian Bible Christians, and the self-styled “Free-thinking” Unitarians, as well as the extravaganzas, and (allowed) blasphemies of the *Rev. Robert Taylor and Cowley*, it is difficult to take to ourselves the right of “casting the first stone.” It is said that sometimes a couple who are anxious to change the spiritual titles of brother and sister into more worldly ones, will leave the Society, and pay the dollar alluded to by the preacher.

I have given as nearly as I can what I saw and heard at Niskanyan; but I have been told very different things of the “Shaking Quakers” and their doctrines, viz., that they are Atheists—that they disavow, or at least make no account of the Mosaic Revelation—that they deny the resurrection of the body, claiming a preference for the last or present revelation, as given by their founder, *Ann Lee*, who with them is said to be superior to Jesus Christ, as in her the last revelation is fulfilled. I had been told that they claim a degree of perfection superior to that of Moses, David, or Christ. In respect of these things, the preacher whom I heard, spoke in general, as I conceive, in an orthodox way of God the Father, the Son, and the Holy Ghost; he spoke of the resurrection and the final judgment, claiming however to themselves perfectibility; and in reference to their own tenets, seemed to have a “by play” to the general Bible History. Of Owen and his religious establishment at Harmony I heard but little. Of Miss *Wright's* strange conceit of “raising” a population in her newly-organized society, uniting the intelligence of the white with the capabilities of tropical labour of the black, I heard nothing but disgust ex-

pressed; she boldly renounces all marriage rites for her converts."—*Gall's Canadas—Note G.—P. 239.*

(To be continued.)

## COMMUNICATED BY A GENTLEMAN OF GREAT EXPERIENCE.

### PRESCRIPTION FOR CHOLERA.

FOUND NEVER TO FAIL IF STRICTLY ATTENDED TO, AND INSTRUCTIONS HOW TO TREAT THE PATIENT FOR SOME DAYS AFTER.

Four Tea Spoonful of Brandy or Rum, and two of Eau de Cologne with eight of Cold Water, to be divided into two doses. If the first is rejected, or has no effect, the second to be given, and even a third or fourth dose if required. Should the Brandy and Eau de Cologne fail, twenty, thirty, or even forty drops (according to the age and strength of the person) of Cajepote Oil in half a wine glass of Water, is an excellent remedy; the water to be poured out before the Oil, else it adheres to the glass. Genuine Oil of Mint four or five drops is as efficacious as Cajepote Oil, and a better substitute.

When the patient is troubled with Cramps or Cold Extremities, a little Cajepote Oil rubbed on the Temples, Palms of the Hands, Soles of the Feet, and Pit of the Stomach effects a cure. For the poor (Natives) in case of their sufferings in the same way, *Warm'd Mustard* (or *Sursou*) Oil, with a few cloves of Garlick thrown in while the Oil is bubbling and applied in the same manner, answers as well. No drink to be given save water boiled either with a handful of Peppercorn or Mint leaves, in a seer of water reduced to half the quantity. Sometimes, when the Cholera is accompanied with severe pains in the Stomach, and the pepper water has no effect in lessening it, which it often has, Green Ginger Juice *pure*, less than half a wine glass with two tea spoonful of Brandy, and a table spoonful of Cold Water, affords instantaneous relief.

After the symptoms of Cholera have quite disappeared, and the pain still continues, warm fomentations of Tisseer and Matee (two Seeds very common in India) 3 Chittacks of each thrown into 3 Seers of water, and boiled till reduced to two, is ready for use. It must be applied as warm as possible, for at least half an hour each time. This remedy is known to answer for *any sort* of inflammation, even in cases where medical men think it necessary to apply violent remedies, such as Blisters and Mustard Poultices. A Clyster, of a little more than luke warm water, and *brown Sugar*

about a table spoonful, also affords instantaneous relief. The Patient must be sustained throughout the attack with small quantities of Arrowroot, Sago, or Goluthee (generally known as rice congee,) into which a dash of Port Wine, or Brandy may be thrown.

Tea may be given also without milk. For the next two or three days the Patient must live on simple food. As the natives cannot do without *rice*, they may eat it cooked *very soft* with curry made of small fish very plainly prepared. Europeans should confine themselves to Tea and toast without butter, or toast dipped in Port Wine. Sago, Arrowroot, &c. &c.

*This prescription is for an adult, but when given to a young person it must be lessened according to the age.*

## CONSOLATIONS IN TRAVEL, OR THE LAST DAYS OF A PHILOSOPHER.

By SIR HUMPHRY DAVY BART.

*Advantages of the study of Chemistry.*

(Continued from page 92.)

PHIL.—As our friend has so fully convinced us of the importance of chemistry, I hope he will descend to some particulars as to its real nature, its objects, its instrument. I would willingly have a definition of chemistry, and some idea of the qualifications necessary to become a chemist, and of the apparatus essential for understanding what has been already done in the science, and for pursuing new inquiries.

THE UNKNOWN.—There is nothing more difficult than a good definition, for it is scarcely possible to express, in a few words, the abstracted view of an infinite variety of facts. Dr. Black has defined chemistry to be that science which treats of the changes produced in bodies by motions of their ultimate particles or atoms; but this definition is hypothetical, for the ultimate particles, or atoms are mere creations of the imagination. I will give you a definition, which will have the merit of novelty, and which is probably general in its application. *Chemistry relates to those operations by which the intimate nature of bodies is changed, or by which they acquire new properties.* This definition will not only apply to the effects of mixture, but to the phenomena of electricity, and, in short, to all the changes which do not merely depend upon the motion or division of masses of matter. However difficult it may have been to have given you a definition of chemistry, it is still more difficult to give you a detail of all the qualities necessary for a chemical philosopher. I will not

name as many as Athenæus has named for a cook, who, he says, ought to be a mathematician, a theoretical musician, a natural philosopher, a natural historian, &c., though you had a disposition just now to make chemistry merely subservient to the uses of the *kitchen*. But I will seriously mention some of the studies fundamental to the higher departments of this science; a man may be a good practical chemist, perhaps, without possessing them, but he never can become a great chemical philosopher. The person who wishes to understand the higher departments of chemistry, or to pursue them in their most interesting relations to the economy of nature, ought to be well grounded in elementary mathematics; he will oftener have to refer to arithmetic than algebra, and to algebra than to geometry. But all these sciences lend their aid to chemistry; arithmetic, in determining the proportions of analytical result, and the relative weights of the elements of bodies; algebra, in ascertaining the laws of the pressure of elastic fluids, the force of vapour, as dependent upon temperature, and the effects of masses and surfaces on the communication and radiation of heat; the applications of geometry are principally limited to the determination of the crystalline forms of bodies, which constitute the most important type of their nature, and often offer useful hints for analytical researches respecting their composition. The first principles of natural philosophy, or general physics, ought not to be entirely unknown to the chemist. As the most active agents are fluids, elastic fluids, heat, light, and electricity, he ought to have a general knowledge of mechanics, hydraulics, pneumatics, optics, and electricity. Latin and Greek among the dead, and French among the modern languages, are necessary; and as the most important after French, German and Italian. In natural history and in literature, what belongs to a liberal education, such as that of our universities, is all that is required; indeed, a young man who has performed the ordinary course of college studies, which are supposed fitted for common life, and for refined society, has all the preliminary knowledge necessary to commence the study of chemistry.

#### CHARITY.—(LOVE OF OUR NEIGHBOURS.)

(Continued from page 46.)

The sacred orators of the first ages of the church, were particularly zealous to propagate among the faithful, whom they charmed with their eloquence, this holy and compassionate feeling for the sufferings and wants of others, which is so frequently inculcated in the Gos-

pel. St. John Chrysostom was the great apostle of charity: it is worth one's while to see how he dissipates the flimsy pretexts, which some rich Christians thought might exempt them from compliance with this duty.

"A charitable man," says he, "is as a port opened to the unfortunate; he ought to receive all who enter in. The shore receives the shipwrecked; it saves them from the tempest, good and bad as they are, and whatever may have been the cause of their misfortune. You ought to do as much for those whose fortune has suffered shipwreck, and who, on land, are tossed about by life's tempestuous waves. Do not judge them too severely, or scrutinize their lives too minutely, but employ yourself in alleviating their affliction. Why give yourself the trouble of an unnecessary supervision? God does not oblige you to it; he only commands you to be merciful. There is a great difference between a judge, and a Christian dispensing alms: alms have taken their name from the compassion which originates them within us. St. Paul exhorts us to this, when he says: 'But you, brethren, be not weary in well-doing.'—Indeed if we examine so minutely and so severely those who are unworthy of our relief, we shall never find enough to merit it; but if we distribute our offerings to all, even to the unworthy, we shall soon behold among them those who merit them most: as was formerly the case with Abraham, who, by not examining with too cautious scrutiny the guests that presented themselves at the threshold of his tent, was so fortunate as to receive the very angels of God under his roof.

"Let us imitate this holy patriarch; let us not search too curiously into the cause of our brethren's distress. The indulgence of the poor of itself gives them a right to our charity; when one presents himself to us, recommended by his misery, let us ask nothing more. In relieving him, it is human nature and not the merit of the individual's actions, or his faith, that we honour: it is his misery and not his virtue that appeals to us; that so we may draw down on ourselves the mercy of God. But if we wish, on the contrary, to enter into a rigorous investigation of the rights of those who, like ourselves, have God for their master, he will do the same with us. If we make them render us an account of their lives, he will make us give him an account of our own; for the Gospel says: 'you shall be judged as you have judged others.'

These eloquent discourses were not rhetorical declamations; the bishops who spoke them had first given the example of the cha-



ity they recommended, by distributing their goods to the poor: this was the first duty they discharged on being invested with episcopacy.

(To be continued.)

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

MY DEAR LORD,—Annexed is the prescription I spoke of to your Grace, on last Sunday.

I have the pleasure to enclose 30 Rs. being the Subscription of three Catholic Gentlemen for July and August, and Rs. 2. 12, from a lady, etc for the Orphanage.

I remain my dear Lord,  
Your Grace's faithful Servt.

W. OLLIFFE.

21st August, 1849.

The annexed Prescription for Cholera has been used with eminent success in Paris during the late visitation of that destructive malady.

#### PRESCRIPTION FOR CHOLERA.

Distilled Peppermint water, - - - 5 Ounces.  
Jeremy's Opeate, - - - - - 1 Drachm.  
Compound Tincture of Laudanum, 1 Drachm.  
Syrup of Quinces, - - - - - 6 Drachms.

A table spoonful every hour, or more frequently if necessary while the vomiting and stools continue.

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

Mr. P. Leal,...	...	...	Rs. 25	0
Mr. P. Bonnaud,	..	...	12	0
Mr. Stephens,...	..	...	1	0
Mr. Belletty,...	...	...	4	0
Mr. Caddy,...	...	...	1	0
Mr. Fallon,...	..	...	6	0
Messrs. Thos. DeSouza and Sons, for July,...	...	...	8	0
Mrs. L. DeSouza, for July,...	...	...	2	0
Mrs. H. C. Lackersteen, ,,	...	...	5	0
Miss Lackersteen, ,,	..	...	5	0
Mr. Mendes, ,,	..	...	2	0
Mr. J. T. Fallon, ,,	..	...	6	0
Mr. and Mrs. Murphy, for June and July, ...	..	...	4	0
From a Catholic at <i>Burdwan</i> , through Mr. D. Guzman, ..	..	...	20	0

#### COLLECTED BY MR. N. O'BRIEN.

J. H. R.	...	...	2	0
J. R.	...	...	5	0
H. J.	...	...	1	0
Captain Brown,	...	...	1	0

#### PROPAGATION OF THE FAITH.

Mr. J. Piaggio, and Associates, ...Rs. 10 0

#### FEMALE ORPHANAGE.

Respectful thanks are returned to Mrs. Barton and Mrs. Hill for their useful donation of Clothing to the Female Orphanage.

#### Selectious.

#### MOUNT MELLERAY.

MONKS OF MOUNT MELLERAY.—The Abbot of Mount Melleray, with a priest and three Brothers, have arrived in Liverpool. This day they sail, in the *Caledonia*, for Boston. They are accompanied by Brother Macarius. We understand that they are about founding one or two monasteries, of the Cistercian Order, in North America. The Abbot, after having made all necessary arrangements, will return to Ireland in the course of the summer. Forty or fifty Brothers, including four or five Priests, will be prepared to leave Ireland in August for the place of their destination in the New World. We know for certain that some of the Bishops have given very great encouragement to these Trappist Monks. We may mention, in particular, Dr. Phelan, Bishop of Kingston, Canada West, and Dr. Loras, Bishop of Dubergne, State of Iowa. The last named Prelate has made them a splendid offer.—From a correspondent of the *Liverpool Journal* of May 12.—“The *Evening* says,—“Who has not heard of the Monks of Mount Melleray—their piety—their learning—their industry, and their noble example of laborious toil applied to a barren waste and rewarded by at least temporary fertility? This pious brotherhood had done more to inculcate the sound doctrines of agriculture, and to instruct the people in the most effective methods of reclamation than all the agricultural societies and ‘public instructors’ in Ireland put together. Unfortunately, altered circumstances have so reduced the value of reclaimed wastes in Ireland that the Brethren feel constrained to abandon their extensive improvements, and seek in some more genial realm a home where industry can flourish, and labour reap with certainty the fruit wherewith an all-wise Providence never fails to bless its skilful application. Brother Macarius has, within the last day or two, favoured us with a visit when passing through our city, on his return to America. His present mission to America is to prepare a home for his brethren in some sunny valley amid the fertile plains of that land of freedom and of plenty. The venerable Brother has already selected as the locality of his future establishment one of the western states of the Republic, and hopes to arrive at his location in sufficient time to put in a crop, at the reaping of which he trusts to be surrounded by the entire of the Brotherhood. The migration from Mount Melleray is a powerful commentary on the vague doctrines of the value of the waste lands of Ireland, and the economic results of their reclamation under the altered circumstances of the country.”—*Tablet*.

## THE CURE OF SNAKE BITES.

In the Calcutta papers received about a fortnight since, was a notice of some additional information which had been communicated to the Asiatic Society by Mr. Lowther of the Bengal Service, with regard to the efficacy of the *Aristolochia Indica* in the cure of snake bites. It has always been a source of regret to us, that this gentleman did not prosecute, to public knowledge, a series of experiments similar to those tried at this Presidency last year. The numerous trials which were set on foot by members of the medical faculty and private individuals, totally eradicated the partial belief which at one time prevailed here. But it is evident that the contrary opinion still prevails in the mind of Mr. Lowther, though to what extent his latest experience supports it, we have no means of knowing. A singular case has however come to our own knowledge, which upsets all foregoing conclusions, so far as we are concerned. A young man of the Malabar caste named Aurimuttoo, was bitten at St. Thomé on Friday morning last by a large cobra. He had been accustomed it seems to secrete a portion of his earnings under the jemboos in a corner of his hut, and went to withdraw some money from the hiding place on the morning in question. He had scarcely put his hand under the vessel, when he felt a violent pain on the third joint of the fore-finger of the right hand, and on overturning the jemboos, saw a small hole, which at once induced the belief that a snake had bitten him. His neighbours instantly assembled and broke up the floor, and a cobra about five feet in length was discovered lying at the bottom of the hole. It was instantaneously killed, and together with the wounded man taken to the house of a native in the village who applied some herbs to the wound, and promised speedy recovery. The editor of this journal saw the snake and the man about two hours afterwards. The latter was still sensible, but complained of giddiness and a arpid sensation in all parts of his body. The hand was much swollen, and the eyes wore the dreamy appearance common to opium eaters, when not under the influence of the intoxicating drug. Some time afterwards, the period being variously estimated at from two to four hours, he was taken to a peon named Mootoosawmy, in the service of the Catholic establishment at St. Thomé, who is said to be reputed all over the country, for his skill in this mysterious branch of knowledge, the cure of snake bites, the patient was by this time apparently in a dying state, nearly insensible, and presenting all the appearances usually indicated by persons under the influence of the deadly poison. Mootoosawmy's first care was to bind the arm tightly round from the shoulder to the wrist, forcing at the same time with both hands the blood towards the extremities. He then scarified the wound part with a piece of glass in several places, and brought away a quantity of blood quite black and perfectly fluid. He next made a slight abrasion of the skin on the top of the head, and rubbed some powdered leaves over both the wounded places. A vegetable preparation in the form of snuff, was next forced up the nostrils, and into the eyes and ear,

and an emetic administered in the usual way. The patient was then left under the charge of his relatives, in a state of perfect unconsciousness; the swelling of the body continued to increase, and for some hours the chances of recovery appeared hopeless. During the night however he rallied, continued to get better during the following day, and is now quite restored to health, with the exception of being unable as yet to use the injured hand. We have been at much pains to ascertain all the facts of this interesting case, and whatever opinion may be formed as to the actual cause of the man's recovery from so deadly a peril, we can vouch for it, that on Friday morning last, he was bitten by a cobra, and under the influence of remedies applied several hours afterwards, has been almost completely restored. It may be that the cure is to be attributed to the act of blood letting, but we are mistaken if any instance is known in European practice, where such has been found effectual at a late state. Mootoosawmy avers, and we certainly do not feel inclined to disbelieve him, that where a man is bitten in the body, he will undertake to cure him if called in at any moment whilst life still remains, by merely scarifying the head, and administering his specifics in the way we have described. The possibility of a remedy being found for this terrible poison is not to be scouted, and when as in the present instance, the earnest declaration of the unprofessional physician, that he possesses it, is backed by an example of direct proof in his favor, it would be hard to reject at once the assertion and the evidence. He avows his willingness to operate on the next patient who may be brought to him, in the presence of any number of medical men, and if it could be managed so as to bring under examination the whole process of experiment and recovery, the result might perhaps solve a mystery which has hitherto baffled the ablest medical men in the world. The hope may be purely illusive, but the subject is of such tremendous importance, that the public will pardon us for having indulged in it. At some future time, we may be fortunate enough to furnish new illustrations of what is either an interesting and most valuable fact, or an addition to the list of native deceptions.—*Medicus Atlanticus*, July 26.

## CENTRAL CRIMINAL COURT,

14 JUNE.

Old Court.—

*The Charge of Shooting at Her Majesty.*

Lord Chief Justice Wilde pronounced sentence on the prisoner, and said,—William Hamilton, you have pleaded guilty to an offence described in the act of Parliament, which was passed in the 6th year of the reign of her present Majesty, chapter 51, that of having presented at the carriage of Her Majesty a pistol loaded with gunpowder, and with having discharged it with intent to alarm Her Majesty. That was the offence, and however desirable it may be that the circumstances attending the charge against prisoners should be distinctly stated in as clear and

simple a manner as possible, it is not at all an inconvenient circumstance that you should plead guilty. The facts are simply, that you came from Ireland, that you worked here as a bricklayer's labourer, that you went to France for a short period, and then returned to this country, being supported on your return by two women giving you victuals and allowing you to live in an empty room, you being supported on their wages. It appears that you borrowed a pistol from one of these women that you procured gunpowder from her child, and that you declined allowing the child to go with you when you went out; that you went to the Green Park, and there waited for Her Majesty, making inquiries about her at the same time; and that on the appearance of the Royal carriage you raised the pistol and discharged it. These facts are proved by several witnesses. The offence is therefore clear, and you have offered a gross insult to Her Majesty. There is no ground to suspect that you intended doing any personal injury to the Queen. The pistol which you used is one hardly capable of doing mischief, and your manner of loading it shows that you did not contemplate any serious harm. The report made when it was discharged satisfied the witnesses, some of whom were peculiarly competent to judge that the pistol was loaded with powder only; the report being of the kind that persons accustomed to the use of fire-arms could say that it was so loaded. There can be no doubt that you are free from the guilt of intending personal injury to Her Majesty. It also appears in evidence that your act was an individual act, and that it was in effect to offer a gross insult to Her Majesty, and to excite alarm in her mind. To present a loaded pistol at any one, and to discharge it, though not loaded with ball or other missile, and though unaccompanied with any intention to do harm, is a most unjustifiable act; but when this is done to the person of the Sovereign, whom, in gratitude, far from offering an insult to her, every one is bound to reverence and honour, an outrage is offered to public feeling, and great alarm is excited till the circumstances are known that give assurance of Her Majesty's safety. Your motive for such an act it is difficult to divine. The only one which I can with any confidence conjecture is, that you acted from that unfortunate desire of notoriety and of becoming an object of public attention, by producing great alarm for a short period without mischief being done. Her Majesty may be perfectly safe, from her personal character and the affection of her subjects, from any idea of public danger; but the desire and the indulgence of her appearing in public are not to be restrained from fear of insult. Protection must be afforded to Her Majesty from fear of insult, and the public are not to be deprived of the pleasure and gratification of being indulged with the sight of their Sovereign. As the love of personal notoriety is the only motive that can be supposed to have actuated you, it is highly important that persons influenced by the same motives should be taught that the notoriety is short lived, and that it is speedily followed by suffering and degradation. The sentence of the Court upon you is, that you be transported for the term of seven years.

The prisoner, who heard the sentence with apparent indifference, and without making any observation, was then removed from the bar.

It was stated in court upon good authority, that it was Her Majesty's express desire that the punishment of flogging should not be inflicted upon the prisoner.—*Times*, June 15.

## EMIGRATION OF IRISH ORPHANS TO AUSTRALIA.

We (*Dublin Evening Post*) recently had the gratification of placing before the public some official documents, giving an account of the arrangements made by the Colonial Office, in connexion with the Irish Government, and also the local authorities in South Australia, for the transmission of a considerable number of orphans of both sexes to that colony, and the means of comfortably providing for them after their arrival. The most stringent regulations for their moral guardianship on the voyage were pointed out in the minute of Earl Grey, whilst it was arranged that these poor children should have every care and protection in the colony, secured by the active superintendence of a committee of the principal inhabitants, including the Roman Catholic Bishop. As our readers are aware, a great number of children have been sent out within the last month or two in vessels which are now on their way. We however, have it now in our power to gratify public anxiety by the following authentic account of the arrival, on the 23d October last, of the first vessel with those youthful emigrants, all of whom—upwards of two hundred female orphans—had obtained comfortable situations; and the local board, of whom the Right Rev. Dr. Murphy, the Catholic Bishop, is chairman, recommend that three or four hundred more female children should be sent out during the present year. That number is now, we should suppose, on their way to the colony. We rejoice that those poor children have been rescued from misery at home, and placed in a position where they have the fairest prospects of becoming ultimately prosperous settlers—useful members of a rising community, and, in every respect, a credit to their country. This practical work of benevolence has been accomplished in a manner highly creditable to the Government, to the local authorities, and the benevolent men who form the committee in South Australia; and we will add, to the Irish Poor Law Guardians, who cheerfully gave the assistance required from them in conveying the children to the place of embarkation, suitably provided with clothing for the voyage:—

“ Extract from a Report of the Children Apprenticeship Board, Adelaide.

“ The Children Apprenticeship Board has the honour to report that the 219 female orphans who arrived on the 25d October last per Roman Emperor, have, with the exception of one who is sick, met with situations. On the arrival of these orphans, unfavourable reports were circulated regarding them; they were represented as having been in a state of insubordination during the voyage; as being an inferior class of their kind and in one of our newspapers were

described as a 'rough lot.' These reports prevented the colonists entering into engagements with the girls for a few days; but the first twenty who entered service demeaned themselves so creditably as to produce a feeling as much in their favour as on their arrival was unfavourable. The feelings of the colonists towards these orphans is best represented by stating that at the end of fourteen days the period allowed for them to remain on board, after the arrival of the vessel, not one who was able for service was unengaged. Seventy applicants could not be supplied, and it is the opinion of the Board, that if there had been two hundred more, they would have met with situations readily. Five members of the Board visited the Roman Emperor on arrival, and were well satisfied with the appearance of the orphans; they were clean and orderly, and did great credit to the surgeon and matron in charge. The Board is of opinion that the emigrants are as useful a class as could at the present time, have been sent to this colony and would recommend the Lieutenant Governor to advise her Majesty's Principal Secretary for the Colonies to send out during the next year, three to four hundred young females. The Board would however, strongly but respectfully urge the principle of their minute of the 15th September last, which states that, 'such emigration will not be acceptable to the inhabitants of South Australia, unless the relative proportion of the population of Ireland to that of Great Britain be duly observed.' It is strongly recommended that the orphans should arrive out here between the 1st of June and 31st October, in order to be gradually prepared for the effects of the hot weather, &c., &c.—Signed on behalf of the Board.

“ J. MURPHY, Chairman,  
M. MOORHOUSE, Hon. Sec.”

### MR SUMMERS ON HIS TRAVELS.

(From the *Eastern Star*, August 1)

The mail from China presents a solitary item of any interest. The affair to which it refers, as in all such cases, arose out of the misapprehension of an individual in search of notoriety, and if it is duly nursed by the diplomatists on both sides may grow up to the maturity of "a very pretty quarrel." Whether it will result in an event so signal, and perhaps so beneficial to both parties, as the discontinuance of formal intercourse between the Courts of London and Lisbon, we shall not venture to predict.

A gentleman of the name of Summers lands at Macao, and after taking refreshments goes out for a walk. He turns up a narrow street, and presently comes to a crowd of persons looking at a procession with banners, &c. When he approaches closely to it, he recognises the procession as a religious one: the men have their hats off, and almost all the people are kneeling. If Mr Summers were what some circles sneeringly term a man of the world, that is tolerant of the sincere prejudices of theirs, and compliant with local customs where they do not compel him to do that which he does not believe, he would have taken off his hat and amused himself

with studying what appears to have been in detail a novelty to him. If Mr Summers were a tolerant theologian, he would have bethought him of the license granted to the Syrian Commander-in-Chief by the Hebrew prophet, and availed himself of it. If Mr Summers were a tolerant man, under any circumstances, however severe his convictions might have been, he would at once have walked away in the opposite direction when he saw that it was likely he would be required to make some concession to customs of which he conscientiously disapproved. But Mr Summers followed neither of these three courses. He approached, *recognised* the character of the procession and then says: "knowing that this (uncovering) was a Roman Catholic ceremony, and entirely at variance with my belief, I remained covered." The discourtesy was brought to his notice: in his own words—"a priest looked at him very angrily and beckoned to him to take off his hat. The ferocity of the ecclesiastical scowl might have been very aggravating, but the simple gesture was as civil as civil could be, in the way of intimation; but says Mr Summers—to the "intimation I paid no attention." Here at least, he might have paused, might have calculated the probabilities of a collision and turned another way. But no: the first violence offered to the Romanist custom might have been imputed to ignorance of it; not so the deliberate walking behind the procession covered, after the warning received and understood. Little could be left to the Portuguese authorities than to construe the act into a wilful insult to their prejudices. As I was walking on behind the worshippers, a soldier came to me and spoke in Portuguese (I suppose) which language, I do not understand, at the same time beckoning to me to take off my hat." Here was an interposition of the secular power—and to its dictates Mr Summers might have bowed without injury to a delicate conscience and under civil protest, if he considered his civil rights invaded. But no—"I removed it for an instant, and then replacing it said, *cousa?* which, I knew was the Portuguese for *why?*" This question was a perfect farce, as Mr Summers by his conduct was fairly aware of the reason. But he appears to have begun to entertain an idea of the feasibility of earning, at cheap price, the hours of martyrdom scarcely less esteemed in certain sets in the modern day, than they were of old when won by the glowing stakes of Smithfield. He replaced his hat on the head, and the soldier finding him contumacious intimated that Mr Summers must follow him. They went to the guard house, when Mr Summers, finding an interpreter, desired to be carried before a Magistrate. He was told he was imprisoned under the Governor's own warrant and could not see a Magistrate. By 8 o'clock his enthusiasm seems to have toned down and he wrote to the Governor pleading unacquaintance with the place as well his profession of Protestantism, saying at the same time "he wished he had kept out of the street altogether." No reply was vouchsafed, and the embryo martyr was kept in durance all night without a bed and without food. Had the

affair ended here, we believe nobody would have been found to sympathise with the predicament of a man whose wanton offence and recreant recession deprive him alike of the suffrages of the cavalier and the puritan. Let out next morning Mr Summers would have crept very contentedly away to his ship, if not a better yet a wiser man. It is evident from the subsequent proceedings of our officers, that they would not have bolstered up his quarrel, so incurred.

Next morning, however, Governor Amaral's Secretary called upon the prisoner and informed him that he was to be judicially tried for the misdemeanour of which he had been guilty. Mr Summers asked *when?* "I will send you to him directly" was the answer. He was accordingly escorted to the Court by a constable did not see the judge, was thence walked away to a second place and finally deposited in the common gaol. Here he learnt to his dismay, that the administration of justice at Macao was not more fleet footed than elsewhere, and would do well to fortify himself against the contingency of a long abode in prison. He immediately wrote to Capt. Staveley (A. D. C.) and to Mr Forbes the American Consul to use their influence on his behalf with the Governor, and get him released.

Capt. Staveley, and subsequently Capts. Keppel and Troubridge, called personally on the Governor and requested the release of the prisoner. The latter explained that it was not with reference to the religious aspect of the original offence that Mr Summers was committed, but for not obeying the Governor's order to take his hat off. Capt. Keppel on this ground demanded his immediate release. This was refused as a right, but offered as a favor if so accepted. Capt. Keppel said he asked no favors.

Correspondence followed the interview, and the Governor continued firm in his resolve of judging the prisoner by the Portuguese laws. Capt. Keppel then lowered his boats, manned them with 114 Englishmen, "landed in open day, in sight of five forts within a musket shot of Governor Amaral's bedroom, in full sight of his guard, close upon a battery of four or five guns, and marching quietly to the Jail, he brought away his imprisoned countryman." Unfortunately this gallant interposition was not as bloodless as it was bold. The gaol guard presented their muskets as the English advanced upon them, but did not fire. The English did, on seeing the apparent opposition. The consequence was, that one Portuguese soldier was shot dead and two wounded. Those who know the character and temperament of the Governor, Amaral, who formerly served in our royal navy, consider it fortunate that he was not aware of the *coup-de-main* meditated by Capt. Keppel, and had gone on board the American frigate *Plymouth*. The *Friend of China* writes: "Had he been on shore, Capt. Keppel would only have reached the gaol over his body. We are persuaded that he would have resisted to the death; and the egregious folly of a foolish young Englishman might have resulted in the destruction of Macao had Captain Keppel not been suc-

cessful in his *coup-de-main*, the guns of the squadron would have been brought to bear on the Forts, and Mr Summers been rescued, even had the destruction of Macao been the penalty. At least such is our opinion, as we are convinced that Capt Keppel did not under take that which he was not prepared to carry through."

Capt. Keppel appears to have acted in perfect accordance with the diplomatic pretensions of England. Our government does not recognise Macao as independent of China, and has never done so. She has never accredited a consul to the Portuguese Government. In 1844, the jurisdiction of the Hong Kong courts of law was specifically extended to Macao, as far as British subjects were concerned. It is true that under the impotent government of Sir John Davis, the writs of the Hong Kong Court were not executed in Macao, but the question was never actually tried. Capt. Keppel, a British officer, is however amply justified under the Act of 1844 in rescuing a British subject incarcerated at Macao by any power other than a British Court of Law, to whose decisions alone he is amenable.

What may be the issue of this affair remains to be seen, but we sincerely trust that if Capt. Keppel is compelled to resort to violent interference again, in any similar case, he will after rescuing the original cause of quarrel and bloodshed, give him a round six dozen as a public testimony of his opinion.

## CRIMES AND CRIMINALS.

[*Abridged from the 'Iron Magazine'*]

*Crime*—Crimes unfortunately form an important feature in the great question of our popular condition. They are the offshoots of an extent of moral disease which they by no means accurately measure, but of which they attest the magnitude. A very minute portion of the offences committed are brought to justice: the result is, that a large amount of unpunished offences never appear in our calendars, though they more effectually injure public morals, and encourage the growth of crime by increasing the examples of its impunity, and weakening the deterring influence of punishment, which is strong in proportion to the certainty of its infliction, weak in proportion to the chances of its escape. The amount of depraving influences which crime engenders and which in turn begets crime is vast and ramified, beyond conception. Apart from crimes of passion and poverty,—apart also from the mere relaxation of moral restraint, caused by the familiar exhibition and apparent success of crime,—it is well ascertained that an organized corruption of young persons and servants is carried on by adult thieves in most, if not in all large towns, with manifold ramifications and tendrils in the country. Theft, is a craft, and its annual produce in England alone amounts to many hundred thousand of pounds net profit per annum. In Liverpool alone some years since, it was estimated at upwards of 297, 440*l.* not including the fruits of prostitution, which are also immense. In one of our cities in a western county, a woman

was recently prosecuted for receiving stolen goods who kept open house for servants. Trained to peculation under her accomplished guidance, delicacies and wines for refreshment (the fruits of the system,) were constantly accessible to all who entered into her confederacy, and her bed-rooms were also used for the accomodation of those female domestics who allied prostitution with plunder. So cunningly was this school and depôt of theft conducted, that years had elapsed since its establishment, before the police could bring it to justice. In the larger towns so extensive and powerful is this traffic, that it is most difficult to protect youths in places from the manifold lures which beset them. A robbery of any magnitude frequently involves a score or more of persons in its suggestion and execution. Of the crimes cognisable in courts, by far the most mischievous to morals, is theft. In the first place it is out of all proportion the most extensive crime. In the next place it involves far more demoralization.

*Sex and Age.*—Sex and age, though they form no very important feature in our inquiry, are nevertheless well worthy of passing notice as among the characteristics of our criminal classes. It appears by the last report that the proportion of female offenders to the males was forty years ago no less than 40.7 per cent.; that subsequently, at the great increase of committals which took ten years afterwards, the proportion fell to 18.5 per cent. It has since gradually increased, especially since 1813, when the proportion was 22.0 per cent., to the males, whilst in 1847 it was 25.1; and in the five years ending 1847, the number has increased 6.8 per cent. over the five years ending 1842. The larger proportion of criminal males than females is not unnatural; as the commission of offences coming within the pale of the criminal law, from the very nature of the offences themselves, is masculine, and in many instances such as men only would have the means or opportunities of committing. When, however, we find the proportion of female criminals increasing so rapidly as 3.9 in so short a period as four years, the fact becomes an important element in the symptoms of increasing demoralization which, unhappily, beset the question we are considering; for female crime has a much worse effect on the morals of the young, and is therefore of a far more powerfully depraving character than the crimes of men. The character of the mother is tenfold more influential on the mind and morals of her child than that of the father in all ranks of life; but it is especially so with the humbler classes, for there the fathers see but little of their children during the earlier years, of childhood. Whilst the father is all day at work or out of doors, the child is all day at home. Thus the influence and example of the mother are all-powerful; and corruption, if it be there, exists in the source, and must taint the stream. If it be true that crime is thus prolific in the female, of what vital importance is it that the work of moral culture should apply its first energies to the mother of a future generation. In 1847, in the whole of England and Wales, the female criminals bore the following proportion to the male criminal in each of the six classes of offences respectively: Of offences against

the person the proportion of females to males was 14.2 per cent.; of offences against property with violence, the proportion was 8.7 per cent.; of offences against property without violence, the proportion was 28.9 per cent.; of malicious offences against property, it was 11.4 per cent.; of other offences, the proportion was 16.4 per cent. Thus in these aggregate classes of crime women participate the most largely in common thefts. This would be naturally expected. It would hardly be credited, that of all the specific crimes comprised in these general classes, with two exceptions, that in which women have the most largely participated in proportion to men is murder. Out of seventy-two persons committed for this offence no less than thirty-nine were females. They constitute nearly one quarter of those committed for attempts to murder. In the class of thefts they form nearly a third of the whole number of receivers of stolen goods—a body who are justly regarded by the law as worse offenders than mere thieves. So true is it that the extremes of vice as well as virtue co-exist in the female character. In the great revolution of France, and again, the last one, the most inhumane atrocities were perpetrated by women. Of the crime classes in England there can be little doubt that the criminal mind is quite as strong in women as in men. The lesser number of female offences arises, it is to be feared, chiefly from their lesser power, rather than their better disposition. This view derives confirmation from the fact, that wherever women are much employed in masculine pursuits, which tend to increase their power and opportunities of committing offences, the proportion of female to male offenders increases. The part borne by females will be again noted in those branches of our inquiry which relate to locality and ignorance. The age at which offences are chiefly committed will be seen at a glance from the following statement of their relative proportion at each age in 1817 alone. There has been great uniformity in this respect for several years; nor is it in the least degree apparently affected by the Juvenile Offenders Act, which disposed in that year of 511 children under 15 years of age.

#### STATE OF THE COUNTRY.

THE PROCESS OF SLOW POISONING.—DIET OF THE "MERE IRISH" PAUPER.—Mark-lane, London, April 27, 1849.—My dear Sir—I have been here for nearly two hours, and exhibited to several of the most eminent millers, meal-factors and corn-factors of this country the sample of stuff which you forwarded to me on last Monday, taken from the relief depot of Ballyheane by the Rev. Mr. Curley, on that day, April 23. All agree that they never saw such an article before in the London market, and that it is no wonder that those who eat it should die from the use of it. I shall give you five separate reports, all coming from judges of the first class:—No. 1.—"It appears to be the rubble or offal of barley! Would not give it to pigs! It is quite unfit for human food."—No. 2.—"It is apparently made of the husks—little or no nutriment in it. Might keep pigs alive, but no pauper in London would touch it."—No. 3.—"It is

the opinion of—that the sample of meal presented by Mr. McDonnell is unfit for human food, or even for pigs. It appears to be ground barley, from which the meal has been removed. He thinks it can be no fair sample of food given to man.”—No. 4.—“The stuff is the refuse of mow-burned or heated barley, or barley meal. It is not fit for human food—the meal has been taken away; it is meal husk or offal.”—No. 5.—Mr. I.—said, “I think the meal must be made from the sweepings of oats and barley granaries, and is certainly unfit for human food in any civilised country.” I shall only add—which I do with perfect truth and great satisfaction—that among those gentlemen, certainly not fewer than thirty or forty, who assisted or were present at the examination, there was one pervading sentiment and expression of sympathy for my unhappy countrymen, for whom such food was provided, and for their condition generally.—Yours, my dear Sir, very faithfully, ENEAS M'DONNELL.—The foregoing letter appeared in the last number of the *Mayo Telegraph*.—*Freeman*.

#### DESTRUCTION OF AN EMIGRANT SHIP.—ONE HUNDRED AND THIRTY-FIVE LIVES LOST.

A deplorable calamity occurred during the voyage of the *Europa* to England. On the afternoon of June 27, in latitude 50.19 deg., and longitude 28.30 deg., the steamer came into collision with an American bark, the *Charles Bartlett*, bound from London to New York, and containing a numerous party of emigrants. The sea was smooth and the sun not set at the time, but so dense a fog prevailed that it was impossible to see a length a-head, and the look-outs of both vessels could not distinguish the approaching masses until too late to avoid a collision. Before many seconds had passed after the steamer was first seen she dashed into the bark amidships, cut her side down to the water's edge, and damaged her so much that she sunk in less than three minutes. About 100 emigrants were on deck at the moment; many of them dancing. Captain Bartlett thus describes the deplorable scene:—

At 3-30 p. m., I heard a rumbling to windward like distant thunder; the man at the wheel then cried out “sail, ho.” I at once saw a ship about one point forward of our beam, about 400 yards distant. I ordered the helm up, thinking if she did not discover us that we should have time to clear her before she could come into contact. I ordered the bell to be rung, and called to the ship to “port her helm,” as I saw that that was the only chance of escape. All was of no avail, for in one minute from the time we saw the ship she was upon us, going at the rate of 12 knots, striking us abreast of the after main shrouds. I was knocked to leeward with the man at the wheel, I recovered myself in a moment, shouting to every person to cling to the steamer as their only hope. I caught hold of a broken chain on the bow and hauled myself up, shouting at the same time to the crew and passengers to follow, I had barely time to get on the steamer's bow, and, while getting up, I no-

ticed that her bow was into the ship, and that she was stove clear to the lee side, and that full twenty feet of her side was stove in. There must have been nearly fifty persons killed by the collision, and every exertion was made by Captain Lott, his officers, and crew, to save the passengers on board the steamer. The boats were lowered as soon as possible; unfortunately only about ten were saved by the boats, the balance, making thirty-three more or less, saved themselves by hanging to the bow. The steamer lay by the scene as long as there was any hope of saving any. We were most hospitably entertained by the captain, officers, and passengers of the steamer.

By strenuous exertions 42 out of 177 were saved. Subscriptions to the amount 352l. 5s. were collected by the passengers in the *Europa*, for the bereaved emigrants. The steamer received no injury beyond the loss of her cutwater.

The British and North American Royal Mail Steam Packet Company have since intimated their intention of forwarding, free of charge, by their two next steamers to America, the persons saved from this melancholy calamity.—*Atlas for India*, July 7.

#### THE CONSTITUTIONS OF AUSTRALIA AND TASMANIA.

(From the *Times*, June 6.)

The elements of the new polity are as follows:—Port Philip is to be separated from New South Wales, and formed into a separate Government, under the name of Victoria. Each of the colonies (New South Wales, Victoria, South Australia, Western Australia, and Tasmania) is to have a separate and independent Legislature, formed on the model of that which is now enjoyed by New South Wales, where, of the 26 members composing the Legislative Council, 12 are nominated by the Crown and 14 elected by the people. The Legislatures will have the power, with the Crown's consent, of remodelling their own structure; and they will be empowered to compose a General Assembly for regulating the common interest of the aggregate colonies. Thus then, at first, there will be one Legislative Council to each of the separate colonies, controlling their separate finances and attending to their particular exigencies; next there will be a General Legislative Council for the superintendence of the commerce, Customs' duties, communication, &c., of the federal states comprised in the whole of Australia and Tasmania; thirdly, municipal institutions will be given to smaller districts; lastly, each of the Legislative Councils of the distinct colonies will have the option of remaining as at first constituted, or of separating into two coordinate Chambers. An important clause is annexed to this programme. It will fall within the scope of the powers of these Assemblies to deal as they choose with the civil lists of their respective colonies with two exceptions—they will be concluded from making any reduction in the salaries either of the Governor or of the judges.

THE  
BENGAL  
CATHOLIC HERALD

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

9.]

CALCUTTA: SATURDAY, SEPTEMBER, 1, 1849.

[VOL. XVII.]

CHARITY.—(LOVE OF OUR NEIGHBOURS.)

*(Continued from our last.)*

St. Augustin, whose patrimony was by no means inconsiderable, failed not to conform to this salutary custom, which had made floods of patrician gold pass over the rugged paths of poverty and destitution. "And I, also," says he, "have professed a strong attachment for the perfection spoken of by our Saviour, when he said to the rich young man: 'Go, sell all you have, and give it to the poor, and you shall have riches in heaven. But it is not by my own strength, but by the aid of grace, that I have done what lay in my power;—I say, what lay in my power, for I was not rich; and yet God will not less Willingly receive my offering. The apostles themselves were not rich."

Sometimes the revenues of the most opulent sees of Asia and of Africa were insufficient to relieve the wants of the poor. Then, the bishops—men who had been brought up in the magnificence and splendour of the nobility of the empire,—subjected themselves to severe privations, to supply what was wanting to the indigent portion of their flock. John, patriarch of Alexandria, who has received the glorious title of 'Almoner,' or 'alms-giver,' lived in poverty, although possessed of the richest bishopric in the empire. This man, who daily fed eight thousand poor, in the single city of Alexandria, and who, three several times, supported the declining fortune of its merchants, and extended his secret alms even to the Christians of Palestine,—this man lay on a poor couch that would have been spurned by the humblest plebeian of his diocese. An Egyptian nobleman, who enjoyed his friendship having casually seen the patriarch's bed, sent him one of those magnificent coverlets of his country, which have been articles of luxury among the satraps of Asia from the days of Solomon. The holy prelate slept but one night under this splendid quilt; and during the whole time, he was dreaming of the wicked rich man and Lazarus. On the following day

he ordered it to be sold in the public market place, for the benefit of the poor.

His attendants having once told him that among those who presented themselves for relief were some women adorned with jewelry and gold, and asked him if they should not be rejected, he replied, with a severity that was not usual with him—"Jeaus Christ, and his servant John, have no need of curious, but of zealous ministers. I have not sent you to examine too closely the necessities of those who ask for alms, but to give to all who seek them."

These heroic examples of charity were not confined to the East; wherever Christianity extended its conquests, the same spirit was alive and active, "Gold and silver vessels in a bishop's house!" exclaimed an Anglo-Norman saint, "what a shame! while so many poor serfs want bread. Let mine be sold immediately, and let my horse be also sold. Did not Jesus Christ, who was a much more elevated person than the bishop of Chichester—did not he make his visits on foot?"

This reputation of charity will attaches to all the remains of monastic houses that yet are found in the three kingdoms of Great Britain; the protestants themselves admit this fact. "To what religious order did this abbey belong?" asked an English traveller of a shepherd of the isle of Man. "I do not know." "When was it demolished?" "I do not know." "How is it that you, and your fathers, have lived in the neighbouring village, and know nothing about these ruins?" "Oh yes, this we know—its good monks were the almoners of the poor."

The people who are unfortunately separated from the grand trunk of catholicity, never find among the ministers of their various sects, this tender and compassionate charity which has always distinguished the true Church, and which time, that destroys all things, has not diminished. In confirmation of this assertion



let us view the contrast, as sketched by a master-hand

(*To be continued.*)

## SAINTS AND SINNERS.

BY W. O'NEIL DAUNT,

### THE SCHOOL.

"The merits of Jesus, Christ, to atone for all the sins of mankind, require our co-operation, and of our co-operation whether we are applied to us in a more or less abundant measure. It is in the order of grace as in the sweat of thy face shalt thou

on sufficient Christ receive the degree of Christ's merit. It is in the

D. A. G.

Amongst the classes examined at the monastery, was one which Mary O'Hara had herself instructed. She performed the office of examiner, assisted by any of the visitors who might volunteer to put questions to the pupils. Indeed the examinations had acquired some celebrity, and were often partaken in by persons who came from considerable distances, and who shaped, on such occasions, the abbot's hospitality.

To Emily's utter astonishment, Owzel appeared among the spectators. He had attended, probably, from a desire to acquire materials for some terrific statements; he could not, however, interrupt the proceedings, for the abbot had expressly stipulated with him, that he should not introduce any controversial matter in the presence of the pupils.

Intelligent persons of all creeds were invited to examine; and the pupils appeared well instructed in the great fundamental articles of the Catholic religion—the Trinity; the Incarnation; the Fall, and the consequent unworthiness of man,—the necessity of a Redeemer, and life everlasting through him.

"Really," said Emily, "all this Popish doctrine does not seem to have emanated from Satan, as the Owzelites and Slocumites would have us believe!"

"Come now," said Mary, "my patient class has been a long while waiting for me—we must keep them waiting no longer."

The announcement of Mary's interest in the little group thus indicated, necessarily attracted the particular attention of Emily to them; as also that of Howard, who had arrived at an early period from Clonroe.

Mary's pupils were rather more advanced in years than the classes whose knowledge of the rudiments of Catholic doctrine she had already witnessed. The questions proposed by Mary were of a more exclusively Catholic character and tendency than those which the

other examiners had hitherto put. Among them were the following:—

"What is the peculiar advantage of belonging to the Catholic Church as concerns those most essential articles of our Christian faith, the Trinity and the incarnation of our Saviour?"

"The church," replied the pupil whom Mary addressed, "tells us that she is *infallible* in teaching them; so that as long as we are Catholics, we are *firmly* bound by our principles to believe that they are positively true."

"If we were Protestants, might we not also believe they were positively true?"

"Yes, we *might* believe them, no doubt; but we also might *not* believe them; for, on Protestant principles, we would not be *firmly bound* to believe them."

"Why?"

"Because such Protestants as hold these articles profess to derive their belief in them from *Scripture*, as interpreted by their own private judgment. Now, the private judgment of men is very changeable; so that the text that seemed to prove the Trinity to-day might appear in quite a different light to-morrow."

"What, then, is the difference between the position of a Catholic and that of a Trinitarian Protestant, as regards their respective *security of faith*?"

"It is briefly this,—that a Catholic, consistently with Catholic principles, *cannot* possibly reject the doctrine of the Trinity; whereas a Protestant, consistently with Protestant principles, *can*."

"What do you infer from these facts?"

"That if the doctrine of the Trinity be (as it unquestionably is) most true, then the Catholic rule of faith, which constrains us to adhere to this truth, *must* necessarily be the true rule; and the Protestant rule of faith, which equally sanctions the belief in and the rejection of this truth, *must* necessarily be false."

Emily was deeply struck with the force and cogency of these remarks. The same train of reasoning had previously occurred to her mind, in one of her debates with Miss M'Grider.

Howard resumed:—

"Does not the superior security of the Catholic rule apply equally to all other articles of faith?"

"Of course it does."

\* "A belief in the necessity of orthodoxy (viz., the doctrine of the Trinity) is THE TRUE ROOT OF POPEERY."—*Considerations on Heresy and Orthodoxy*, by Blanco White, London, 1835.

In this work, Blanco White avows that his convictions had arrived at Unitarianism so long ago as 1818.

Emily had repeatedly heard the most extravagant statements with respect to the Catholic doctrine of justification; and it was with much satisfaction that she now perceived that the venerable Father Herbert was about to examine a class upon this very subject.

"How are we justified?" he demanded of one of the pupils.

"By faith and works," was the reply.

"Faith in whom?"

"In the Lord Jesus Christ, whose atonement opened heaven to our fallen race; this faith embraces every article of divine truth revealed by the Almighty."

"Are justifying works performed by our own unaided strength?"

"No; they must spring from faith, and we must be aided in performing them by the grace of God."\*

"To what stage of justification do your answers apply?"

"To the second stage; namely, that in which a man already just becomes more just."

"What is the first justification?"

"It is that whereby an unregenerate man is converted or justified."

"Does *this* spring from faith or works?"

"From neither; it is wrought in us by the free, gratuitous grace of God through Jesus Christ."

"When this is once done, can a man become a participator in the work of his own progressive justification, or increase of justice and salvation?"

"He can; because Christ works *in us* and *through us* to accomplish these ends. In other words, he makes use of us as his instruments to attain to our own eternal life; and inasmuch as he does so, the work may be also termed ours."

"Prove that."

"Saint Paul desires us to *work out our own salvation* (Phil. ii, 12, 13,) and the reason that he gives for this advice is, that '*God worketh in us both to will and to do.*'"

"Why do you call these good works *ours*?"

"Because the grace that inspires and prompts us to perform them, is actually given to us by God; and what God once *gives* us, may thenceforth be truly termed *ours*. God's gift is the very best title that a man can have to anything."

"But must not his grace be constantly aiding us in every step of our progress; and

if it were withdrawn for a moment, would we not immediately fall?"

"Certainly."

"Then how can you say that justifying works can really be wrought by such helpless, such dependent creatures? How can you ascribe any share in our spiritual progress to *our* efforts?"

"Precisely because God enables and supports us. For example, God supports our bodies as we walk: if his sustaining power were withdrawn but for a moment, we should sink helpless to the earth. Yet we really and truly walk; and the motion, the exertion, are really and truly ours. Exactly in like manner do we participate in the work of our own justification and salvation, aided and supported by the power of the Lord in every step of our spiritual progress."

"Your illustration, my young friend," said the abbot, "is not amiss. God breathes his regenerating graces into our hearts without any previous merit upon our part, precisely as he breathed the breath of human life into our nostrils while as yet we were but senseless clay. Having once done this, he still watches over us, not ceasing to entertain and exercise a parental care for our progress. By the proper use of our free will, touched and sanctified by His grace, we can obtain a progressive increase of justice; just as surely as by the use of our corporeal limbs we can move from one place to another. To deny that works which spring from faith bring us heavenward, *because* the grace that prompts them springs from God, is just as absurd as it would be to deny that men really *walk*, on the plea that the life and motion of *their* limbs are gift from God. It is true that we have nothing that we did not receive, as St. Paul instructs the Corinthians (1 Cor. iv. 7), but when once we have received it, it is thenceforth ours, so long as we do not, lose the good gift by relapsing into mortal sin."

"But does not this ascription to ourselves of a share in our justifying works," demanded Father Herbert, "place man in the awful predicament of saying to his Maker, '*Because I have done such and such works, therefore thou art bound to justify and save me?*'"

"God forbid!" replied one of the pupils, "we do not claim any thing at all on the score of our works; because it is to God, who is our judge, and not to us, who are his creatures, that it solely belongs to decide upon our service. Our condition as *creatures, to be judged* entirely precludes us from making such a claim; for that would be plainly assuming the office of judge; which office exclusively appertains to the Creator. God has revealed that he will *reward* good works;

\* Si qui dixerit hominena sua operibus, que vel per hanc nature vires, vel per legis doctrinam fiunt, absque divina per Jesum Christum gratia, posse justificari a seculo Deo, anathema sit.—*Concil. Trident. Sess. 6*

but he has not revealed that *your* works or *mine* will earn this reward."

"What then," said the Abbot, "is our plea?"

"God's mercy," answered the boy, "and our Saviour's atonement."

"How do we address the blessed saints?" demanded one of the examiners.

"We ask them to pray for us," replied a pupil.

"Does this put them into Christ's place?"

"No; because it is through Christ only that the saints can obtain any mercy from God for us."

"Does not Scripture say that there is only one mediator?"

"Yes; that Christ alone is the mediator of atonement; the only mediator 'who gave himself a ransom; but every man, woman, or child that prays for his or her fellow-creatures is a mediator of intercession."

"Who is the sole giver of grace and of eternal life?"

"God."

"Through what medium?"

"Through Christ's atonement."

"What is our duty to God?"

"To adore him *only*, and to serve him to the best of our power, by obeying His commandments."

"What is our duty to our neighbour?"

"To do to him as we would desire that he should do to us."

"Who are our neighbours?"

"All men, without distinction of party or creed."

Emily thought the practical charity inculcated at Innisfoyle was of a somewhat more genuine character than the so-called charity which the evangelical leaders incessantly preached up;—a charity which consisted in excluding the great mass of their fellow-countrymen from the very name of christian; and, in many instances, even from social intercourse;—a charity which bitterly lamented their admission to the civil rights and privileges of which they had originally been deprived by a flagrant breach of faith.

Emily now caught the concluding words of a series of questions and answers on the subject of the government of the Catholic Church. She regretted that any portion of this interesting examination had escaped her. She had often heard the Pope called Antichrist; and his presidency over the visible body of the Catholic Church denounced as a system of Satanic invention. She also was aware that the Catholics believed that the appointment of a chief pastor over the whole visible Church, was one of the means adopted by the Almighty to preserve the Church's unity. The

sectaries, knowing that the Pope claimed to be the successor of St. Peter in this high office, had tried to strike at the root of the claim, by the effort to prove that St. Peter had never possessed the chief pastorage at all, and consequently could not have transmitted it.

The closing questions which Miss Sedley heard were these:—

"Did our Saviour invest any individual with the chief pastorage over the Church militant on earth?"

"He invested St. Peter with the chief pastorage."

"Who inherits St. Peter's see and his supremacy?"

"The Pope."

Owzel's controversial propensities were strongly excited. He could not resist the temptation of saying, "Abbot, if you will give me an hour of your leisure any day while I remain in the neighbourhood, I shall engage to demolish the alleged supremacy of St. Peter, and by consequence that of the Pope, from unquestionable evidence of Scripture."

"I shall readily discuss the subject with you," said the abbot, "provided that you pledge yourself to keep strictly to the point in debate, and not to overlay it with any rampant abuse of the Catholic religion, or its chief pastor."

"I agree," said Owzel; "I shall be strictly argumentative. I have a store of invincible weapon in the Holy Scriptures."

"May I be present at the discussion?" said Emily, anxiously.

Both the reverend gentlemen declared that they should feel much pleasure at the presence of intelligent auditors.

As they issued from the portals of the monastery, accompanied by Howard, they were met by Peter Kelly and his sister Maureen; the former apparently in high spirits, and rallying Maureen on some subject the mention of which called blushes to her cheek, and caused her to bend her eyes upon the ground.

"What is all this about?" said Howard, dropping a few steps in the rear of his party.

"Tis funning Maureen I am, sir," answered her brother. "To-morrow she will be an old married woman, I'm telling her."

"And is to-morrow finally fixed for the wedding?"

"Yes," said Peter: "and I tell her it's high time for her; for poor Shane has been coorting her these three years and more, and she always put him off from time to time."

"God bless you, Maureen, and give you every happiness!" said Howard. "I sup-

pose Shane has told you that I promised to attend your wedding."

The honour was gratefully accepted. Maureen passed on, and Howard, quickening his pace, rejoined Miss O'Hara and Emily.

"Maureen will be as happy a woman as any in Ireland!" said Howard. "I know the sterling qualities and affectionate heart of the young fellow that is going to marry her."

"The young fellow himself will be equally fortunate," said Mary. "Maureen was one of my pupils, and I don't think there is a better girl in the kingdom."

(To be continued)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

*With a continuation, large additions and an Introductory Essay, by two Preests of the Church (Protestant) of England: London, 1846.—Objection 6.*

THE RULE OF PUNISHMENT IS NOT UNIVERSAL.

(Continued from page 86.)

It is urged that the whole Inquiry is Uncharitable.

The last object which we shall notice, is one, which, as indicating a reverent tone of mind, certainly deserves consideration. Granting, it is said, that Sacrilege has been, and is, in many instances, followed by the express, and more than ordinary chastisement of Providence, it is presumptuous in man to decide what are, and what are not, judgments of God. We are not sent into the world to be the judges of our fellow-men; we have no right to explore the secret things which do not belong to us, and which are, perhaps, beyond the reach of our faculties.—On the contrary, we find many warnings in Scripture against such investigation: "Judge not, that ye be not judged:" "Suppose ye that these Galileans were sinners above all Galileans, because they suffered such things?"—"or those eighteen upon whom the Tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?"

I. To the scriptural argument, we would reply as follows.—A distinction must carefully be drawn between the private characters of men, which we have no right to judge, seeing that to their own Master they stand or fall, and their public actions, which certainly are fairly open to praise or blame; in other words, between intention and performance. The punishments of the Israelites in the wilderness

happened unto them,—so S. Paul expressly states,—for an admonition; to the intent that we should not lust after evil things, as they also lusted. Here then we have express authority for judging others, to the end that we may avoid their sin and their punishment. The death of Ananias and Sapphira, for Sacrilege, was commented on by the Church of Jerusalem; and by that very method, produced a beneficial effect on others. We do not pretend,—we most earnestly disclaim,—the passing any judgment on the private characters of those whose History and Fate we are about to trace. Nothing forbids us to hope that the most Sacrilegious of the ungodly assembly that lifted up their hands against the Abbays, may find mercy in That Day;—and we believe that many of their successors were punished in this world, to the end they might be delivered in that which is to come.

(To be continued.)

ART. V.—1. *A familiar Introduction to the History of Insects; being a new and greatly improved edition of the 'Grammar of Entomology,' By Edward Newman, F. L. S., Z. S., &c. London: John Van Voorst, Paternoster Row.*

(Westminster Foreign Quarterly Review.)

(Continued from page 76.)

After enumerating many important services rendered to man by insects in the removing of decaying organic matters, Kirby and Spence conclude their long list of insect-injuries and benefits with the following paragraph:—

"Benefits equally great are rendered by the wood-destroying insects. We, indeed, in this country, who find use for ten times more timber than we produce, could dispense with their services; but to estimate them at their proper value, as affecting the great system of nature, we should transport ourselves to tropical climes, or to those under the temperate zones, where millions of acres are covered by one interminable forest. How is it that these untrodden regions, where thousands of their giant inhabitants fall victims to the slow ravages of time, or the more sudden operations of lightning and hurricanes, should yet exhibit none of those scenes of ruin and desolation that might have been expected, but are always found with the verdant characters of youth and beauty? It is to the insect world that this great charge of keeping the habitations of the Dryads in perpetual freshness has been committed. A century almost would elapse before the removal from the face of nature of the mighty

ruins of one of the hard-wooded tropical trees, by the mere influence of the elements. But how speedy its decomposition, when their operations are assisted by insects! As soon as a tree is fallen, tribe on tribe attack its bark, which is often the most indestructible part of it; and thousands of orifices into the solid trunk are bored by others. The rain thus insinuates itself into every part, and the action of heat promotes the decomposition. Various fungi now take possession and assist in the process, which is followed up by the incessant attacks of other insects, that feed only upon wood in an incipient state of decay. And thus, in a few months, a mighty mass, which seemed inferior in hardness only to iron, is mouldered into dust, and its place occupied by younger trees full of life and vigour."—*Introd.* i. 260.

That the office of clearing the ground encumbered by the fallen monarchs of the forest is effectually aided by insects, is well attested by travellers in those regions where vegetation assumes its most luxuriant character; and in this work the larvæ of the beetle tribe do good service, in which they are assisted by those of insects belonging to the tribe next to be considered.

(To be continued.)

#### ORIGINAL CORRESPONDENCE.

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—“*In all things charity,*” is the Christian motto of the Calcutta Christian Advocate, but how the pious conductors of that evangelical paper *betray* their Christian principle and the leading virtue of the Christian profession, is too well known to all who read the Christian Advocate. I will point out one instance set forth in their issue of the 11th instant. “We have” writes the Editor “notwithstanding our press of matter this week, found space for a letter from a correspondence on transubstantiation and the idolatry of the Roman Catholic Church” This abusive communication is dated from the “Union Chapel-House” and signed “G. M.”

This professor of the Gospel, has the impudence to abuse his fellow creatures for merely differing from him on the sense or meaning of the Holy Scripture and because they stick to a religion which all his forefathers professed, and which if wrong can hurt no man but themselves. I will notice his abusive production when I have leisure, in the mean time let us turn our attention first to the doings of the Editor of the Christian Advocate. He amuses his readers, of course, with a *true* anecdote related by Bishop Wilson of Bombay, as well as of the Tomb of St.

Thomas à Becket in the Cathedral Church of Canterbury, with a *true* and *correct* table of offerings that were annually made, in the 12th Century, to the

“Altar of God.  
“Altar of the Virgin”  
“Altar of St. Thomas.”

‘We all know of the “Altar of God” where the commemorative sacrifice is offered to the only one eternal God, but whoever heard of the “Altar of the Holy Virgin” or that of “St. Thomas?” The Christian Advocate Editor asks “were the worshippers of this celebrated shrine idolaters or were they not?” and being both accuser and judge in the matter, has the effrontery to pass judgment by saying “undoubtedly they were,” because he *thinks* his ancestors “worshipped and served the *creature* MORE than the *CREATOR*, whom it appears (to the *omniscient* Gospel Divine) one year they did not worship AT ALL!’

The falsehood, as well as the uncharitableness of this calumny, is too gross to escape the observation of any informed and reflecting man; yet, in order to keep alive a hatred against us, it is upheld and published to the ignorant crowd by a pack of self-elected evangelical preachers of the Gospel, for it is nothing but uncharitable calumny or gross ignorance, that could accuse us of the heinous crime of idolatry.

The Christian Editor of the Calcutta Christian Advocate would have it believed that Catholics are idolaters, as stupid and as guilty as the Hindoos, that is, he would have it believed that an immense majority of the Christian world is at this moment, and has for ages past been living in a state of damnation. This is rather a harsh and a questionable decision to come from a world be modern minister of the Gospel, and what reason does he assign for this sweeping calumny. It is briefly this, because “thousands of persons went from the continent and from every part of England to *worship* at the tomb and altar (q. y.) of this celebrated Saint. “The stone staircase,” continues the Editor “by which they approached the altar, (ascending not on their feet, but on the *knees*) is completely worn away.” All this is as Baron Munchausen would say, “*truth and nothing but the truth.*” May I presume to ask the Christian Editor of the Christian Advocate in what *sense* is the word “*worship,*” here applied? “*Ignoramus*” as I am called by his fellow correspondent, it need not be necessary for me to inform a *learned* Divine that all external acts employed in the worship of God, are equivocal acts, common to God and to creatures. The Catholic Church teaches in her Catechism

in regard to the first Commandment as follows.

“Q. Does this Commandment forbid all honor and veneration to the Saints and Angels.”

“A. No, we are to honor them as God’s special friends and servants, but not with the honor which belongs to God.”

Thus it appears that the Catholic Church teaches as a primary article of her faith, that there is but one God, and that he alone is to be honored as such, she teaches that to acknowledge as God, and honor as such, any creature, however exalted in dignity, would be the heinous crime of idolatry. Therefore, should any person maintain that it is lawful to pay such honor to the Virgin Mary, or any of the saints, he would err against the faith of the Church, and cease to be a Catholic. I presume it cannot also be necessary to inform this *learned* Editor that the term idolatry, which according to its derivation, means the worship of creatures, be it animate or inanimate, has also another meaning viz. the worship of *false Gods*, whether through the medium of an image, or otherwise. Now the difference between the Hindoos and the Christians in communion with the Church of Rome, is simply this. The former commit idolatry by paying divine homage to images, and by paying it to *false Gods*. The latter do neither one nor the other. No Catholic ever thinks of paying divine homage to any creature whatever; and he believes it in the highest degree criminal to adore any, *but the one only true and living God*.

Adoration, worship &c. are ambiguous words, which mean sometimes, the honor due only to God; sometimes mere respect due to creatures. Hence it is manifest, how necessary it is at all times, first to ascertain the real sense in which these words are, on any particular occasion, employed, before an argument is founded upon them. If we read in Scripture that the nobles of David “worshipped God and the king.” (1. Chronicles XXIX. 20.) we must first be sure that the word worship means the same when applied to the king that it does when applied to God, or rather we must be sure that the same act does not vary its nature according to the object about which it is employed; or the intention of those who employ it, before we venture to pronounce that those nobles were idolaters. In like manner, if I read in ecclesiastical history, or observe, that a certain class of Christians are accustomed to kneel before altars, or shrines, or in fine to exhibit towards them any other external marks of respect which are employed indifferently to God and his creatures; I am not immediately

to conclude that these Christians are idolaters. I must enquire whether these acts are intended as acts of divine worship or only of mere respect. In making this enquiry it will be useful to ascertain the belief of these persons, respecting the nature of the objects to which these acts are exhibited. If I find that they really believe that altars or shrines &c. are gods, or that they contain in them any excellence belonging only to the Deity, or any inherent virtue which can entitle them to the honors due to God, and I find them kneeling &c. before these objects, I may be justified in concluding that they are committing idolatry or superstition; but if I find that they do not believe these objects to be gods, nor to be in any way entitled to divine honors; I am bound in reason and in charity to conclude, that it is not their intention to pay them such honors, but that any equivocal acts which they employ, being lawfully applicable to creatures, are applied in such manner by them. If I doubt of their religious belief, charity will compel me to put the best construction on their conduct, and not pronounce them idolaters till I am certain of their guilt.

The learned Protestant Seldon, who is styled by Grotius (his contemporary and rival in literary fame) the “glory of England,” says, “Idolatry is in a man’s thought, not in another’s. If I kneel before the altar, shrine &c. why am I guilty of idolatry? because a bystander thinks so? I am sure I do not believe these objects to be gods, and the God I worship may be knelt to in all places and at all times.”

The Protestant who has seriously considered the real sentiments of the Catholic Church, with respect to the veneration which we pay to creatures, will I am sure, if candid, acknowledge that there is not in it any thing, that even distantly resembles the nature of idolatry. Hence, he will reprobate that insolence which daily reviles us as stupid idolaters.

The external honor which we pay them, is merely the expression of those interior sentiments, which we entertain for their virtues and their sanctity. A great part of our disputes would be prevented, or at least hushed, did our separated brethren only give themselves the trouble to appreciate terms; or else, conduct themselves with Christian charity. In short, did they consider that the whole exterior worship which the Catholic cultivates, derives its origin from God alone, and returns solely to God again; did they consider this, then would they too, conceive clearly that such worship, animated as it thus is merely by the author of sanctity cannot possibly be displeasing to any one of his divine perfections. They would on the con-

trary, conceive that if God, jealous as he is of the love of men, does yet permit them to love each other for the love of him, nor deems such love the division of our affections; just so, jealous as he likewise is of the respect and veneration of the faithful, still does he allow them also, without looking upon such act, as any partition of the worship which is due to him, to honor, *for his sake*, those happy beings, whom he himself has honored so greatly.

It is however true, that the external marks of reverence which, at different periods, the Catholic may have employed in expressing his veneration for creatures, are by no means, all of them, essential to religion; without making any alteration in her doctrine, the Church has often extended, or abridged her external practices; regulated in these points, by the nature of circumstances, by the character of times, places and events.

Apart from its own divine evidences, there is nothing that so much tends to confirm me in my Catholic Faith than the fact, as was well and candidly observed by the Rev. Mr. Nightingale, a Protestant Clergyman, that "From diligent enquiry it has been ascertained, that party spirit and prejudice, have thrown the most undeserved obloquy upon the religion and practices of the Roman Catholics; in scarcely a single instance has a case concerning them been fairly stated or the channels of history not grossly, not to say wickedly corrupted." Another Protestant, Dr. Wintaker, acknowledges, "Forgery, I blush for the honor of Protestantism while I write, seems to have been peculiar to the reformed. I look in vain for one of these accused outrages or imposition among the Disciples of popery."

Your obdt. Servt.

A CONVERT.

August 24, 1849.

#### SIMLA.

At a Meeting held on the 21st July, 1849, at 7 A. M. at India's Northern Meeting Rooms for the purpose of concerting measures for erecting a Catholic Chapel at Simla.

*Mr. James Rebello in the Chuir.*

The business commenced after a short address from the chair suited to the occasion.

The following Resolutions were then passed:—

*Proposed by Mr. Walsh and seconded by Mr. Daly.*

*Resolution I.*—That a subscription be opened for the purpose of erecting or purchasing a building for a Catholic Church in some convenient locality.—*Carried unanimously.*

*Proposed by Mr. Dalton and seconded by Mr. J. R. James.*

*Resolution II.*—That a Committee be appointed, consisting of the following gentlemen.  
MR. JAMES REBELLO. MR. R. CANTOPHER.  
" J. M. DALY. " L. E. JAMES.  
" J. WALSH. " J. NASH.

and that Mr. Mathews, who has afforded the project so much encouragement, be solicited to become an Honorary Member of the Committee. One of the Members of the Committee to act as Secretary. That the Committee thus formed be empowered to open a book of Subscription, and in concert with the Rev. Father Vincent, proceed to appropriate the amount obtained by subscription towards the erection or purchase of a building for a Catholic Church, the selection of a site being left to the Committee, who will act in this particular matter under the guidance of the Reverend Father Vincent.—*Carried unanimously.*

With reference to that part of the foregoing Resolution which relates to the appointment of a Secretary, the Members of the Committee unanimously voted Mr. J. M. Daly as their Secretary.

*Proposed by Mr. Dalton and seconded by Mr. Nash.*

*Resolution III.*—That respectful letters be addressed, through the proper channel, to the Most Noble the Governor General of India, His Excellency the Commander-in-Chief, The Hon'ble the Lieutenant Governor N. W. P. The Right Hon'ble Lord Viscount Gough, soliciting their contributions for the above purpose, and that similar letters be also addressed to Sir H. M. Elliot and W. Edwards Esquire.—*Carried unanimously.*

*Proposed by Mr. J. R. James, and seconded by Mr. Daly.*

*Resolution IV.*—That, as it may not be convenient for all parties to pay Donations, Monthly Subscriptions be also accepted.—*Carried unanimously.*

*Proposed by Mr. Deane, and seconded by Mr. L. E. James.*

*Resolution V.*—That the Secretary to the Simla Bank be solicited to obtain its sanction for the Committee being permitted to name the Bank as the Recipient of all Subscriptions towards the establishment of a Catholic Church at Simla, and that he be also solicited to receive the amount of such Subscriptions, and to disburse the same at the requisition of the Committee.—*Carried unanimously.*

*Proposed by Mr. Nash, and seconded by Mr. Deane*

*Resolution VI.*—That the Reverend Father Vincent be solicited to aid the Committee in

their deliberations and arrangements, and to obtain permission to visit Simla once a month for 2 or 3 days to perform Divine Service when the Church is completed for the purpose.—*Carried unanimously.*

*Proposed by Mr. Bourrilhon and seconded by Mr. Cantopher.*

*Resolution VII.*—That intimation be given to the Catholic Bishop of Agra of the proceedings of this Meeting.—*Carried unanimously.*

*Proposed by Mr. Daly and seconded by Mr. Nash.*

*Resolution VIII.*—That, as the project for establishing a Catholic Church at Soula originated with Mr. Carne, the Committee address him a suitable letter informing him of their proceedings.—*Carried unanimously.*

*Proposed by Mr. Cantopher, and seconded by Mr. James.*

*Resolution IX.*—That a full account of the Meeting be published in the *Bengal Catholic Herald*, and that parties be named who are to receive Subscriptions at the different stations, also, that notice of the Meeting be sent to the *Mofussilite* and *Delhi Gazette*.—*Carried unanimously.*

*Proposed by Mr. J. E. James, and seconded by Mr. Bourrilhon.*

*Resolution X.*—That the thanks of this Meeting be given to the Chairman for his excellent conduct in the Chair.—*Carried unanimously.*

(Signed) JAMES REBELLO,  
Chairman.

The Simla and Umballa Bank will receive all subscriptions tendered, and the parties named below will also receive and forward to the Bank any sums that may be remitted to them.

- Calcutta*,.....Mr. P. S. D'Rozario,  
*Cawnpore*,.....Rev. Mr. F. Lewis.  
*Agra*,.....The Bishop of Agra, and during his absence Rev. Mr. Bonaventura or Mr. John Rebello.  
*Meerut*,.....Rev. Mr. Roomy.  
*Umballa*,... ..Rev. Mr. Raphael.  
*Ferozepore*,...Mr. E. Hughes.  
*Loodhiana*,...The Catholic Priest or Mr. Ryan,  
*Lahore*, ... ..The Catholic Priest.  
*Wuzerabad*, .. Ditto.

The following is a list of persons who have already subscribed :—

A. H. Matthews, Esq.,	...	Rs. 200	0
H. Carne, Esq.,	...	200	0
James Rebello, Esq.,	...	100	0
C. Macleod, Esq.,	..	10	0
F. Dalton,	...	25	0
J. Walsh,	..	25	0
D. Walsh,	...	20	0
T. Higgins,	...	10	0
J. Reid,	...	15	0
L. E. James,	...	20	0
J. R. James,	...	20	0
J. M. Daly,	...	30	0
J. R. Deane,	...	20	0
A. Bourrilhon,	..	10	0
J. Nash,	..	20	0
R. Cantopher,	..	16	0
M. Belletty,	...	10	0
Jonathan Teyen,	...	58	5
A Friend,	...	16	0
C. H. Lindsay,	...	10	0
A Friend,	...	5	0
C. Frederick,	..	16	0
E. R. Gonsalves,	...	16	0
J. Martin,	...	16	0
Thomas Belletty,	..	20	0
A Catholic,	...	10	0
A. K. Godfrey,	..	10	0
A. Friend,	...	5	0
H. A. Ovenger,	...	10	0
J. J. Rennell,	...	20	0
Thos Rennell,	...	20	0
W. Charde,	...	10	0
A Lady,	...	10	0
D Galvan,	...	10	0
A Protestant Friend,	...	16	0
Ditto,	...	10	0
E. Molyneaux,	...	5	0
J. Mahony,	...	5	0
J. Lemon,	...	5	0
B Brady,	...	5	0
D. M.,	...	10	0
M. J.,	..	10	0

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

Mr. P. Daly, House of Correction,	Rs. 20	0	
Mr. R. Kenny, Preventive Service,	...	10	0
Mr. Maher, Abkarry Dept.	...	50	0
Mr. D. John,	...	12	0
Jas. Curnin, for July,	...	5	0
Dr. McEgan, ,, ,,	...	5	0
Mrs. Spence, ,, ,,	...	10	0
Mr. A. Spence, ,, ,,	...	5	0
J. Gaugh, ,, ,,	...	7	0
Mrs. Dowling, ,, ,,	...	2	0
W. H. Price, ,, ,,	...	5	0
F. Mazause, ,, ,,	...	5	0
W. R. Lackersteen,	...	5	0
J. Spence, Esq., ,,	...	50	0



## COLLECTED BY MR. N. O'BRIEN.

Captain Caithness, ... ..	3	0
J. O. B. ... ..	1	0
G. H. S. ... ..	1	0
H. A. ... ..	5	0
G. S. ... ..	5	0
J. H. F. ... ..	1	0
A. C. ... ..	2	0
Capt. McFarlane, ... ..	2	0
„ Tillson, ... ..	2	0
E. Arman, ... ..	1	0
F. Matheson, Esq., ... ..	10	0
C. S. Colly, ... ..	2	0

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 Selections.
 

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## LEGAL FALLACIES.

(From the Sunday Times, June 10.)

Among the numerous erroneous notions which are usually received as truth, through the credulity and ignorance of mankind, there are few which it is more curious to inquire into, or more necessary to refute, than some prevailing vulgar errors with regard to what is supposed to be law. Some of these prevail only amongst the lower order, but the greater number are received and firmly believed by all classes of society, except those immediately engaged in the study of the law. These, like all popular errors, have formerly had some foundation, but it is now become exceedingly difficult to trace the origin of many of them. Some are derived from repealed statutes, and were formerly law, though, perhaps, under certain modifications; others, again, are merely mistaken notions of existing laws. But here are many which, at the present day, it is utterly impossible to account for. One of these erroneous ideas of the law which has been generally received, and which is now frequently acted upon by the lower class, is the power of a man to divorce his wife, by selling her in an open market, with a halter round her neck. Not only is there no evidence in our laws for this species of divorce, but it is even a misdemeanour, which may be punished with fine and imprisonment, and has been done so in more than one instance. The prejudice is, however, very fast rooted that this practice is legal. There was an instance within the present century of a lady, elegantly attired, being sold in Smithfield with a silken halter, and on the completion of the bargain being driven off in a curriole by the happy purchaser. On the Continent an opinion prevails that this custom actually forms part of our law, and is cited by such authors as Voltaire as a proof of the barbarity of our civil institutions. The practice originated in the idea (which is so far true) that the husband, after thus openly aiding the wife and her paramour could not recover damages against the latter in an action for crim. con. It is also believed by many that if a husband leaves his wife, or a wife her husband, and the deserted party receives no intelligence

of the deserter during the space of seven years, the former is at liberty to marry again. No such law exists. The death of one of the parties must be proved before the other can legally be married again. Another error connected with matrimony is, that if a man, when he designs to marry a woman, takes her from the priest clothed only in her chemise, he is not liable for her debts and engagements. This is also without foundation, as a man is equally responsible for the debts of his wife, whether he gets with her a large fortune, or marries her without a farthing. It is also supposed that a man when he advertises that his wife has left him, and that he will not be answerable for her debts, discharges himself from his liability. This notice is of no avail, unless the husband can prove that the individual with whom his wife deals has seen the advertisement, and even then the husband would be bound to pay for the articles furnished, if they were actual necessaries, regard being had to his wife's situation in life. That butchers and surgeons are incapacitated from acting as jurymen in criminal cases is a very prevalent opinion in all classes of society, Rosseau, in his "Emilius," stated, as a proof of the humanity of our laws that in England butchers were not received as witnesses in matters of life and death; but in a note to a later edition, which was that butchers are not admitted as jurymen in criminal trials, but that surgeons are. Unfortunately for the translators of Rouseau, the fact is directly the contrary. Surgeon, by an act of parliament, made to encourage the profession, during the reign of Henry VIII, are *exempted*, but not incapacitated, from attendance upon juries; but there is no law, statute or custom, which prevents butchers from sitting as jurymen in any case whatever. Perhaps it was the exemption in favour of surgeons which gave rise to the error. There is a very prevalent notion that the body of a debtor may be taken in execution after his death. Miss Edgeworth makes this an incident in one of her novels. This idea has been once or twice refuted from the Bench, and the late Lord Ellenborough declared that the seizure of the body was not only perfectly illegal, but that it would render the sheriff and his officer liable to punishment. The practice, however, formed part of the law of Prussia before it was abolished by the Cœsar Frederique.

## SALE OF A CADETSHIP—JUDGMENT.

THE QUEEN v. KENDALL AND OTHERS.—Tuesday being the day appointed for giving judgment in this case at the Court of Queen's Bench, all the defendants appeared to receive their sentence, namely, William Richard Creed Kendall, Maria Binckes, Violet Linley, and George Bickley, convicted of a conspiracy to carry into effect a proposal made to Moore (another of the defendants) for the purpose of obtaining a cadetship for his son through the influence and by the presentation of Lord Ripon, and to obtain that cadetship for money given to Kendall, there being no evidence to shew how that money was to be divided amongst them, or whether one was to have a larger share than another in this sum, which was a sum of 1,000*l*.

Mr. Justice Patteson pronounced the judgment of the Court, which was, that Kendall should be imprisoned in the Queen's prison for the space of one year, and should pay a fine of 1,000*l.*, and be further imprisoned until such fine was paid. This sentence was passed because the evidence left no doubt that Kendall had actually received the money paid for the purchase of the cadetship. The Court also sentenced Mrs. Binckes to be imprisoned for one year in the Queen's prison; and Mrs. Linley to be there imprisoned for the term of six calendar months. The sentence of the Court on Mr. Bickley, who was an attorney of the Court, was that he should be imprisoned in the Queen's prison for the term of one year; but no fine was imposed on him, as it was sworn that the money received from Moore had not come into his hands. All the defendants were ordered to be put into the first class of prisoners. — *Tablet.*

### PROTESTANTISM.

#### DEATH OF A MORMON THROUGH REFUSING MEDICAL AID.

A man named John Pugh, belonging to the sect of Latter-day Saints, was seriously burned at a late colliery explosion at Aberdare. His brother saints refused to permit any medical man to come near him, and he died in consequence. An inquest was held, at which two of "the saints" were examined. They gave the following evidence:—James Jones (Jim Pontypool) was called, who stated that he was a saint, and according to their creed no one should send for a doctor, but rely on the ordinances of their church for cures in all cases, and had it not been for the weakness of John Pugh's faith, he would have been cured immediately. Having made several other absurd statements, several of the jurors said they could not believe him on his oath. With this the the deputy-coroner quite agreed, and he was dismissed without being sworn. William Sims was next called, who also stated that he was a saint and an elder in the Church of Christ. On the day John Pugh met with the accident he was sent for. He went and anointed him with oil, and administered the ordinances of the Church of Christ. He was perfectly sure had John Pugh's faith been good he would have cured him that instant. He tried him again several times, but the deceased's faith was too weak each time. He knew that Dr. Evans had offered his services to attend the deceased, but that John Pugh wished to try the ordinances of the Church of Christ, and if that failed he would have a medical man. "Though I failed to cure him, I did not advise the propriety of having a doctor. It is my duty, as an elder, to exhort our people to trust to the ordinances of the Church for cures in all cases, and not to medical men. Still we would not exclude any one from having a doctor. He knew that the deceased was delirious for several days before he died, still he took no steps to have a proper medical man to see him. I do most solemnly declare that if all the flesh was burnt off my hand this moment that my blessing would cure it in an instant. I have

cured myself many times. I have cured my wife frequently, and I have performed instantaneous cures on my children by my blessing only, and had John Pugh's faith been good, I would have cured him like putting one hand into the other." The jury returned the following verdict:—"We find that the deceased John Pugh, died from the effects of an accident caused by an explosion of fire-damp at Weasa Colliery, May 8th, and the culpable neglect of his attendants, who were members of a certain society called the Latter-day Saints, in refusing to permit a medical gentleman to attend to his case. The jurors beg in the strongest language, to ensure the conduct of these deluded people, and caution them not to repeat their foolish practices in future."—*Tablet.*

### CAMP AND QUARTERS.—NO. IV.

(Continued from the *Star* of the 31st July.)

In the times of which I write, Military discipline, although extremely rigorous, was mixed up throughout with a good deal of what the French call *badinage*.

To check drunkenness, which happened to prevail to a more than usual extent at the time, he (the colonel) had ordered a large tub of hot salt water, mixed with brown sugar, to be brought to the evening parades, and administered in pint tumblers, by the corporal of Pioneers, to every man who was found drunk in the ranks. A soldier of the name of Ryan, one of the very few Irishmen in the Regiment, happened one evening to be undergoing this very unpalatable regimen in the middle of a hollow square formed by the Regiment, when, taking the tumbler into his hand, he turned round to the Colonel, and, in a very earnest yet respectful tone, said, "Here's your honour's good health—God bless you!" making sundry wry faces after he had completed his draught. "Thank you, sir," replied the Colonel: "give him another." Pat seemed taken "rather aback," at this, and, dropping his under jaw and shaking his head, looked wofully at the glass for a moment or two and then suddenly seizing it, and exclaiming, "Here's Mrs P—and the little ones!"\* drank it off without drawing breath, again making the most hideous grimaces that can well be imagined. "He likes it!" said the Colonel; "let him have one more bumper." Pat now seemed fairly done; he first looked at the Colonel, then at the glass, then at the Corporal, who held it until, observing rather a broad grin in the face of the latter, he again seized the glass, and roared out, "Well, then, your honour, since this is to be the last, here's "Holy Mother Church!"—meaning, we presume, the wife of the Corporal (a very old woman), whose name was Church; but, whether so or not, the Colonel burst out into a loud laugh, in which he was joined by all within hearing under cover of which Ryan capsized the tumbler, and returned to his company unmolested.

\* The Colonel was not married, but the soldiers would have it that he had already established more than one claim to paternity in Melaze.

### CATHOLIC FEELING IN MEXICO.

The following document (taken from the *United States Catholic Magazine*) will be read with some interest: it is the reply of the President of the Mexican Republic to a letter, in which his Holiness communicates to that State the proclamation made from Gaeta to the Roman people on Nov. 27th, 1848:—"Joseph Joachim de Herrera, General of Division and Constitutional President of the Mexican Republic, to his Holiness Pius IX., Sovereign Pontiff.—Most Holy Father—It is difficult for me to express to your Holiness the painful astonishment with which the Government and people of the Mexican Republic have learned the unfortunate events of Rome, as set forth in the letter which your Holiness has been pleased to address to me from Gaeta, under date of December 4th. Nothing could cause a livelier regret in Mexico than to know that the Common Father of the Faithful is in a trying situation, and that his sacred person has been the object of a sacrilegious violence in the very capital of his States. An outrage like that is a scandal to the whole world, and stamps upon its authors a lasting disgrace. In the present state of the world the entire independence of the Sovereign Pontiff, and the full enjoyment of temporal power in his dominions is essential to the free and impartial exercise of the spiritual supremacy which belongs to the same Pontiff, as Head of the Church. Catholic nations could not without deep concern and apprehension witness in Rome the formation of any Power that would not be entirely subject to the Holy See as such a power would tend to impair the freedom of the Pontiff, and in the ordinary course of things would sooner or later produce that effect. Should a result of this kind be permanently accomplished, it would lead to the most deplorable consequences in the Catholic world. Well has your Holiness observed, that impious men in directing their efforts against the Holy See, have aimed a blow at the Church of Jesus Christ. Undoubtedly she will come off victorious in the conflict. The history of eighteen hundred years shews that He who watches over her from above never exposes her, to trial but to invest her with additional triumphs in the eyes of men. Immediately on receiving the letter of your Holiness, I took care to bring it before the consideration of our national representatives of the Senate and the House of Delegates. Faithful interpreters of the Mexican sentiment, they will draw up a decree which will be dispatched to your Holiness. Your Holiness will permit me to say, in conclusion that the Catholic nations of Europe have done themselves honour by offering a magnificent hospitality to the common Father of the Faithful at a time when the ingratitude of a few has compelled him to abandon temporarily the illustrious seat of the chief Pontiff in Christendom. But if in the decrees of Providence your Holiness should ever honour with your presence these countries of the New World you would find, Most Holy Father seven millions of children full of love and veneration for your sacred person and deeming it a happiness to receive from your own hands your paternal Benediction. Be pleased Holy Father,

to grant that blessing from your actual residence to the Government and people of our Republic, and accept the sentiments of profound respect and filial veneration with which I subscribe myself your devoted and reverential son (Signed) JOSE J. DE HERRERA; (Countersigned) LUIS G. CUEVAS —Given at the Palace of the National Government Mexico, Feb 12, 1849."

### ORDER OF OUR LADY OF THE ORPHANS.

To the Editor of the *TABLET*.—As my letter, which you kindly inserted in the *TABLET*, some time ago has not met the eye of many who are anxious to do good to the cause of Religion, and, therefore, has been but partially responded to, I wish again to let the Catholic public know, that there is established at Norwood a community of sixteen Religious, of the Order of Our Lady of the Orphans, who have left their own country solely to supply the great want in England of a Female Orphanage—a refuge for poor Catholic female children who have lost their parents, and who, in consequence, are inevitably brought up as Protestants, at the expense of the parish to which they belong. These Religious have left the Convent of the Delivreude, in Brittany, and relying upon Providence, they have purchased a large mansion, with extensive grounds attached to it, in one of the healthiest spots in the neighbourhood of London. Nevertheless, up to this time, they have only received four orphans. Only four children have been sent them out of thousands, I may say, who in England are left to the tender mercies of the Established Church. I, therefore, write again, to urge those charitable Catholics who may have any orphans in whom they take an interest, to do a double good work—first, in rescuing these children from perdition; secondly, in assisting so holy an object as the Catholic Orphanage at Norwood, by sending them to be educated there.—I am, dear Sir, sincerely yours,

GEORGE TALBOT.

Presbytery, St George's Catholic Church,  
May 8, 1849.

### GENERAL HOME INTELLIGENCE.

(From the *Atlas for India*, June 23.)

A quibble, raised by the legal advisers of Mr Smith O'Brien and the other persons convicted of high treason, has given the Government the trouble of introducing into Parliament a bill declaratory of the power of the Queen to commute the punishment of death to that of transportation in cases of the kind.

In the meanwhile we have very distressing accounts from Ireland of the destitution prevalent in many parts of the country but it does not seem that the potato plant is as yet seriously affected.

The man Hamilton, who fired at the Queen in St. James's Park, has been arraigned before the Central Criminal Court. He pleaded guilty and was sentenced to seven years' transportation; the Queen, it is said, having expressed a wish—contrary, it is certain, to the wishes of the nation

--that he should not be subjected to the degrading punishment of the lash.

One of the greatest engineering achievements of modern times received its accomplishment last week. Amidst the acclamations of thousands of spectators, including some of the most distinguished men in the scientific world, the Britannia Tubular Bridge was at last fixed in the position from whence it is to be hoisted to its destined height on the Menai towers.

Sir Charles Wood's statement of the Budget" was made on the evening of the 22d. The right hon. gentleman made out, on the whole, a very good case. He had estimated the revenue a 51,550,000l.; and although, in some items, the expected diminution had taken place, the actual receipts, including the corn duties, amounted to 53,017,7321l.

*The Bi-Monthly Mail via Southampton.*—We have great pleasure in announcing what will be of great importance to the mercantile public, and in lesser degree to private correspondents in India, that there is every probability that the bi-monthly Indian mail *via* Southampton will shortly be re-establish, and that letters for India will be forwarded by the way of Southampton, on the 3d as well as on the 20th of the month.

*Indian Railways.*—The India House and Board of Control have, it is understood, consented to allow these companies to be incorporated by act of Parliament in place of Royal Charter. The advantage of this is, that the companies of possess a more substantive and independent existence than they would have by charter. — *Herapath's Journal.*

## COURT OF EXCHEQUER.

*Norris v. Seal.*

IMPORTANT TO THE KEEPERS OF LUNATIC ASYLUMS.

This was an action of trespass, for assaulting and falsely imprisoning the plaintiff's wife. It appeared that one of the inmates of the defendants, lunatic asylum, at Burgh hall, in the county of Lancaster, described as Elizabeth Drury, escaped therefrom, and married the plaintiff. The defendant pursued, and had taken her back to the asylum. The present action was the result. The defendant pleaded "not guilty," and also a justification, alleging that he had not used more force than was necessary for the purpose of securing the plaintiff's wife, and that she had been taken back within 14 days after her escape. To that plea there was a special demurrer, and the question raised was whether under the 87th and 99th sections of the General Lunacy act (8 & 9 Vic. c. 100) the keeper of a lunatic asylum was justified in retaking a person, under his care, after having escaped.

Sir F. Pollock said the court were all of opinion that there was no objection to the plea in substance or form. The act of parliament referred to was clearly intended as a protection to proprietors of lunatic asylums in all actions taken against them for receiving or detaining patients duly entrusted to their charge. A man whose wife was placed, without his interference, in a lunatic asylum (as in the present case), should re-

sort to legal means to get possession of her, and he had had no right to retake her himself after she had escaped. It never was intended to throw on the keeper of asylums the expensive inquiry whether parties were of sound mind or not. All that was necessary for the justification of keepers was the requisite orders and medical certificates. Those justified them in receiving patients and in retaking them within 14 days if they should have escaped. For these reasons the court was of opinion that the plea was good, and that the defendant was entitled to judgment.

The judgment was entered for the defendant accordingly.—*The Limerick Chronicle.*

## FOREIGN NEWS.

(From the Home News, June 25.)

Rome.-- Oudinot thus continues his history of the siege. Five boats have been sent against the bridge in our possession. Towards midnight one was set off by some men, who brought it to the heights of San Palo, and there abandoned it to the current. To the principal boat were lashed three others filled with powder and other incendiary substances. The approach of this mass in combustion was soon signalled. The guns fired by us changed the direction, and, thanks to the floating-cable, which traverse the river longitudinally, the burning boat was driven as a wreck to the right bank. In a few instances, the others were sunk. No accident resulted from this attempt. The want of success will, I hope, serve to prevent the Romans from making another.

The bombardment has commenced. At half-past eight o'clock in the morning of the 13th, all the batteries opened their fire, and in the course of the day each piece was discharged thirty times upon the average. The crests of the faces of the bastions six and seven were completely beaten down, and the shots directed against the walls and parapets soon cleared the ramparts of their defenders. All the guns of the fortress, except one, ceased firing.

Spain, Austria, and Naples, protested against the negotiations of M. Lesseps, who was quite disowned by his government on his return to Paris, he is even to be prosecuted for transgressing his orders. He is therefore popular with the Mountain. France is to send an army to the frontier of the Rhine, and Austria has notified that, in that case, she will send an army of observation under Radetzky to the Alps. The Austrians have requested that Italian refugees in France should be sent home. M. Lesseps, either under the influence of incipient insanity, or with a less excusable motive having gone on with Oudinot for so long, at length suddenly and without notification to the General, signed a treaty with the Triumvirate, giving up the right to enter Rome. This General Oudinot at once repudiated as inconsistent with his orders, a quarrel arose, and M. Lesseps left Italy for Paris, in time to see the defeat of the insurgents, with whom it is said he is allied. It was on the 31st ult. that the treaty was signed at Rome. In four and a half days afterwards. Lesseps was

in Paris. Oudinot writing on the 4th, says, that notwithstanding the delay caused by the diplomacy of Lesseps, he had commenced his attack on the city on the 3rd, and had taken the villa Pamfili and the church of San Pancrazio. The pictures and furniture in the former had been pillaged and destroyed by the Romans, or the family. But these villas were frequently taken and retaken. The villa, Corsini was occupied on the 6th, and at six o'clock that evening trenches were opened. The villa Santucci was the next head quarters. In the city all the bells of all the Churches were to cease till the first stroke of the bell of the Capitol warned the citizens of the entrance of the enemy, and then all were to sound the alarm, the most holy sacrament was then to be exposed in all the Churches, and his help entreated.

The Romans have destroyed the Temple of Apollo, near the castle of St. Angelo. The siege progressed regularly till the 13th, when Oudinot once more offered to spare the city on the surrender of triumphers. Their answer was a defiance; and the bombardment began on the 14th, and lasted all day without effecting a breach. The assault was fixed for the 17th.

The Queen of Portugal has offered to buy, at a price, the right of Don Miguel to the crown of Portugal.

The Queen of Spain has published a complete amnesty for public offences and offenders up to the 8th inst.

The old absurdity of "the Family of Love"—very popular among the puritans of the commonwealth, and notwithstanding their rigid virtue partaking of the worst vices of modern Socialism—has been embraced and avowed by a number of professional and educated men, who, with their wives and families, live in a place dignified by the name of Agapemone, at Charlidge. They are all persons of wealth, with a common expenditure, but with a separate account. Their religious are as singular as their Social principles: they do not believe in a Saviour; observe no Sabbath, use no prayer, but consider the manly exercises, especially the game of Hockey, as acceptable service in the sight of God. The Agapemone at present contains sixty persons, who, 'when they want money, ask for it and have it.' Several of them are ex-clergymen of the Church of England, and declare their present mode of life to be highly eligible and satisfactory. The affair came out in a law court, on the ground that some relatives of one of the inmates had forced her into a lunatic asylum, and she sought refuge in the Agapemone.

#### THE MORMON TEMPLE.

By a letter received from our brother, P. W. Cook, who was one that left Council Bluff last Spring for the Salt Lake, dated August 2nd, written while encamped on the Sweet Water River at the South pass (in sight of Fremont's Peak), we gather some information which may not be uninteresting to our readers. The new Mormon Temple at the Salt Lake is to be a splendid building. They enclosed a lot seventeen

miles long and twelve miles wide, with a mud wall eight feet high and four feet thick. There are to be four cities inside. They have discovered mountain rock that resembles Cornelian stone, which the writer says is beautiful for temples and pillars. The size of the temple is not stated, but its highest point is to be six hundred feet, and can be seen eighty miles either way.—The party that went out last season lost many of their oxen—having died with what they called the "swell head." Many of the streams which they crossed were so strongly impregnated with alkali that they dare not let their cattle drink. On the shores of many of the lakes a crust is formed an inch and a half thick. They break up this crust, scrape off the dirt on the bottom and top, and find it pure saleratus. Strange as this may seem, it is nevertheless true, and the writer collected in a short time seventy-five pounds. A mountain of pure rock salt has been discovered near the Mormon settlement. The Mormons have discovered a rich gold mine one hundred and fifty miles southwest from the Salt Lake. The last end of the journey to the Salt Lake, say two hundred miles, is attended with little fatigue. Nearly all the way the roads are as good as on any prairie in Michigan.—The writer was living on the meat of bears, antelopes, and buffaloes—animals very numerous on the route. He recommends mule teams instead of oxen, and that cows be driven along for their milk, and for beef if necessary.—*Niles Republican*.

#### MISCELLANEA,

*A One-Wheeled Carriage: the horses inside.*  
—A new and very novel invention called a one-wheeled coach, has recently been tried out West, and promises to be of much value, especially on prairies, or wherever the surface of the ground is tolerably level. The vehicle consists of a large hollow wooden wheel 14 feet in diameter and six feet wide. The horses are placed inside, and propel it along in the same manner that a caged squirrel makes its wheel revolve. Slates are nailed on the inside floor of the wheel, by which the horses obtain foot-hold. In the centre is a small iron shaft from which suspend hangers which support 4 comfortable sofas for passengers; the wheel thus revolves freely, the seats remaining in perfect equilibrium. The arrangement for guiding the carriage is very simple and effective; it can make a much shorter turn than a stage coach.—A very successful trial of one of these carriages was recently made on the State road between Canal Dover and Tuscarawas county, Ohio, which perfectly demonstrated their utility in transporting very heavy loads with ease and rapidity. The carriage was filled by a party of 24 ladies and gentlemen, with 2 heavy draught horses previously trained to propel them. The distance between the two places, 5 miles, was performed in 28 minutes on the first trip, and 25 minutes on the second. The horses are not confined by harness, and as they travel as it were on an endless plank road, their work is comparatively easy.—*Boston Chronotype*.

THE  
BENGAL  
CATHOLIC HERALD

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

No. 10.]

CALCUTTA: SATURDAY, SEPTEMBER, 8, 1849.

[VOL. XVII.]

CONVERSION.

*To the Editor of the Bengal Catholic Herald.*

DEAR SIR,—I beg leave to send an account of the conversion of Mr. Brownson, *Editor of Brownson's Quarterly Review*. I have extracted it from his brief memoir of the late Rt. Rev. Benedict Joseph Fenwick second Bishop of the Diocese of Boston. Mr. Brownson is one of the most learned men of the United States. I have heard it mentioned that Lord Brougham designates him as the Burke of America, Mr. B. says of himself "after years of wandering, doubt, and perplexity, we have found a resting place, and the heart the repose it has sought."

He thus begins the memoir:—

"Few who had the honor of personally knowing the late eminent Bishop of Boston but looked upon him as a great and a good man, and upon themselves as highly privileged in being permitted to love and revere him. Especially was this the case with those who were in habits of daily intercourse with him, who sat familiarly at his table and shared his intimacy. To them he was a pleasant companion, a faithful and affectionate friend, a wise and prudent counsellor, a watchful and loving father. They have no words to say how much they loved and venerated him, or to express how deeply they feel their bereavement. They never met, and they have no hope of meeting, his equal in another, and their grief would be more than they could bear, did they not find consolation in reflecting that it has been theirs to know familiarly one who gave them, by his virtues, a higher conception of the capacities of our common nature, and of the power and riches of divine grace; that they have felt the influence, enjoyed the friendship, and received the paternal counsels and blessing of one whose labours and example were a precious gift from heaven to the community in which he lived; and that he is removed from them only to enter upon the rewards of his fidelity and life of self-sacrifice, and to be able to serve more effec-

tually the children he so tenderly loved, by his more intimate union with the common Father of us all."

"It would give us great pleasure to be able to write the life and portray, the character of this eminent divine, and model of Christian prelates; but that is an honor to which it is not ours to aspire. That honor is reserved for others, who are less recent members of the flock over which he was set by the Holy Ghost, who have known him longer and better, and can speak more worthily of the events of his active life and his invaluable services to religion in this country, and who are more entitled to the consolation of delineating, for the edification of the faithful, those traits of his character which so quickened their love of virtue, and so endeared him to their hearts. We can presume only to recall for our readers a few impressions we personally received in our short but frequent intercourse with him during the last two years of his life, an intercourse, we need not say, we regard as one of the richest of the many blessings which a kind Providence has ever scattered with a liberal hand along our pathway in life."

"We saw Bishop Fenwick for the first time in the spring of 1843. During the preceding winter our religious views had undergone several important modifications, and we began to suspect that the Catholic Church might prove to be less corrupt than we had supposed, might, perhaps, after all, turn out to be the Church of God. Our attention was called more particularly to this point by seeing some of our essays copied with commendation into one or two Catholic journals. We had had, strictly speaking, no acquaintance with Catholics; we had never read, hardly even seen, a single book written by a Catholic in exposition and defence of Catholic doctrines; and we thought it singular that we should be able to write any thing acceptable to Catholics.

Were we in very deed approaching the Church? Had we unconsciously adopted principles which, if followed out, would require us to abandon our position in the Protestant world? The question was worth settling, and we knew not how to settle it without applying to some living Catholic teacher. Accordingly, with many misgivings, after much internal conflict, and summoning up all our courage, we sought an interview with Bishop Fenwick. A young friend, who had been introduced to him, called with us; we were shown into his room, our friend told him our name, and in a moment we were perfectly at our ease. A lively conversation instantly ensued, on one subject and another; but with no direct reference to the point on which we wished to consult him. It was Holy Week; his time was much taken up, and we forbore to prolong our interview beyond fifteen or twenty minutes. Requesting permission to call and see him again, when he should be more at leisure, we took our leave.

"Certainly, nothing remarkable occurred in this interview, nothing remarkable was said; and yet we were strangely affected, and had a strong inclination, on taking our leave, to kneel and beg the Bishop's blessing. What affected us we could not have told, can hardly tell even now, and yet affected we were, and went out from his presence feeling that we were a different man from what we were on entering. We had remarked no extraordinary ability or acquirement, and what had been said on either side had been said in a lively and half-sportive strain. If one thing struck us more than another in the Bishop's character, it was his ease and agreeableness of manner, and his ready humor and pleasant wit. Yet there was, withal, so much tenderness, so much sweetness and simplicity of spirit, so much paternal sensibility, that he took instant possession of us, and we were never able afterwards to dismiss him from our mind or heart. Assuredly, on entering his room, we had no serious thought of becoming a Catholic, but we left him with the full determination to return, as soon as he should be more at leisure, and solicit his instructions."

"Certainly we did not leave Bishop Fenwick with the impression that he was personally that remarkable man we subsequently found him. Indeed while we were conversing with him, though he related an anecdote of himself, our thoughts were not fixed on him personally. He was not occupied with himself and he did not permit you to be occupied with him. Persons were out of the question, and forgotten. He entered into no argument with us, and said nothing to flatter our vanity or self-love, and we went out humbled, not

exalted in our estimation. What, then, was the secret of his influence? It is hard to say. But, in fact, the influence of the truly great man is always a puzzle, for you rarely see or suspect, at the moment his real greatness. The men who strike us suddenly as great are, in general, men who are so only in this or that particular, and who, though calling forth our admiration, exert very little influence on our minds or hearts. They have certain prominences of character which arrest attention; but on familiar acquaintance, they are almost always found to be wanting in many of the requisites of true greatness. The truly great man presents always, so to speak, an even surface, and fails by his very greatness, to impress us at first sight with a sense of his superiority. One feels this in studying the character of Washington. He is a character of admirable proportions, remarkable for its completeness and integrity. Nothing projects from the rest, and it is only after long study and comparison that its real superiority begins to dawn upon us. It was so with Bishop Fenwick, in a remarkable degree. His character was admirably balanced; the proportions were preserved throughout, and you were unconscious of its real superiority till you had measured the scale on which it was constructed. In company with him and others, you would often feel that he counted for the least present, till gradually you discovered that he was the life and soul of all that had been going on, and that without intending it, without being conscious that he was doing it, he had moved each according to the operations of his own mind. Perfectly unassuming, void of pretensions, and anxious to make himself of no account, he was ever the master-spirit, and would have been, place him where or with whom you might. We have known intimately some of the most distinguished among those of our countrymen whom we delight to honor, but in this respect we have never seen him surpassed, or even equalled."

"It was over a year before we saw Bishop Fenwick for the second time. Immediately after Easter, he left Boston to attend the Provincial Council at Baltimore, and to spend some weeks on a visit to his friends in Maryland, his native State. Before he returned, we were engrossed with a new question. We could accept the Church, but hesitated to abjure Protestantism. We regretted that the Reformers, in the 16th century, had broken away from the Church, and set up rival and hostile communions of their own; and we should have been rejoiced, if it had been our lot to have been born and brought up in her communion. But when we came to reflect seriously on the matter, we found we could

not join her communion, without saying, by our act, that we believed Protestantism to be an unsafe way of salvation. If salvation was attainable out of the Church, there could be no solid reason for joining her; if not, what was to be said of the whole Protestant world, and of those eminent Protestants whom we had been accustomed to love and honor as the glory of their age and race? To assume that all these must be finally lost, if dying out of the pale of the Roman Catholic Church, was altogether more than we were prepared for. Could not an alternative be found? Is there not some ground on which we may accept the Church, without abandoning our hope for our Protestant friends? We spent a whole year in trying to discover some such ground; but without any satisfactory success. Meanwhile, the matter began to assume a serious aspect,—began to come home to our own conscience. We had no lease of life; we might, at any moment, be summoned to our last account; and, if dying where we were, could we hope to see God? There was no blinking the question; and why, after all, should we peril our own salvation in debating whether our Protestant friends could or could not safely remain where they were? Perhaps the greatest charity to them would be for us to obey God in his Church. Thus questioning with ourselves, but unable to come to any final decision, we thought we would once more call on Bishop Fenwick, propose to him the difficulty, and ascertain how he would meet it."

"This time we called alone. He received us in a frank and cordial manner, and he read our Review with attention, perceived that we were making some progress towards the Church; but he was surprised that we objected to the Pope. 'What can be your objections to the Pope?' I do not object to the Pope. Some time ago I was foolish enough to say, that the problem of the age is *Catholicism without Papacy*; but I no longer entertain that notion. I have no objections to the Church, and the Church without the Pope would be to me no Church at all. 'Why then are you not a Catholic?' 'I could be were it not for these Protestants. I do not like to say they are all wrong, and out of the way of salvation; and if I could discover some ground on which I could be a Catholic without saying so, I should have no difficulty.' 'So that is your difficulty.' But why should that affect you? If our Lord has established his Church, and given her authority to teach, why should you refuse to obey him, till you satisfy yourself that you may disobey him with safety? God is just, and you may leave your Protestant friends in

his hands; for he will not punish them, unless they deserve it. If they break the order he has established, obstinately refuse to obey their lawful pastors, and preach from their own head instead of his word, that is no good reason for you to remain where you are, and neglect to make sure for yourself.' 'True.' But I am not willing to believe that all who live and die out of the pale of the Roman Catholic Church must be finally lost. I wish to be able to find some justification, at least some excuse, for the Protestant movement; and it is this which has kept me back.' 'The inquiry is no doubt an interesting one, but you find it, probably somewhat difficult. Have you thus far met with much success?' 'I cannot say that I have, and I am almost afraid that I shall not succeed.' 'It is not best to be hasty. The question is serious, and you will do well to inquire further and longer. Perhaps you will find some excuse for the Protestant Reformation. If you do you will not fail to let me know it.'"

"After some general conversation on the same topic, and on general subjects, and his assuring us that it would give him pleasure to have us call and see him when we found it convenient we took our leave. A week later, we called again, and he lent us some books; a fortnight later still, we called once more, and requesting him to place us in charge of some one who would take the trouble to instruct and prepare us for admission into the Church. He immediately introduced us to his coadjutor, now his successor, who readily charged himself with that task, and performed it with a patience and uniform kindness of which it does not become us to speak. The feelings of the convert towards the spiritual father who has poured on his head the regenerating waters, or heard the story of his life, and in God's stead pronounced over the words of absolution and reconciliation, are too sacred to be displayed"

Here ends almost all Mr. B. had to say of himself;—should time and opportunity permit I will send the remaining portion of the Memoir.

Your's obediently,

August 29, 1849.

CATHOLICUS.

#### LETTER FROM THE BISHOP OF ADELAIDE.

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

MY DEAR LORD ARCHBISHOP,

I have much pleasure in being enabled to inform Mr. —, through your Grace, that I have succeeded in purchasing from the Government of South Australia, one hundred and sixty acres of land for him, with a part



of the two hundred pounds which he sent me. I have been fortunate enough to obtain them at the upset Government price, that is to say, one pound per acre. Thirty six pounds remain in my hands, with which I cannot purchase a section of 80 acres, at one pound per acre, as the Government do not sell a less quantity than 80 acres, unless through some special survey. Mr. — if he wishes may remit to me forty four pounds more for the purchase of another section adjoining those two which I have already purchased, or he can instruct me to hand over these thirty six pounds to his friends upon their arrival in Adelaide for the fencing in, the land or for building a house upon it or stocking it with cattle. These one hundred and sixty acres are in one block, capital tillage ground as any in the colony and well watered. The produce of this farm can be conveyed along the sea coast to Adelaide at a very trifling expense. Abundance of wood is in the neighbourhood with which it can be fenced in, and the whole of the 160 acres is completely cleared of timber and ready at any time for the introduction of the plough. I have caused the land grant to be made out in Mr. —'s name, but do not think it advisable to send it to Calcutta, as there is no duplicate of it. However, if Mr. — wishes to run the risk of the transmission, I shall send it to him, when I receive his instructions to this effect.

The colony is in a very flourishing condition. Any person coming here with a little capital and with a little knowledge of farming, and who will purchase a few acres of land is sure to do well. I would not advise any person seeking clerkship or situations in mercantile offices to emigrate to this colony. Shoemakers, tailors, carpenters and indeed tradesmen of all sorts are certain to get employment. Emigrants are coming in upon us very fast. At this moment there are 210 girls all Catholics from the south of Ireland waiting in the bay to be landed. Their age from fifteen to twenty four, these will form a congregation in one of our country districts. Many more Catholics are on their way to South Australia and the neighbouring colonies.

We are now beginning to get some insight into the adorable ways of providence in afflicting poor Ireland, with such famine and misery. The Almighty has sent this visitation in order to force numbers of Catholics to our shores and to those of America, in order to propagate more extensively the Catholic faith and he has strengthened the poor people of Ireland to bear their sufferings and famine with the patience of martyrs, and afterwards has peopled Heaven with these truly Christian heroes.

“Domine Dominus noster quam admirabile est nomen tuum in universa terra.”

Our Mines are getting on most flourishingly as you will perceive from newspapers which I send and which I shall continue to send you. As smelting has now commenced upon a large scale, and as India is a first rate market for copper, we shall have in future much intercourse with Calcutta. Our wheat carries the highest price in the English corn market, in fact every thing seems to promise most flourishing success to this gifted place. We are all in good health, the climate is exceedingly delightful. Vineyards are rising in every direction, and as we have abundance of funds from our land sale to secure the passage of emigrants from home, we are sure to have a steady supply of labourers to cultivate our fields.

I forgot to mention, that the land which I have purchased, is distant about forty miles from Adelaide. Recommending myself and flock to your Graces pious prayers.

Believe me, my dear Lord, Abp.

Your's most affectionately in Christ,

Adelaide

✠ F. MURPHY.

June 10th, 1849.

#### CONSOLATIONS IN TRAVEL. OR THE LASS DAYS OF A PHILOSOPHER.

BY SIR HUMPHRY DAVY BART.

*Advantages of the study of Chemistry.*

*(Continued from page 101.)*

The apparatus essential to the modern chemical philosopher, is much less bulky and expensive than that used by the ancients. An air-pump, an electrical machine, a Voltaic battery (all of which may be upon a small scale), a blow-pipe apparatus, a bellows and forge, a mercurial and watergass apparatus cups and basins of platinum and glass, and the common reagents of chemistry, are what are required. All the implements absolutely necessary may be carried in a small trunk; and some of the best and most refined researches of modern chemists have been made by means of an apparatus which might with ease be contained in a small travelling carriage, and the expense of which is only a few pounds.

The facility with which chemical inquiries are carried on, and the simplicity of the apparatus, offer additional reasons, to those I have already given, for the pursuit of this science.

It is not injurious to the health; the modern chemist is not like the ancient one, who passed the greater part of his time exposed to the heat and smoke of a furnace, and the unwholesome vapours of acids and alkalies, and other menstrua, of which, for a single experiment, he consumed several pounds. His processes may be carried on in the drawing-room, and some of them are no less beautiful in appearance than

satisfactory in their results. It was said by an author belonging to the last century, of alchemy, 'that its beginning was deceit, its progress labour, and its end beggary.' It may be said of modern chemistry, that its beginning is pleasure, its progress knowledge, and its objects truth and utility. I have spoken of the scientific attainments necessary for the chemical philosopher; I will say a few words of the intellectual qualities necessary for discovery, or for the advancement of the science. Amongst them patience, industry and neatness in manipulation, and accuracy and minuteness in observing and registering the phenomena which occur, are essential. A steady hand and a quick eye are most useful auxiliaries; but there have been very few great chemists who have preserved these advantages through life; for the business of the laboratory is often a service of danger, and the elements, like the refractory spirits of romance, though the obedient slave of the magician, yet sometimes escape the influence of his talisman and endanger his person. Both the hands and eyes of others, however, may be sometimes advantageously made use of. By often repeating a process or an observation, the errors connected with hasty operations or imperfect views are annihilated; and, provided the assistant has no preconceived notions of his own, and is ignorant of the object of his employer in making the experiment, his simple and bare detail of facts will often be the best foundation for an opinion. With respect to the higher qualities of intellect necessary for understanding and developing the general laws of the science, the same talents, I believe, are required as for making advancement in every other department of human knowledge; I need not be very minute. The imagination must be active and brilliant in seeking analogies; yet entirely under the influence of the judgment in applying them. The memory must be extensive and profound; rather, however, calling up general views of things than minute trains of thought;—the mind must not be like an encyclopedia, a burthen of knowledge, but rather a critical dictionary, which abounds in generalities, and points out where more minute information may be obtained. In detailing the results of experiments, and in giving them to the world, the chemical philosopher should adopt the simplest style and manner; he will avoid all ornaments as something injurious to his subject, and should bar in mind the saying of the first king of Great Britain, respecting a sermon, which was excellent in doctrine but overcharged with poetical allusions and figurative language, 'that the tropes and metaphors of the speaker were like the brilliant wild flowers in a field of corn, very pretty, but which did

very much hurt the corn.' In announcing even the greatest and most important discoveries, the true philosopher will communicate his details with modesty and reserve; he will rather be a useful servant of the public, bringing forth a light from under his cloak when it is needed in darkness, than a charlatan exhibiting fireworks, and having a trumpeter to announce their magnificence. I see you are smiling, and think what I am saying is bad taste; yet, notwithstanding, I will provoke your smiles still farther, by saying a word or two on his other moral qualities. That he should be humble-minded you will readily allow, and a diligent searcher after truth, and neither diverted from this great object by the love of transient glory or temporary popularity, looking rather to the opinion of ages, than to that of a day, and seeking to be remembered and named rather in the epochs of historians, than in the columns of newspaper writers or journalists. He should resemble the modern geometricians in the greatness of his views and the profoundness of his researches, and the ancient alchemists in industry and piety. I do not mean that he should affix written prayers and inscriptions of recommendations of his processes to Providence, as was the custom of Peter Wolfe, who was alive in my early days, but his mind should always be awake to devotional feeling, and in contemplating the variety and the beauty of the external world, and developing its scientific wonders, he will always refer to that infinite wisdom, through whose beneficence he is permitted to enjoy knowledge; and in becoming wiser, he will become better, he will rise at once in the scale of intellectual and moral existence, his increased sagacity will be subservient to a more exalted faith, and in proportion as the veil becomes thinner through which he sees the causes of things, he will admire more the brightness of the divine light by which they are rendered visible.

(To be continued)

#### LADY TRAVELLERS.

*Visit to the Courts of Vienna, Constantinople, &c. By the Marchioness of Londonderry. London 1844.—The Quarterly Review, June 1845.*

Now for a specimen of what is very beautiful, and the more surprising, considering it occurs not above a couple of pages off that ardently desired self-contained cradle!—namely, the lady's account of the rebuilding of the convent on Mount Carmel by the energies and exertions of one single individual. We are sorry to be obliged to curtail it, as it is more creditable to her pen and to her feelings than any other part of the work.

In 1819, Father Giovanni Baptista, an architect, received an order from the papal chair to proceed to Palestine, and ascertain the state of this convent. He found it as the Turks had left it upon Napoleon's retreat—plundered, ruined, and deserted, except by one monk, who loitered in a village at the foot. What there was to do was easily ascertained, for everything was to be done: but the times were unfavourable. Abdallah Pacha ruled in Syria—the Greek war had just commenced—whatever the Christians did was looked upon with suspicion; and the father returned to Rome. But the thought that the Holy Mountain no longer offered a home to the Christian and a resting place to the pilgrim, but that wild beasts and wilder Bedouins alone trod the sacred ground, never forsook him. In 1826, times had improved. He journeyed to Constantinople—obtained, through French influence, a firman to rebuild the convent, and with this repaired to Syria. The one monk had meanwhile died, and Father Baptista stood alone in the ruins. He now made a plan of the building, and an estimate of the costs—and then—

‘From Damascus to Gibraltar, from Morocco to Dublin, did his unwearied energy carry him: and whenever he had collected a certain sum, back he came to Syria, stood once more on Mount Carmel, and exchanged the wayworn pilgrim for the active architect. Of course he accomplished his end. For several years the convent has now stood on Mount Carmel, an asylum of mercy for all who need it, ready to receive Jew and Turk, Protestant and Heathen, *for God's sake*. Three days is the time allotted to each traveller. The sick may stay longer; also whoever needs them receives provision or clothes for the way. The building and fitting up cost 500,000 francs, and Father Giovanni Baptista *begged them all*—from high and low—from prince and from artizan. The beautiful marble pavement was presented by the Duke of Modena—the bells by the King of Naples—the little organ by the Queen. He himself, the pious builder, lives here as one of the six monks of the convent. . . . But is not this beautiful? A poor monk comes with empty hands, but with a strong will and a full heart, and accomplishes all he desires—literally all—permission, plan, money—and within ten years completes his work—and this in our days too! Dear friend! you are a tolerably zealous Protestant, but this you must admit, that Protestantism has a dreadful narrowness of heart. In the hospital of the Protestants Sisters of Mercy at Berlin, *no Roman Catholic is admitted!* In what Roman Catholic hospital in the world is this

the case? In none, I believe. Wherever Protestantism applies itself to good works, it contracts a narrow-minded pietistical taint, which deals uncharitably with every other denomination. And why? *because its essence is not Love*. In the assertion of rights it was born—in the struggle with abuses it has grown—and assertion and struggle, even in things divine, make mankind hard and egotistical; and thus has Protestantism remained. . . . Reflection is also a Protestant element—at once the spark that animates, and the fire that destroys it. Apparently Father Giovanni Baptista reflected but little before he applied to the work, otherwise the difficulties would have deterred him. He said to himself, “This work must thou do,” and then he did it. Such men are *my men*.”—vol. ii. p. 132.

#### LIVES OF THE QUEENS OF ENGLAND.

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

(Continued from page 89.)

#### MATILDA OF FLANDERS.

At the close of this year died Editha, the widow of Edward the Confessor. She had retired to a convent, but was treated with the respect and honour of a queen dowager, and was buried by the side of her royal husband in Westminster Abbey. She was long survived by her unfortunate sister-in-law, Almath, the widow of Harold, the other Saxon queen dowager, who, having had woful experience of the calamities of greatness and the vanity of earthly distinctions, voluntarily resigned her royal title, and passed the residue of her days in obscurity.

In the year 1075, William and Matilda, with their family, kept the festival of Easter with great pomp at Fescamp, and attended in person the profession of their eldest daughter Cicely, who was there veiled a nun by the Archbishop John.\* “This royal maid,” says Ordericus Vitalis, “had been educated with great care in the convent of Caen, where she was instructed in all the learning of the age, and several sciences. She was consecrated to the holy and indivisible Trinity, and took the veil under the venerable Abbess Matilda, and faithfully conformed to all the rules of conventual discipline. Cicely succeeded this abbess in her office, having, for fourteen years, maintained the highest reputation for sanctity and wisdom. From the moment that she was dedicated to God by her father, she be-

\* Ordericus Vitalis. Malmesbury.

came a true servant of the Most High, and continued a pure and holy virgin, attending to the pious rules of her order, for a period of fifty-two years."

(*To be continued.*)

### CHARITY.—(LOVE OF OUR NEIGHBOURS.)

(*Continued from our last.*)

"The protestant communion," says M. de Chateaubriand, in his *Essay on English Literature*, "has never been so popular as the Catholic Church. Of a princely and patrician race, protestantism does not sympathize with the crowd; equitable and moral, it is exact in its duties, but its goodness is more the dictate of reason than the inspiration of compassion: it clothes the naked, but it does not warm them in its bosom; it opens asylums for misery, but it does not visit misfortune, and weep with it in its most abject receptacles; it relieves the unfortunate, but it does not sympathize with them. On the other hand, the monk and the parish priest are the companions of the poor; being poor themselves, they have the bowels of Jesus Christ for their companions. The rags, the straw, the wounds, the prisons, inspire them neither with disgust nor repugnance: charity sheds its odour around indigence and misfortune. The catholic priest is the successor of twelve men, taken from the people, who preached Jesus Christ risen from the dead: he officiates over the body of a deceased mendicant, as the sacred remains of one who was loved of God, and who shall rise glorious from the grave. The protestant pastor abandons the needy on their bed of death; for him the grave suggests no religious idea, for he believes not in that expiatory place where the prayers of a friend may relieve the suffering soul. In this world, the minister will not venture within the reach of danger or of pestilence; he reserves for his own family those affectionate solitudes which the priest of Rome lavishes on the whole human race."

The catholic bishops of England were wont to sell even their only horse to procure relief for the poor: the protestant bishops, by the acknowledgment of protestants themselves, die shamefully rich, and insulate themselves, with a most edifying prudence, when contagion spreads its ravages among their flocks.\* We would confidently ask a Turk —

which are the pastors?—which are the hirelings? "There is one thing," said an ancient father of the church, "which can never be found joined with heresy, and that is—charity."

However necessary and salutary almsgiving be to the soul, it does not of itself constitute charity. A bandit-chief, while his hands are yet reeking with the blood of his victims, may throw a piece of the gold he has plundered into the wallet of the beggar he meets with on the road, and yet be destitute of charity. The pharisees, who gave alms with a degree of liberality that astonishes our modern parsimony, were not, therefore, less hypocritical and envious calumniators; their alms were like a green branch, vegetating alone on the decayed trunk, wherein the reptiles find a dwelling. Thus Jesus compared them to whitened sepulchres, whose exterior seduced the eye, while they were filled inside with all rottenness and corruption. Not satisfied with opening his purse, the really charitable man opens his heart also; he sympathizes with the misfortunes, and exults at the success, of his brother: he is neither a calumniator nor an envious person; he does not judge, lest he should be judged. The charity of the saints was perfect, because it embraced all things. St. Augustine, who sold the sacred vessels of his church to feed the poor, and whose palace was such a noble and magnificent temple of hospitality, that all choice of guests was forbidden within it—St. Augustine, himself incapable of envy, detested detraction so much, that a Latin inscription on the walls of his dining-room, admonished the invited to avoid scandal. Whenever any one transgressed this rule, he was instantly reprimanded by the holy bishop.

St. John Chrysostom held envious persons in the same detestation as assassins and adulterers; and was of opinion that they should be denied entrance into the church—a penalty that could *then* be inflicted. If this rule were enforced now-a-days, what a solitude would our churches present! St. John the Almoner could not tolerate any one who judged rashly of his neighbour: he said, that the heart of man is unfathomable, and that some men, by an inherent natural reserve, conceal their good qualities, while others, on the contrary, hypocritically affect the virtues they do not possess, the better to conceal the vices in which they indulge. He was wont to conclude his observations by these words, which exhibit both a profound knowledge of the human heart, and a holy spirit of charity;—"It is a great presumption to attempt to judge others. Many extenuating circumstances often elude our investigation, and the motives which actuate men are so

\* See the pastoral letter of Dr. Wheatley, Archbishop of Dublin, published at the time the cholera prevailed in that city. It contains the unevangelical maxim that a Protestant, who is attacked by a contagious malady, is obliged not to expose his pastor to the danger of infection, by calling him to his assistance!

various, that it is impossible we should not fall into error."

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

Sergt. Ryan thro' Rev. Mr. McCabe, Rs.	6	0
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' Mr. Bently,...	5	0
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J. C. ....	2	0
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### UMBALA.

*Subscriptions for the Building of a Catholic Church at Umbala Subscribed by the Officers and Privates of H. M. 18th Regt., Royal Irish.*

Lieut. Colonel Reegnolds, ..	Rs.	50	0
Bt. Major Kennedy, ..		20	0
Capt. Wood, ..		10	0
" Call, ..		10	0
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" Ward, ..		10	0
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" Lillie, ..		10	0
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" Abbott, ..		10	0
" Cockburn, ..		5	0
" Serjiant, ..		5	0
" Graham, and friend, ..		8	0
Eusign Suckling, ..		10	0
" Esteson, ..		10	0
Grenadier Company, ..		81	4
No. 1 ..		131	8
" 2 ..		100	0
" 3 ..		108	0
" 4 ..		82	4
" 5 ..		108	8
" 6 ..		142	8
" 7 ..		110	0
Light Company, ..		63	0

### SUBSCRIPTION FOR HIS HOLINESS PIUS IX.

Sergt. Ryan, ... .. Rs. 5 0  
Remitted by this Mail for his Holiness,  
£9 16-2 for which were paid, ... 107 0  
Being the amount of the Balance on hands of  
the Subscription collected for his Holiness.

### Selections.

#### LAW REPORTS.

*(Sittings at Nisi Prius, in Middlesex, after  
Trinity Term, before the CHIEF BARON and a  
Special Jury.)*

### CONSEQUENCE OF THE PROTES- TANT RULE OF PRIVATE JUDG- MENT.

A RELIGIOUS SECT.

NOTTIDGE V. RIPEY AND ANOTHER.

Mr Cockburn (with Mr M Smith) conducted the case for the plaintiff; and Sir F. Thegiger, Mr Crowder, and Mr Bovill appeared for the defendants.

This was an action to recover compensation in damages for the incarceration of the plaintiff in a lunatic asylum, under the pretence that she was of unsound mind at a time when, in truth, the plaintiff, a maiden lady, was perfectly sane.

Mr. Cockburn said that this was not only one of the most painful but one of the most serious cases that had ever been brought under the consideration of a jury. The complaint made was by a maiden lady, a Miss Nottidge, against some near relatives, a brother; a brother-in-law (as the learned counsel was understood to say), for having, without the least foundation for the justification of such a proceeding, caused her to be incarcerated and kept in confinement for a considerable time in a madhouse, and, as far as an opinion could be formed on the subject, seeing that there was not the most distant ground for taking that step, it could only be concluded that the intention of the defendants had been to keep her in that confinement so long as the breath of life had remained in her. Here the plaintiff was kept, notwithstanding all her appeals to the authorities of the madhouse, from about the 12th of November, 1846, until the month of January, 1848, when, by a miraculous course of events, she effected her escape from her prison of horrors. Having given this brief sketch of the immediate case of the outrage, he would now direct the attention of the jury to the details of the proceedings. The plaintiff, Miss Nottidge, was a maiden lady, having attained what was usually considered the meridian of life, and was one of several children each in the possession of a fortune of 6,000*l.*, which was invested in the public funds. In the year 1846 the plaintiff was living with her mother at Rose-hill, in Suffolk. She had three sisters, who were respectively married to a Mr. Price, a Mr. Thomas, and a Mr. Cobb. With two of these sisters the plain-

tiff had been more particularly brought up, and the result was that an affection and intimacy far exceeding that usually existing between grown-up sisters had sprung up and continued even after the marriage. In the autumn of 1846 the plaintiff went to pay these sisters a visit at Weymouth, from which place she had accompanied them to Exeter and Taunton, and at length joined them when they had taken up their abode at Spaxton, or Charlidge, in Somersetshire. Now, it happened that the husbands of these sisters Mr Price and Mr Cobb, had adopted peculiar views and notions with regard to their religious duties and observances. The jury were doubtless, like himself, fully aware that there were various and different religious associations and communities scattered about all over the country. Some of these were bodies of persons living together in public societies. Some there were who, living together, had their goods and meals in common, all residing together in one establishment. Amongst those communities there was one which had been known as the community of "Lampeters," and from that body those who would be found to have been the chief movers in the present proceedings might be said to have sprung, and about two or three years since they took up their abode in a village called Charlidge, adjoining Spaxton, where they all lived in what they denominated "Agapemone," and it was with one of the sisters of that body that the plaintiff was living in lodgings when the outrage complained of had been committed. It appeared that Miss Nottidge had a brother-in-law (the defendant Ripley), who lived in the city of London; and, with two other gentlemen, in the month named, he had proceeded to the cottage where she was living, and, having obtained an entrance by the back of the house, two of them went into the room where she was sitting, and laying hold of her, dragged her out of the house, notwithstanding her struggles and screams, and forced her into a carriage without either bonnet, or shawl, or shoes, having nothing on her feet but carpet slippers, and then off they drove as fast as the horses could put their feet to the ground. At length they arrived in town, and then they proceeded to place her in one of those many madhouses called "asylums," this particular one being that kept by a Dr. Stillwell, at Hillingdon, not many miles from the metropolis. In this asylum the plaintiff had remained in confinement until, having effected her escape, she communicated with her friends, from whom she had been dragged by the defendants 14 months previously. Mr Cobb at once came up to London, and was proceeding down the railway, when, on their arrival at the Faringdon-road station, they were met by one of the keepers of the madhouse, who insisted on re-conveying the plaintiff to that establishment. Thither Mr Cobb accompanied his sister-in-law; but, whilst the lady was taken in, he was rudely turned out of the house. But the relations had now ascertained where it was that the plaintiff was confined, and they therefore availed themselves of the power of calling in the aid of the Commissioners in Lunacy, by whom an inquiry was set on foot, which inquiry terminated in the instant release of the lady from the cruel incarceration to which

she had been subjected by the defendants for so many months. For that incarceration, and the horrors the plaintiff had suffered, it was that she now sought compensation; and, when he had proved the case which his instructions told him he could make out he felt that he might confidently look for damages most abundant and most ample.

A witness of the name of Waterman was then called, to prove that he had been applied to by the defendant Ripley to show them how they could the most easily get into the house where Miss Nottidge was living, without her being aware of their being in the place. He also proved that he had seen that gentleman, with another, enter the house, and presently drag the lady out of the house, in the midst of her screams and struggles, and force her into a carriage which they had in waiting, without either bonnet, shawl, cloak, or shoes on, and then drive off as fast as they could. The witness also stated that he had since identified the defendant Ripley, at his counting-house, in Great Tower street, London. The plaintiff had made every resistance that was in her power.

The cross-examination of the witness elicited the following facts:—He said, I know the place called the "Agapemone."

Sir F. Theinger.—The "Abode of Love," is it not?"

The witness did not know exactly what it meant, but there were a great many persons living there. He then proceeded:—I don't know who is the head of the establishment. There is a Mr. Prince, a Mr. Price, a Mr. Cobb, a Mr. Thomas, and a Mr. Starkie, in the establishment. I have never been inside. I should say there were 20 or 30 persons living there. At the top of the building there is a flag, on which is painted a lion and a lamb, and on a scroll are the words, "O hail, holy Love." (Loud laughter.)

Lewis Price.—Cross-examined.—This is not a religious society, but a "private family," and not an association. We don't call ourselves by any name now, but we at one time called ourselves the "Lampeter Brethren." This "family" has existed a year or two, and for that time the family have been living in "Agapemone." Before that we used to go about the country together, and preached anywhere—even in the open air, if we could not get a house. We made announcements of our arrival. God is the head of our "family," and no one else under God. It is not a part of our belief that God is manifested in the flesh of any individual amongst us; no; nor have we any such blasphemy. We do not pay any peculiar homage to Mr Prince. If a person said that he was "God incarnate," she was not of sound mind, or at all events she was under a delusion, I was ordained a priest of the church of England, and had a curacy in South Wales. Prince, after he left Charlidge, was curate at Stoke, in Suffolk, near to Mrs Nottidge's. The Bishop dismissed me from my curacy. I cannot tell of my own knowledge that Prince was also dismissed. Mr Thomas was ordained a deacon of the church of England, and Mr Starkie was the rector of Charlidge, but he has ceased to be so for some years. We at length established "the family" at Charlidge, in the

Agapemone." I had no money, nor had the others any, until we married the Misses Nottidge. My curacy was in Wales; it was 70*l.* a year. Mr Rouse, the attorney for the plaintiff, is one of "the family" (a laugh), and lives at "Agapemone."

Sir F. Thesiger.—Oh! then you cannot even live in "Agapemone" without having a solicitor; you must, even in the "abode of love," have a lawyer amongst you. (Loud laughter.) Is that so? Mr Price.—Mr Rouse lives there; he is one of our family." (Renewed laughter.) There are as many as 50 or 60 in our "family," and they all live in the establishment "Agapemone." We have horses and carriages, and we live in style, and we go out wherever we like, ride or drive, or walk. We have money in the bank, and some of it we have purchased a farm with. There was a chapel there once, but we have turned it into a residence. We abjure prayer altogether, and we never pray as a religion, but we pray by offering up prayers to God, by following a life of goodness to God, and by outward manifestations, such as singing, and by healthy exercises, and "hockey" is one of them. (Loud laughter.) I consider that all we do to the "glory of God." That is the commandment of God. I consider that we are glorifying God when we eat and drink. Every one does as he pleases on the Sunday. We make no difference between that day and any other day. All of us play at "hockey," females as well as males, when they like. I married Harriett Nottidge; Mr. Thomas married Agnes; and Mr. Cobb married Clara. We were all married on the same day, at Swansea.

Mr. Prince uses the name of "Amen," and frequently puts it at the end of a letter, and no other signature—but I don't mean that he puts it there as a signature. He puts "Amen" at the end of his letters, but I cannot say that he does so as a signature. The plaintiff has been at the "Agapemone" ever since her return from the asylum. When she came back she made over all her property to Mr. Prince, to protect it from any other persons, and from the defendants. I knew from her that her property was in the bank in her own name. I cannot tell whether Prince has it in his own name in the bank, or not. I did not know that Miss Nottidge had had a note signed "Amen," stating that "the Lord had need of 50*l.* for His glory." She gave the money, though. We have all our separate properties. The expenses are paid by the managers, Mrs. Cobb sometimes, and several others. Whoever wants money can have it.

Sir F. Thesiger.—Dear me, what a pleasant establishment! Is there any vacancy? (Laughter.)

Cross-examination continued.—The plaintiff pays the expenses of this action. Her money is in the bank, in the name of Mr Prince (loud laughter), and she can have anything she likes. We have some bloodhounds in the establishment, and we take them out when we like. They were not loose when the attorney's clerk was there. The doors were not locked to prevent him from coming in, any more than against any one else. I don't know that the subpoenas were thrown over the wall. The plaintiff does not play at

"hockey," but she sometimes rides out in the carriage-and-four.

Re-examined.—I was dismissed from my curacy about 1844 or 1845. It was not in consequence of my holding peculiar religious opinions, but because I had held certain meetings for religious purposes of which the Bishop did not approve. At that time I had not preached in the open air. All our singing is the singing hymns, and our instrumental music is of a sacred character. There are hundreds of the same community besides those who are in the "Agapemone." We breakfast and take all our meals in the same room together. We have a large room. Our praises of God, by singing, are sometimes in the open air, and at others in the rooms. It is a very large building. They have never made an attempt to make out my wife to be mad, nor that I was mad, or Mrs. Thomas, or Mrs. Cobb. The plaintiff told us what the defendants had been doing with her money whilst she was shut up, namely, that Mr Ripley had taken it, contrary to her wish or will, and that the reason of her wanting it to be placed in other hands was that she would not let him take it, and so it was put in Mr Prince's name. (Laughter.)

William Cobb.—I am a civil engineer. I married one of the sisters, and have been living at Charlidge. I have known them since 1844. I have resided at Charlidge on and off for the last seven years. Miss Nottidge is perfectly free from madness, and was always treated as such.

I do not pray, certainly. I never pray. Mr. Prince is not the head of us, but God is. God has the care of us. We look up to Mr Prince with respect, but not with veneration, nor with reverence, but we look up to God in that way. I should say it would be a gross delusion to look up to Prince as God. The plaintiff told me that she did not look up to Mr Prince as God. She told me also that some one at the asylum had told her that she had said so, but it was not true, for she did not believe that that gentleman was God. This conversation took place when we were at the station. We call one another "Brothers," "Brother Prince," and not "Brother Amen." We do not assume holy names. We do not style Mr Prince "Amen." I should say this is not his hand-writing, but I could not form a notion upon the subject.

The further proceeding was then adjourned to Monday (this) morning, at 10 o'clock.

## THE CATHOLIC CHURCH IN AUSTRIA.

The following correspondence from Vienna, quoted by the *Ami de la Religion*, appears to confirm all the hopes held out by the Holy Father in his recent Allocution:—"The Archbishops and Bishops of the Austrian Empire, to the number of fifty, are actually assembled at Vienna. This council was opened on May 5th. The Archbishop of this city celebrated on that occasion a solemn Mass, and himself distributed the Holy Communion to all the assistant Prelates. Since last year, as you are aware, many things have changed in Austria. The revolution necessarily led to the destruction of Josephism, and although it was accompanied and followed

by acts of violence against the Church and her representatives, it did actually destroy it. The Constitution granted by the Emperor to his subjects after the dissolution of the Diet of Kremsier, proclaimed the liberty of worship. By this simple fact the position of the Church in Austria is extremely modified. It is to agree upon the steps to take for the future that the Bishops are assembled, and also to advise on the means of reviving faith and piety in the hearts of the people. The resolutions are to be published hereafter. Mgr. Viali, Prelo, the Nuncio at Vienna, has declared himself fully satisfied with the turn which the discussions had taken. Fears had been entertained respecting opposition on the part of certain Prelates who were not altogether without a tincture of Josephism; but happily these fears have not been realised, as the Bishops have been unanimous in asserting the necessity of maintaining all the rights of the Church. In this view the Emperor and his Ministers entirely coincide, and are resolved to aid the freedom of the Church, with all their power. They are convinced that religion is the only means of consolidating the social edifice, and they will act accordingly. A new era is opening for the Church in Austria—an era of liberty and reparation."—*Tablet*

Monsignor Bedini, the Pontifical commissioner of the four legations, who accompanied the Austrians when they entered the States of the Church, published an edict at Bologna, on the 26th, of which the following are some of the principal clauses:—The Government of the Pope is re-established in the four legations. All public acts will be done in the name of the Pope; the Pontifical Commissioner, to whom extraordinary powers have been given, will be assisted by four counsellors one for each legation. Each legation will be governed by a delegate and a governing congregation. The press is temporarily submitted to a censorship. By the express wish of his Holiness, all the nominations, promotions, or destinations, as well as all pensions, resignations, or dismissals, posterior to the 16th of November, 1848, are annulled. All the functionaries and *employés* who were in active service at that period are re-established. All the alienations and appropriations to secular purposes of ecclesiastical property which have taken place under the past unrecognised régime are considered as null and of no effect. The present municipal authorities are provisionally maintained in their charges. The judges and tribunals will resume the exercise of their functions according to the laws and regulations in force on the 16th of November 1848.—*Tablet*.

### THE ARCHBISHOP OF PARIS.

A touching scene took place on Thursday last in the market of St. Catherine, in the parish of St. Paul and St. Louis. This market, one of the most ancient in Paris, had been forgotten at the time when the Archbishop visited the neighbouring *halles* and markets. The inhabitants eagerly entreated that the Prelate would condescend to bless it also the first time he came into the vicinity. The Archbishop took the

opportunity of complying with their requests when he was to hold a Confirmation at St. Paul. He went to the market, followed by his Grand-Vicars and the Clergy of the parish, through a double line of people, who assembled from all parts to assist at the ceremony. An altar had been fitted up in the middle of the place. He ascended it, and addressed the immense multitude telling them of all the vows he made for them, all the blessings which he invoked upon that quarter and the rest of the city; above all, that the scourge of the cholera might be withdrawn from the people. Full of the recollections of M. de Belzunce, and of his immortal predecessor, he exclaimed that "if but one victim were required to disarm the anger of Heaven, he would most willingly offer himself, and that he would be too happy to die in his turn for his flock." These words produced a lively emotion among all the people, who received the benediction of their Chief Pastor with profound reverence, and accompanied him as far as the presbytery with respectful acclamations.—*Ami de la Religion*.

### THE GAMBIA.

(From the Daily News, July 20.)

The most sceptical may now be convinced of the necessity of maintaining a large army in time of peace, and the advantage of stationing strong detachments of military in the colonies. The glorious news from the Gambia has settled these questions. • We have been reaping laurels in Africa—laurels fit to vie with those earned by the bombardment of Messina, or the blood shed in pure *gaité de cœur* by order of the King of Denmark before Frederica, or the smoking of Arab tribes in the caves of Dahra.

We will not attribute to the Governor of the Gambia the cut-throat ecstasy which breathes in every word of the anonymous letter through which we learn the details of this disgraceful affair. The letter-writer is evidently an enthusiast in the art of human butchery: he could not otherwise write of it with such *gusto*. The governor may tell his tale in a more subdued tone; let us give him credit for some humane regrets till the contrary shall be made to appear.

The Governor may have received some—nay strong provocation. He will require a strong case to palliate his proceedings—to justify them is impossible.

An African chief, to whom the governor had paid a visit, is said (we have only one side of the story yet, and that from an anonymous source) to have made an attempt on the life of his guest. The governor returns to his head-quarters, "determined on having satisfaction for the honour of the British flag." He marches straightway with some 260 men, cannons, and rockets. He reduces one town to "a heap of ashes," killing many of its inmates and defenders. He next attacks the armed natives who had arrayed themselves against their invaders, and decimates them with grape, canister, and rockets. He then sets fire to another town at both ends, and burns the greater part of it. And having performed these valorous exploits, he marches home again. He does not appear to have sent any demand for re-



dress before he commenced hostilities; he decamped after he had burned and slain to his heart's content, without endeavouring to extract any fruit from his labours. The offender was the king; the luckless subjects of the king are plundered and destroyed for an offence in which they had no share, of which they, in all probability, knew nothing.

We speak complacently of England's benevolence towards the negroes—of her efforts to civilise Africa. Is this a specimen of them? An African tribe—a hundred miles distant from any English settlement—is pounced upon without forewarning. Soldiers, superior to the natives in discipline, provided with superior instruments of destruction, are poured in upon them. Their own are set a blaze over the heads of their old men and women and helpless infants. The invaders' artillery send their deadly missiles into the native ranks from far beyond the range of their muskets. The hell trade is plied with the thermometer at 130 deg. The men maddened with heat and the sight of blood, are drawn off reluctantly, eager to renew the safe work of slaughter in which not one of them seems to have been wounded, though we are told "the caps of twenty men were shot through."

After this will the natives believe in English justice and humanity? After this with what face can any white man preach to negroes forgiveness of enemies and abstinence from bloodshed? The fierce native warrior will plead the example of England in vindication of his bloody exploits. He will seek to retaliate on the white man the burning, and devastation, and murder which his kindred have suffered at the hands of Englishmen.

#### MADRAS.

**CATASTROPHE AT TRICHINOPOLY.**—*To the Editor of the Spectator.*—Sir, I take up my pen, to narrate one of the most calamitous occurrences ever known in this part of India, attended with most deplorable loss of human life.

According to annual custom, the "Pagoda" situated on the "Rock of the Fort," and sacred to the memory of some ancient Gentoo Rajas, was visited by thousands, probably twelve thousand Natives of this Town, and of Seringham, on the 21st Instant, being the festival of a Hindoo God, "Piliar Chotee," to worship whom these infatuated and ignorant creatures left their homes, clad in their best raiment, and the richer ones loaded with jewels, taking with them their children, even young infants, all bent on enjoyment, and little dreaming of the awful fate awaiting hundreds of their number.

Throughout the whole day of the 21st, one incessant stream of thousands of the Gentoo population, and of other castes, also as spectators, ascended and descended the high and steep Rock.

About dusk so great a crowd of people collected together, some ascending some descending by the immense flight of steps, that confusion, alarm, and panic arose. The crush was fearful! and hundreds of human beings of both sexes, and all ages, lost their lives. Corpses

were heaped one over another on the steps leading from the Pagoda. Between three and four hundred perished in a few minutes. Women far advanced in pregnancy, were heard to call out from the midst of the crowd, unable to extricate themselves; but no help could be rendered, and whole families perished clinging to each other.

*Trichinopoly, 22nd August, 1849.—Spectator, August 29.*

#### CAUTION.

To the Editor of the Tablet.—Dear Sir—Knowing that your journal is always ready, by its advocacy of truth to remove any impression that may tend to vitiate against the interests of religion, I am induced, through the medium of your pages, and with my father's request, to repudiate in his name, the sentiments expressed in a portion of a new edition of "Blair's Preceptor," lately published by Mr. Allman of Holborn, and to which my father's name is affixed. The detail of the circumstance is as follows:—Mr. Allman requested my father to revise and correct an old copy of the school-book above mentioned, and to make such improvements and emendations as were deemed necessary. The publisher well knew our religious opinions, as my father and myself have prepared several works for his publication, and he well knew that nothing would induce us to compromise our faith, or knowingly to affix our names to sentiments that reflected discredit upon our religious principles. The chapter in "Blair's Preceptor" called "Morals and Religion," contains, among other expressions, the following: "Soon after the invention of printing the abuses and palpable errors of the Romish Church, &c &c." This paragraph was expunged, and such sentence put in its place as could offend no party. The proof was forwarded for correction and returned to the Printer. But without consulting or informing my father, the original falsehood was nevertheless retained in the published work. Immediately on the discovery of this unwarrantable liberty, my father requested the publisher to erase his name from the title-page; but as two thousand copies of the work have been already bound and prepared for distribution we are anxious to make the circumstance known to the Catholic public, to prevent, as far as possible, their being misled by the name of a Catholic reviser being appended to a book, some of the sentiments of which, as they now stand, would naturally cause scandal and surprise. Begging the insertion of this in your next number, I am your constant subscriber,

W. D. KENNY.

Talbot House School, May 16, 1849.

#### CATHOLIC AFFAIRS.

On Thursday week the Church of the Gros-Caillon was the scene of a touching ceremony. The 1,500 workwomen of the national tobacco manufactories united to cause a great number of Low Masses to be celebrated, at which those among them who had time engaged to assist. The object was to draw down upon themselves the Divine Benediction, and to avert the spread of the cholera which has begun to attack that quarter.—*Tablet.*

## PORTUGAL.

Portugal is a country which affords in general little interest. Just now, however, as we observed lately, a considerable movement towards better things, in an ecclesiastical point of view, appears to be going on there. Larger details on the Goa negotiations will be found in another part of our columns. The subscription for the Pope in Portugal has been started by the Government itself, although the poverty of the good, and the badness of the rich Cal makes the prospect perhaps less encouraging than in countries where the "Peter's Pence" has been revived by the spontaneous feelings of the people.—*Tablet*.

## GERMANY.

RELIGIOUS FANATICISM IN BOHEMIA.—In a letter from Berlin we find the following deplorable statement:—"Among the German population of Bohemia religious delusions of the wildest kind are beginning to prevail; a revival in the nineteenth century of some of the sects that amazed the world in the age of John of Leyden and the Anabaptists appears impending. In some districts the principles of the 'Adamites' are said to be gradually extending; in the towns of Hobenmauth, Laze, and Chotzen, many of the wealthier inhabitants have joined the society. The text, 'By faith ye shall remove mountains,' is a chief article of their creed, and one of their practices, is to lie on the earth by the sides of rivers and streams, with the ear to the ground, listening for the footsteps of the coming Messiah. The whole foundation of religious teaching and belief is undermined and shaken, and to a much greater extent among the Germans than the Czechs; the Friends of Light and the Rationalists are the one extreme of the fanatics, who accept the most monstrous doctrines, form the other."—*Tablet*.

## SICILY.

SICILY.—A letter from Palermo states as follows:—"The ecclesiastics animated with the true spirit of our holy religion, which commands charity and the love of our country, in these sublime moments, and with the approbation of His Eminence the Cardinal Archbishop, have

of their holy ministry. With this object, after having examined the urgent necessities of the people during the war, they have decided on an organisation of four committees amalgamated in a general assembly. The first committee will occupy itself in preaching, both in the towns and in the country, in order to animate the public spirit and to maintain order. The second will collect alms for the succour of such families as may be deprived of their natural protectors during the war. The third will render assistance in the hospitals and the ambulances; and the fourth will administer the sacraments in the towns and country. Each committee will wear a distinctive mark in order to avoid confusion, and a motto analogous to its office. The first device is, 'The Voice of God. *Viva Sicilia!*' The second, 'Bestow Alms, *Viva Sicilia!*' the

third, 'Hospital, *Viva Sicilia!*' and the fourth, 'The Bread of Angels, *Viva Sicilia!*' The names of 200 ecclesiastics were affixed to the above."—*Tablet*.

## ROME.

The following is the proclamation published by Gen. Oudinot at his entrance into Rome on the 3d instant:—

## "INHABITANTS OF ROME.

"Rome July 3.

"The army sent by the French Republic into your territory has for its mission to re-establish that order which is the wish of the people. A factious or ering minority has compelled me to the necessity of assailing your ramparts. We are masters of the city. We will execute our mission. In the midst of the tokens of sympathy with which we have been greeted, wherever the sentiments of the real Roman population were not in the least dubious, some hostile clamours have been heard, and have obliged us to use immediate repressive means. All good men the true lovers of liberty, may now take heart, but let the enemies of order and of public tranquillity learn, that if any oppressive manifestations, excited by a foreign faction, should be renewed, they would be put down with rigour. In order to give to public security positive guarantees, the following dispositions are decreed:—*Pro tem*. All the powers of the State are united in the military authorities. These will immediately associate with them, in the exercise of these powers the municipal authorities. The Assembly, the government, whose violent and oppressive reign began with ingratitude and terminated in an impious appeal to arms against a nation friendly to the Roman population, the clubs, and political associations, have ceased to exist. All publications by means of the press, all handbills not authorised by the military authorities, are for the present forbidden. The crimes against person and property are to be referred to the military tribunals. General Rostolin is appointed Governor of Rome. General Sauvant, Commandant of the city. Colonel Sot, Town Major (Signed) "OUDINOT."

A third deputation has left Bologna for Gaëta for the purpose of inviting the Pope to come and take up his abode in the city until the affairs of Rome shall have been settled. This deputation is composed of two members of the Provincial Council, namely, M.M. Guidotti and Amorini.

## PROTESTANT VISITATION.

The primary visitation of the Archbishop of York, was held at St. Michael's Church, Malton on Monday, June 11. The charge was excellent. He reprobated, very decidedly the Puseyite revival of obsolete observances. (Would that his brother Exeter could have heard him!) His grace also reprobated the idea of regeneration in baptism—in spite of the Bishop of London's dictum, that "baptismal regeneration is undoubtedly the doctrine of the Church of England." He observed that the doctrine received no countenance from the "articles;" and as those who drew up the catechism and baptismal service were Calvinists, it was impossible they should intend to convey the idea that all who were

baptised, or any but the elect, were children of God and heirs of heaven. It was "the language of hope and charity. That the expressions are capable of another interpretation, it is impossible to deny, and was, perhaps, intended by the compilers"—a very unfortunate intention, surely, if it was really entertained.—*Yorkshireman*.

### ACCIDENTS.

• *Incendiary Fires*.—The town of Kilham has just been the scene of a series of six incendiary fires, which considering the inexplicable and mysterious circumstances with which they have been attended, and the absence of any conceivable motive by which any one could be actuated to perpetrate such enormities the consequences of which might have been so serious, are almost without parallel. Notwithstanding the active and zealous inquiries and efforts of the police-officers, nothing has yet transpired to clear up the mystery of the fires, but it is to be hoped that something will soon be discovered to bring of the perpetrators of those enormities to the hands of justice. In justice to the neighbours of Mr. Lamplugh the sufferer, and to the town generally it is necessary to state that their conduct was most praiseworthy.—*Hull Packet*.

*Murder at Westbury*.—An adjourned inquest was held here before Mr. G. Sylvester one of the coroners for Wiltshire, on the body of Richard Smith, an infant about a month old, which has resulted in the committal of the mother Rebecca Smith, to take her trial for willful murder at the ensuing Wilts assizes.—*Home News, July 7*.

We extract the following from the *Colombo Observer* and agree with him, that the sooner concealed enemies of the Protestant Church show in their true colors, the better. What are Mr Allies' superiors thinking of at home? Can they by any possible means fancy they discharge the duty imposed upon them by allowing that gentleman to occupy the post he does, after the publication of his travels and his acts of idolatry while on them? How can he allow himself to remain where he must feel he has no business, insulting as he does, the true believers and professors of their faith? We can fancy for no other reason than that he is unwilling to leave the "flesh pots of Egypt," and the loaves and fishes of which he is the most and serving recipient.

"We observe that the late Chaplain of Kand, acting with more honesty than hundreds of his falsehearted former associates, has completed his journey "from Oxford to Rome," and has now assumed his proper position as a Roman Catholic Priest. At St. Edmund's College on the 30th of May Dr. Wiseman "conferred the four minor orders on Mr. Wenham, a recent convert and formerly a Protestant Clergyman in Ceylon." Protestant indeed! He was an *Episcopalian Government Chaplain* but he never was a Protestant. He might, we believe, say, that he was born to hate Protestantism, as the Rev. Hugh MacNeile says, was the case with himself in reference to the faith Mr. Wenham has openly embraced. There are two Chaplains still on the Ceylon Establishment who ought to summon up

honesty and resolution enough to follow the bent of their inclination and—Mr. Wenham."—*Star*.

### EXTRACTION OF TEETH.

*Extraction of Teeth*.—Mr. Gilbert's *Dental Fulcrum*.—Mr. H. Gilbert, M. R. C. S. L., has published a pamphlet on the "Extraction of Teeth, with an account of a new and much less Painful Mode of Operating." Men, and women more especially, shrink generally from a work on the teeth with "illustrations" of gums, and jaw and fangs (suggestive of pangs), and all about caries, and necrosis, and tie-douloureux, and the rest. As out of the nettle danger we pluck the flower safely, so after all this useful, if not very attractive matter (to the lovers of light reading) we come to the very satisfactory intelligence that the pain of tooth extraction can be, and indeed is, greatly alleviated. The old process by the old instruments was clumsy and uncertain, besides entailing great immediate pain and chance of ultimate ill consequence; it was merely an unscientific wrench, without even the necessary purchase acquired by giving the instrument a sufficient rest, a point d'appui. Improvements were certainly introduced, but Mr. Gilbert gives a grand principle, a fixed fulcrum, external to the mouth, to say nothing of the pain being minimised and any extraneous risk obviated:—"The chair which I use," he says, "is an ordinary easy chair, with a back that can be inclined to any angle. At the right-hand side of this chair there is fixed a strong steel bar or stem, on which again there is a socket capable of sliding on it, and of being fixed at any required height by means of a set screw, which, on being turned, presses the piece against the stem. The moveable bar, which is thus capable of being raised or lowered at will, holds another piece of steel, or arm, placed horizontally to the chair, which again holds a third piece of metal, the latter being the fulcrum on which the extracting instrument rests.—The teeth are extracted by means of the ordinary forceps, adapted to the fulcrum, in the following manner:—The operator first causes the person to recline back in the chair, and adjusts the bearing, so that it will come between the jaws (when a back tooth is to be extracted); he then takes hold of the tooth with the forceps, which will rest on the bearing, if a lower tooth is to be extracted, and by moving the forceps upon the bearing as a fulcrum, he lifts the tooth out of the lower jaw."—An easy change in the apparatus makes the same process applicable to an upper jaw tooth, which is drawn downwards. This mode is in accordance with Hunter's recommendation long ago, that teeth should be drawn perpendicularly, or in the direction of their axis.

### ROME.

Of the 40,000 to 50,000 men now in arms as defenders of Rome, there are, at a moderate computation, from 20,000 to 30,000 strangers, adventurers, bravos, ruffians escaped from justice or in dread of her, men of desperate fortunes, and peasants turned soldiers from the madness of enthusiasm.—*Times—Tuscan Correspondent*.

THE  
BENGAL  
CATHOLIC HERALD

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

No. 11.]

CALCUTTA: SATURDAY, SEPTEMBER, 15, 1849.

[Vol. XVII.]

SOME REMARKS ON A LETTER ADDRESSED TO THE REVEREND R. W. JELF, D. D. CANON OF CHRIST CHURCH, IN EXPLANATION OF No. 90, IN THE SERIES CALLED THE TRACTS FOR THE TIMES.—BY AMBROSE LITTLE PHILLIPPS, ESQ. OF GRACE DIEU MANOR.

With regard to what Mr. Newman states in the same page, 16, concerning St. Bonaventure's Psalter in honour of our Lady, I possess a copy of that very curious production, which I purchased at Rome some years ago. It is published with the usual approbation prefixed to all devotional books printed in Catholic countries which are not absolutely prohibited, "Superiorum permissu;" but as for any Papal approbation of it, Mr. Newman may be correct, when he states that the Pope sanctioned it, but I can find *no authority* for such a statement; assuredly in the copy which I possess there is no Papal approbation prefixed. But even if it were so, the private opinion of an individual Pope constitutes *no article of faith* amongst Catholics. On the other hand, it is quite clear that there is nothing idolatrous in St. Bonaventure's Psalter; it certainly is not a book which I would circulate amongst Protestants, for fear of mistakes: at the same time I can perfectly conceive many Catholics, especially in Catholic countries, using such a book with great spiritual profit, because understood, as they would understand it from their previous knowledge of Catholic doctrine, it would tend to nourish in their souls a lively sense of the efficacy of the Blessed Virgin's intercession with her Divine Son. It is quite clear from many expressions which we find in the writings of St. Athanasius, of St. Ephrem, and of St. Augustine, that in the primitive ages of the Church, it was not unusual to address the Blessed Virgin Mary, when invoking her intercession, in terms quite as strong as any to be found in St. Bonaventure's Psalter. I will just quote one from the great St. Augustine, of Hippo (*Sermon xviii. de Sanctis in medio.*) Addressing our Blessed Lady, he says "Sit per Te excusabile, quod per Te ingerimus: fiat impetrabile, quod fidâ mente poscimus. Accipe quod offerimus, redona quod rogamus, excusa quod timeamus: quia Tu es SPES UNICA

PŒCCATORUM: per Te speramus veniam delictorum, et in Te beatissima nostrorum est expectatio præmiorum. O Sancta Maria, succurre miseris, juva pusillanimes, refove flebiles, ora pro populo, interveni pro clero, intercede pro devoto femineo sexu: sentiant omnes tuum juvenem, quicumque celebrant tuam sanctam commemorationem." Now assuredly if St. Bonaventure used idolatrous language in his Psalter, the language of St. Augustine, in this sermon, is equally idolatrous. Interpret the language of either according to a Protestant interpretation, and I admit that both would stand convicted of something like idolatry; for Protestants cannot imagine men using such strong language, without putting the object to whom it is addressed on a par with God: but let them suppose for a moment that they had been brought up from their infancy with a great confidence in the prayers of Jesus Christ's immaculate mother, would it be unnatural for them, in that case, occasionally to express that confidence in words, which in their strict sense can only be applied to God, and can only be applied to a creature, when in addressing such an one, we feel that we are in reality addressing God through the medium of that creature? We have instances of the invocation of saints and angels in Scripture, quite as strong in point of expression. I will cite one only—it is given us in our Lord's parable of Dives and Lazarus. It is written, "The rich man also died, and was buried in hell: and lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom: and he cried and said, FATHER ABRAHAM HAVE MERCY ON ME AND SEND LAZARUS, &c." Now if the expressions of St. Bonaventure and those of St. Augustine be idolatrous, those of Dives are equally so. What then was Abraham's duty under such circumstances? Was it sufficient for him to reply to the poor damned soul that his

invocation, his supplication, was *useless*? Ought he not also to have rebuked him for his idolatry? But does he? I maintain then that the man, who would convict St. Bonaventure and St. Augustine of idolatry, would bring in Abraham himself as guilty of the misprision of idolatry, to say nothing of Christ, our Lord, for teaching us such doctrine in one of his parables. But why this eternal disputing about expressions to be met with in Catholic authors? Are not they to be interpreted by the doctrine of the Church, not the doctrine of the Church by these expressions? And when has the church made it an article of her faith that her children were bound to use such expressions? Is it not a notorious fact that there is hardly an instance in her whole Liturgy, in which any invocation of saints goes beyond the simple comprecatory form, "*ora pro nobis*"? And is it not equally notorious that the Church has contented herself with pronouncing the invocation of saints to be "*bonum et salutare*," and that she has never enjoined it as *necessary to salvation*? If this be so,—and who can deny it!—it is surely most unjust to appeal to such a book as St. Bonaventure's Psalter, as expressing the *authoritative teaching* of the Roman Catholic Church.

Page 18. If Mr. Newman would come forward to advocate a reunion between the Church of England and the Catholic Church, I should think him quite *consistent* in claiming a right to hold "a *comprecation* with the saints" with Bramhall—the Sacrifice of the Mass with Andrews—or that Transubstantiation was an innocent doctrine with Hooker—or with Hammond, that no general council ever did or shall err—or with Thorndike, the satisfactory nature of penitential works: but to advocate isolation, and yet to advocate the right of holding the very doctrines, on the ground of the supposed erroneousness of which the right of isolation was first asserted, appears to me a plain inconsistency.

Page 19 speaks of "articles which admit both Arminians and Calvinists," and a few lines lower down of "broad Roman errors."

Page 19 seems to me to make out a poor case for the Church of Christ, what with the broad errors of Rome and the trimming of the English Church. Protestants never seem to reflect what they are about, when they make out the visible Church to be a less faithful voucher for the doctrines of Christ, than the Mahometan sect is on all hands allowed to be for the doctrines of Mahomet.

Page 26. How can a man of Mr. Newman's learning, and with his Catholic feelings, seriously assert "that the main idea really encouraged by Rome concerning Purgatory is,

that it is a *substitute* for hell in the case of the unholy"? I give the sense of his words.

Pages 27 to 30 contain most interesting matter. Mr. Newman certainly does justice to the Catholic movement which characterizes our age; but I am surprised, that in quoting Sir Walter Scott, Mr. Wordsworth, Mr. Coleridge, Mr. Alexander Knox, and even the fanatical Mr. Irving, as so many witnesses of it, that he should have overlooked the name of that learned and noble writer, who was formerly a Member of the Anglican Church, and whose admirable works the *Broad Stone of Honour* and the *Mores Catholici*, will certainly form one of the brightest ornaments of our national literature in the nineteenth century, as long as the English language shall endure; or that he should not have noticed some recent works of Protestant Authors, such as Mr. Hallam's admirable *History of European Literature*, or an eloquent article on *Ranke's History of the Popes*, attributed to the Right Hon. T. B. Macaulay. The two latter unquestionably indicate the approximation of great minds to Catholic truth: whilst the *Mores Catholici* and the *Broad Stone of Honour* may be triumphantly cited as a splendid proof of what genius, united to vast learning, may produce, when tempered and directed by the sanctifying and ennobling influence of the Catholic religion. But it is not alone in literature that this movement manifests itself; we may appeal to the progress of art as another proof. Surely the name no less than the productions of that magnificent artist, Mr. Pugin, can lead to the mind no other associations than such as are connected with the sublimest inspirations of Catholicism. Who that has seen the churches which he has erected at Derby and Macclesfield, or that truly beautiful cathedral which he is now raising to the honour of God at Birmingham, can fail to breathe that air of Catholic sanctity and devotion which dwells within them?

Our Readers are aware that Mr. Newman has since become a Catholic Priest.

## SAINTS AND SINNERS.

BY W. O'NEIL DAUNT, ESQ.

## THE GENTLE SHEPHERD.

(Continued from page 114.)

"A man he was to all the country DEAR."  
Goldsmith.

As the abbot and his friends walked upon the terrace after the examinations were concluded, the report of distant musketry was heard among the hills. It was known that the

Reverend Mr. Hamilton, who had for some months been absent from the parish, had returned on the preceding day to assist Mr. James M'Coskey in superintending the collection of his tithes. Our readers will remember that in one of James M'Coskey's conversations with Shane Mahony, he had threatened him with a pastoral visit for the recovery of forty shillings, in which, as the law asserted, his mother stood indebted to the parson.

Mr. James M'Coskey was as good as his word. He advanced at the head of his escort of soldiers; and the cavalcade was rendered more formidable by the presence of the reverend claimant himself, who rode in the van of the military,—awful in big buzz-wig and shovel hat, and frowning the most orthodox vengeance against the obstinate withholders of his *wages*.—*wages how earned* it would perhaps have perplexed him to explain.

When the widow saw the Apostolic forces coming, she called Shane; and a number of neighbours at the same moment ran to the spot, and mounting a large double ditch, or mound of earth, that surrounded her farm-yard, they awaited in determined silence the arrival of the military, who were, at this period, something more than half a mile from her tenement.

The rector, Mr James M'Coskey, and the officer commanding the soldiers had beguiled their way with sundry edifying reminiscences of a recent Bible meeting.

"Oh yes," said James, in echo of some observation of the rector's, "Squabb was great, very great on that occasion—very great, upon my credit! Rusticity? Yes, certainly, his manner has a prodigious deal of rusticity, which is much to be regretted. Not regretted, do you say, sir? Oh! certainly, not in the least to be regretted; if, as you acutely remark, sir, it adds to the effect of his discourse upon the vulgar. I detest vulgarity in the general case. I do, I must confess! ..*can't* bear anything at all that approaches it ever so distantly; but as you, sir, most justly observe, when rusticity can aid the souls work, it is much to be commended of course. The apostles, you say, sir? Oh, yes; no doubt they were rustic in their manners, ..fishermen, and so forth; *that* sort of thing answered famously for those remote ages, but clergymen now-a-days require the improvement of the times. But in Squabb's individual case

"M'Coskey," said the rector, most unceremoniously interrupting his loquacious assistant as they came within view of the window Mahony's house, "you didn't forget the *barbers*, I hope?"

"The pistols, sir?—oh, certainly not," replied James, at the same time clapping his hands on the pockets of his great coat in which the pistols were deposited; "but I didn't examine their loading, sir."

"You need not," responded the successor of the apostles, "I loaded them with ball myself."

"Oh, very well, very well, sir. I am certain you made sure work when you put your hand to it, sir,—ha! ha! ha!"

"Never fear," replied the divine.

"But talking of the Bible meeting," resumed M'Coskey, with the critical air of an accomplished judge of oratory, "I can't say that our old friend Owzel quite pleased me; he wa'n't himself on that occasion."

"I declare," said M'Alpine, (who commanded the detachment,) "I thought he was just as gude as any of them."

"Why, certainly," said James "that *was* a right good story he told of pretty Peggy Reilly, who was converted to the Church of England from the errors of Popery, by a young Protestant tailor that read the bible at her bedside while she was sick."

"I canna weel believe sic a story," quoth the Scoteman, inhaling a pinch dubious from his snuff-mull; "indeed it wad be likely enough, had the lassie been converted till the Presbyterian kirk. But how reading the blessed Word could make ony chield embrace the Church of England, with its Popish prelatial government, and its awfu' lay-pope the king, and its wicked idolatrous bowing of the knee before the empty elements of bread and wine, not to mention mony ither awfu' errors—under favour, gentlemen, the thing is clean impossible."

"There we differ, M'Alpine," quoth the rector.

"At any rate," interposed M'Coskey, with the bustling air of a volunteer peacemaker; "we must all allow it was an excellent good story, and capitally told—capitally told! Just precisely the thing for a Bible meeting, I protest and vow, something lively and animated, to finish off the proceedings with effect. But Owzel was greatly overseen that he did not make it end in a marriage—upon my credit, I expected every instant to hear how pretty Peggy got married to her gracious tailor; that would have been doing business properly.—Owzel should have given us *that*."

"But perhaps it wadna have been true?" observed M'Alpine.

"Pooh, what matter? It would have been such a capital *dénouement*—M'Gwin wouldn't stick at a trifle of that sort."

"M'Gwin made an unco lang speech at

the Ballyclinkum Meeting," said the Scotchman; "I thought he ne'er wad stop."

"He distanced them all," remarked the rector; "his address was an admirable and awakening one. It was ful of *awful truths*, unhadpily too well adapted to the condition of this wretched country."

Yes," said M'Coskey; "and his attack on the Popish confessional was splendid—magnificent! bang-up! He showed how the female penitent is bound up to the strictest secrecy regarding the abominations that pass there."

"Why, now, to speak the honest truth," said M'Alpine, "I saw that contradicted in a letter from a priest, who proved that na penitent was ever bound to secrecy ava."

"Between ourselves, that's the fact," observed the rector."

"Then why did M'Gwin tell the lee! I dinna like lees at any time, not I! I dinna like a lee against a Papist ony mair than I do against myself!"

"Oh," cried James M'Coskey, who was always the apologist of M'Gwin, "Mr. M'Gwin's position as our champion is so high in public estimation, that even if he does make a bounce now and then, it isn't our business to be over and above critically severe upon him for it! We must overlook spots in the sun, and slight flaws among our friends. M'Gwin, you know, gives us the pure gospel of salvation without the traditions and devices of men, as he says himself. Oh, he's a powerful fellow! a regular dare-devil! nothing ever frightens him!"

"But I dinna comprehend," persisted the impracticable M'Alpine, "how a great, barefaced lee is the pure gospel of salvation."

"Oh, a parable illustrates the truth, you know.—M'Gwin has tasted the mysterious and unspeakable gift, sir. He wouldn't so much as promise to dine with you to-morrow, without saying, 'Divine providence permitting,' or, 'if I am spared.' He always expresses his dependence on the permission of Providence for all he says and does."

"Aye," said M'Alpine, "I suppose he says, 'on such a day I mean to tell a grit, thundering lee, Divine Providence permitting.' Unconfident, truly! Gentrymen, ye'll think me vara leetle ceremonious, but I'm an outspoken tyke at all times, ye ken."

"M'Gwin is the terror of the Papists, however," said the rector.

"Aye," chuckled Mr. James M'Coskey, "he's the lad to make them dance."

"He is one of the most gospel-taught men in Ireland," eulogised the rector.

"Undoubtedly," echoed M'Coskey, "and I wouldn't for a twenty-pound bank of Ireland note have missed his speech at that last meeting. Between ourselves, M'Alpine, there's nothing, positively nothing! that he wouldn't assert, to promote our cause; and the honest Orange press does incalculable good, upon my credit, by disseminating his statements. In fact he is invaluable, and there's the long and the short of it."

"He's a *good boy*," said the rector, with an indescribable depression of the corner muscles of his mouth; "but we can't do without him."

"Gude guide us a'!" exclaimed the astonished Scotchman.

(To be continued.)

## A POPULAR NATURAL HISTORY OF QUADRUPEDS AND BIRDS.

By William Dowling. London: Burns.

This is a very valuable manual on the subject of which it treats, and reflects great credit on the compiler. The book, too, is got up with great neatness, being well and legibly printed on good paper. Extracts from it are not easily made; nevertheless, we must try. For instance, here is an account of the habit of the cat, which may tend to allay the terrors of a fond mother:—

It may not be useless to advert here to an error yet prevalent, which has doubtless cost the life of many a fine and well disposed cat. Many people will tell you, with the utmost positiveness, that the cat sucks children's breath. They would certainly be puzzled to explain how this operation can be performed by such an animal. The thing is an impossibility; and the notion has doubtless arisen from a very innocent habit in which the cat often indulges, especially in cold weather. In such seasons the mother leaves her child well wrapped up in its warm cot or cradle, and, returning to look if all is comfortable, sees with affright the old cat closely nestling by the child, having probably contrived to insinuate herself under the very coverlid. In the twinkling of an eye Puss finds her slumbers rudely broken, and her body whirled away to the opposite side of the room, whilst the irritated woman snatches up the infant to make sure that all the breath is not out of its lungs; and soon the story runs round the village, that "the dreadful cat was on the point of sucking the dear baby's breath out of its body!" It is a sad day for all cats in those houses where babies are found; some are summarily ejected, other cuffed and kicked whenever they approach a cradle: and it is well if a few are not drowned in the pond before

sunset. All this arises from a natural desire on the part of poor Puss to ensconce herself in a warm bed.—(P. 31.)

The carrion crow is an unpopular bird, and we shall do no harm to that much abused creature if we do what we can to restore to it its lost reputation.

This hatred has actually gone so far as to provoke the whole Legislature of England to take the field against the carrion-crow. Such a solemn spectacle was exhibited in the twenty fourth year of Henry VIII., when an Act was passed to promote the destruction of the crow. How the unhappy bird contrived to survive the storm is a mystery, but weather it he did, as there are now more crows in Britain than in any other European country, a singular triumph of the persecuted over the persecutor. Much of this hostility arises from the notion that the crow eats up the farmer's seed, and damages his grass lands. No doubt the crow has a judicious liking for a bit of choice grain when other food fails, but as to his injuring meadows, it is a mistake. What is sometimes seen in these said meadows? Great quantities of grass pulled up and scattered about. "Ah, those thievish, plundering crows!" cries the farmer, and away he posts for his best double-barrelled gun, looking daggers at the bold crows as they fly about with incessant Caw, caw, caw. Now the fact is, that the crows did pull up the grass—that must be admitted; but every such blade had been previously injured by a grub eating up the roots. The crow knows from experience the localities of these grubs and detects their presence by pulling at those blades of grass which have a sickly colour; if these are loose, he knows there is a grub at the root and down goes the beak in search; if the blades are firm the bird does not pull up such, but proceeds to others. In all this there is positive good to the farmer: the blades which the crows pull up would have died from the operation of the grub—so far the crow does no harm; but that same grub would go on to destroy more grass—this the crow prevents by destroying the lurking pest. For this service he is reviled and shot at! The gamekeeper has also his charge, and here the carrion-crow is, we fear, in a bad case. He certainly does linger about preserves with a most suspicious, poacher like air, in search of young birds and eggs. The latter he carries off in so ingenious a manner that it proves him an adept at his trade. Inserting the tip of his bill into the shell, away he goes, poisoning the egg as he flies in a manner most satisfactory to himself and his young. He does also sometimes make sad havoc with unprotected poultry. Waterton resolved to test

this propensity, and placed ten ducklings in a pond near to a carrion crow's nest. One by one did the voracious bird swoop them off, till nine had been borne away, when the naturalist, thinking the experiment conclusive, interposed to save the last. No marvel, then, that the dames of the farm-yard give this bird an ugly name. Sometimes quadrupeds are attacked, especially young rabbits. On one occasion, "a person walking near a plantation heard a shrill cry, and on running to see whence it arose, discovered a crow fastening itself on a young rabbit, weighing nearly three-quarters of a pound, which was making great efforts to relieve itself, but in vain, for the crow succeeded in hearing it over two or three fields."—(Pp. 256, 257.)

We conclude with the following honourable mention of the ass:—

We must admit that the ass is not now esteemed an animal of "honourable estate," being reckoned but the plebeian of the *equidæ*. It was not always thus despised; for the figure of the animal was used as a symbol of ancient nations, and was connected with ideas of power and endurance. The proud Babylonian caliphs bore it on their banners, and ancient Naples did not scorn to admit the same symbol as her representative in peace and war. To liken a man to an ass in the present day is not deemed a compliment; but in primitive times princes and the heads of great families did not deem themselves disgraced by a comparison with the strong and fleet ass of the desert. This difference of feeling proves, either that the habits of our "donkey" are very unlike those of the wild species, or that persons in general have failed to observe the true qualities of the ass. There is some truth in both suppositions; for the tame animal does undoubtedly differ in many respects from his original; but this diversity should not lead us to the conclusion that the domesticated ass is a stupid animal. Meet it wherever we may, it shows no common acuteness, and even subtlety, both in providing for its own wants and in avoiding many evils which would irritate and wear out the proud horse. Put the ass on a barren common, having only a few scanty herbs growing on its surface; even there this cautious creature will find a pleasant dinner, and the means of adding to its happiness. How cunningly does the donkey extricate itself from difficulties, forcing hedges, opening doors, unfastening gates, and performing sundry annoying offices of the same kind for itself or cattle enclosed with it. All this is not the peculiarity of a stupid animal; and we should therefore pause before undervaluing the talents of this long persecuted quadruped.—(P. 121.)



*To the Editor of the Bengal Catholic Herald.*

DEAR SIR,—With reference to my letter published by you on your issue of the 1st Instant, I now turn attention to G. M., a Missionary Gentleman living in the "Union Chapel-House," (as told me by a Baptist) whose communication on "transubstantiation and the idolatry of the Roman Catholic Church," the Editor of the Calcutta Christian Advocate with so much haste and *celat* found space for in his paper of the 11th ultimo.

This G. M. a pious missionary, no doubt, without any such credential for his *mission*, as was imparted by Christ to his Apostles when he said to them, "As my Father hath sent me, I also send you" Math. XX. 21, and as Saint Paul says, "How can they preach, unless they are sent." Rom. X. 15, mistaking the cravings of hunger for the calls of heaven, came out to India to preach the Gospel and *abuse* his neighbours, who have the misfortune, in his sorry opinion, to differ from him, on the sense or meaning of Scripture. He has commenced his letter under a stumbling block, as will be seen by the following Extracts. The "Convert" (a renowned one no doubt) "says the missionary" thinks to clear himself from the charge of being an idolater by a reference to the Catholic Catechism, which he asserts does not enjoin the worship of images. The "Convert" continues the good preacher however must be a sheer *ignoramus* if he thinks that idolatry is restricted to the worship of images," now the missionary *lies*, under a mistake for it is *false* to say that I made a reference to the Catholic Catechism for this purpose, and it is equally *false*, that I thought idolatry was restricted to the worship of images, so his learned Scriptural definition of idolatry may be returned to him for the edification of the members of his own "Union Chapel-House." After this lucid definition of idolatry he goes on to say that the "*papists* will find it very difficult to clear themselves from the charge of idolatry. If any one doubt this he has only to look into the Catholic Prayer Book published a few years ago, and edited by a Jesuit Priest (*I think*) "says G. M." then at Dum-Dum, and he will then find sufficient evidence of the fact, *I think* "continues the pious man" Mr. Editor, you will find that Prayer Book reviewed in the *Advocate* in the year 1840 or 1841, and the idolatry which it inculcates abundantly exposed." This is beating the air to no purpose, for every one is left as wise as himself on the subject; or "like the dog returning to its vomit."

The vast difference there is between the Divine worship paid to *false Gods* by the Hindoos and of the Catholic Divine worship

of the *only one true God* has been already noticed in my last communication and it will be seen that the Hingloo "*Pranpratishtha*" has as much affinity to the *Catholic* belief of the real presence of Christ in the Eucharist, as hell has to Heaven

Since G. M. either in ignorance or in *ma-kee* places us under the same condemnation as the Jews who said "How can this man give us his flesh to eat?" it will be charity to inform this *learned Divine* that the Jews were right as to the *matter*, but wrong as to the *manner* of the Divine mystery, the Catholic Church believes, as I presume all Christians do, that "there is a natural body, and there is a spiritual body." 1st Cor. XV. 44. The body of Christ combines together some of the properties which belong to natural or mortal bodies, with others belonging to spirit, and incompatible with bodies in their mortal state. He entered the room, like a spirit, when the doors were shut, and then presented to the hands of St. Thomas a solid tangible substance, like a body in its natural state. He altered his appearance, or held the eyes of his beholders in such manner, that Mary Magdalen and his two Disciples did not know him. He sat down at table with the latter and partook of their food, and then, like a spirit, vanished from their sight, and became, food and all, invisible.

It is this body of Christ existing after a spiritual manner and therefore called spiritual which the Catholic Church believes to be present in the Sacrament; not the gross and mortal flesh which the people of Capernaum thought he meant to give them, when they said "How can this man give us his flesh to eat?" and which our separated brethren, in spite of our protestations, insist upon our believing.

When the disciples murmured our Saviour only appealed to his future ascension to convince them of his power, and to intimate that after his ascension the mystery which he had promised would be accomplished, and must be *believed*. And as those disciples still would not acquiesce, he suffered them to go away, as unfit for his kingdom. They were incredulous, because they did not understand *how* it could be done: their notion was gross and carnal, supposing that they should have to eat pieces of raw dead flesh, cut off from his natural body: therefore our Saviour told them that such flesh would profit nothing; but that his spirit must accompany it before it could give them life. They were still dissatisfied, because they did not see the *how*; and as the time was not yet come for our Saviour to explain more fully the manner in which he intended to give his flesh and blood

under the species of bread and wine, he suffered those to walk away, who were unwilling to believe him upon his word. Had our Lord meant a mere *figure* of his body he would have at once charitably corrected their error by saying. "O you mistake me: I do not mean to give you my flesh to eat, I only speak in *figurative* language,"—but far from doing this he repeats his former declaration in words much stronger. "*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,*" and he dwells upon the same in the five following verses, repeating the necessity of eating his flesh over and over again.

This was not correcting a mistake, but confirming his words and enforcing a belief in them. Therefore it is plain that there was no mistake to correct, as to the substantial meaning of the promise. Nay, rather than retract or explain away an atom of his first declaration, he appeared disposed to let even his Apostles go away also. "*Then Jesus said to the twelve; will you also go away? and Simon Peter answered him, Lord to whom shall we go? thou hast the words of eternal life.*" His faithful Apostles believed his word, though they understood not *how* he would accomplish it. And we, in like manner believe the adorable mystery of his real presence by Transubstantiation, though we do not understand *how* it is effected. It is enough for us that He has said it, who "*has words of eternal life.*"

(To be continued.)

## HISTORY OF THE ART OF NEEDLE WORK.—BY MISS LAMBERT.

### CHAPTER 3RD.

#### MATERIALS IN GENERAL.

"From fertile France, and pleasant Italy,  
From Poland, Sweden, Denmark, Germany,  
And some of these rare Patterns have been fetcht  
Beyond the bounds of faithlesse Mahomet  
From spacious China, and those Kingdomes East,  
And from great Mexico, the Indies west,  
Thus are these works farfetcht and dearely bought,  
And consequently good for Ladies thought."

JOHN TAYLOR.

The products of the animal, the vegetable, and the mineral kingdoms are called into requisition for the service of the needlewoman:—the east and the west are alike laid under contribution for the various articles she employs. Silk, wool, cotton, flax, and hemp, and even the precious metals—gold and silver—are formed and twisted into various threads to serve her different purposes. Nor have the shells of the ocean escaped her notice, as witness the splendid works in naacre,

of which the stamped quill work, or ecaille (as it has been improperly termed), is an imitation. The feathers of birds, the scales of fishes, the wings cases of insects, and insects themselves; the barks of trees, the skins of serpents, furs, mosses, straw, grass, seaweeds, and precious stones, and even the hair of the fair embroideress herself, have, each in their turn, furnished her materials wherewith to exercise her ingenuity.—(a.)

Decorative needlework at the present day, however, is indebted for its attraction more to the skill and talent displayed by the artist, than to any false beauty it may borrow from the materials employed; and, although at times, we may admire the adaptation of Outré and Bizarre objects in some of its branches, yet be it remembered that the true intention of the art is to copy—not to distort—nature.

Needlework executed with the rudest and most simple materials, may surpass that achieved with the most costly. The materials used by a Linwood are within the reach of every one, but the skill, shown in the employment of them, is alone that of the artist.

Since the time when Miss Linwood—(b.)—executed her "paintings," greater facilities have been given for the pursuit of needlework than she could possibly have possessed. The variety of colours, their beauty and brilliancy, both in silks and wools, owing to our improved knowledge of dyeing, the introduction of coloured paper patterns, have all contributed towards the perfection of an art, above every other consecrated to female talent. The object of the present treatise, however, is not to enter into a description of the different articles that have been used at various times for the purposes of needlework,

(a.)—Three German laces, in Hannover, named Willich, in 1782, invented a mode of embroidering with human hair.

(b.)—Whilst the present sheet was passing through the press, the death of Miss Linwood was announced in the public papers. The following account is taken from the *Leicester Mercury*. "It is our painful duty this week to record the demise of one of the most gifted and most remarkable women of the age in which she lived to whom Leicester has had the honor of giving birth. We allude to the death of Miss Mary Linwood, which took place on Sunday, at her residence, Belgiate-gate, in this town. The deceased was born in the year 1756, and was in the nineteenth year of her age. She was taken ill last year, while on her annual visit to her unimitable exhibition of needlework in London, and was brought to Leicester in an invalid carriage, on the twenty-seventh of September last. Although she did not rally again to any considerable extent, hopes were entertained, until about New Year's day that she would recover strength, but an attack of influenza seized her at that period, it became evident that debility would gain the mastery, and since that time she gradually sunk until the hour of death. Her affliction was borne with the utmost fortitude, and her end was approached with exemplary resignation and patience. By her death many poor families will miss the hand of succour, her benevolence of disposition having led her to minister of her substance to the necessities of the poor and destitute in her neighbourhood.

nor of the method of employing them. Those of the most appropriate kind will alone be selected. Ample details of these, their qualities and uses, and the occasions on which they may be most advantageously rendered subservient, will be found under their respective heads, in the following chapters.

(*To be continued.*)

#### FEROZEPORE.

—It is with feelings of the deepest respect I take the liberty of addressing you and beg leave to inform you that the Roman Catholic portion of our Troops here had the happiness of hearing High Mass and many received Confirmation on the feast of the Assumption. About sixty were Confirmed a great number approached the Holy Sacrament, and on the Sunday previous a great number enjoyed the like blessing—seeing so many of our men thus publicly returning thanks to Almighty God for all his mercies, extended to them especially during the dangers of the late Campaign caused a feeling of the greatest and most fervent kind throughout the Regiment. Through the kindness of one Commanding officer the Regimental Band attended and the sacred music added much to the solemnity of the scene, all the men off duty attended. Lieut. Col. Franks C. B. accompanied the Bishop Carli round the Hospital and Schools, and on all occasions paid him the most marked respect indeed there is no occasion on which an opportunity offers, that he is not always foremost in the display of his high feeling of regard and personal respect to the Roman Catholic Clergy—he is perfectly free from the least taint of any sectarian or bigotted kind—in this feeling he is joined by his officers. This station still continues very healthy but the storms of dust are very frequent, and the surrounding villages seem to be suffering from famine in its worst shape, crowds of poor people daily come to the Barracks where they receive what can be spared and are allowed to remain as long as they please, but this partial relief only adds next day to their number and promises almost to inundate us with swarms of poor naked people, they are the relatives of those who fought against us a few months ago, nay in many instances they were engaged themselves in Battle with us, but now that such awful poverty has befallen them, all feeling of animosity is sunk in the wish to relieve them if possible. A feeling of great uneasiness if not of a more unpleasant kind has arisen amongst the Troops here at the neglect of issuing to them any Rewards after the late successful campaigns, they were led to expect such and they feel as if they were now to be

repaid after their dangers and toils with a letter of thanks when it must be known to the authorities how doubly valuable any rewards would be at the present moment when Ireland of which many of the soldiers are natives is nearly depopulated by famine and when the forwarding of a small sum to that ill-fated country might be the means of saving many a life, and discharging that most holy of debts that of child to parent; but I trust the authorities will see the justice and indeed the policy of not much longer delaying what the army consider their just rights, they might be wanting again, and as a body they much resemble the Elephant who though docile is extremely apt to bear in mind any injuries or neglect inflicted on him. Hoping this note will find you in the enjoyment of health and spirits. With every feeling of the deepest and most sincere respect,

I remain

Your most obt. servt.

*No.—Compy. H. M.'s — Regt.  
Ferozepore Barrack, }  
18th Aug. 1849. }*

*To the Editor of the Bengal Catholic Herald.*

DEAR SIR,—Will you kindly insert in your valuable paper the following letter of his Lordship Dr. Borghi, and oblige

Your most humble servant,

✠ F. C. CARLI.

*Ferozepore, 28th Aug. 1849.*

*To the Rev. Fathers of the Vicariate Apostolic of Hindoostan Health and Benediction.*

DEARLY BELOVED IN JESUS CHRIST.—God who is rich in mercy, has at length vouchsafed to exonerate me from the heavy burden of my charge as a superior, which office I have been obliged to hold for a long time struggling against many obstacles, and especially against my too precarious health.

A serious illness, the germ of which was since long, and materially impairing my already weakened constitution, broke out hereely during my sojourn at Malta, but God be praised, it has at length come to a favourable issue.

Finding myself thus circumstanced I consulted the sacred congregation of the Propaganda, on the propriety of returning to India. The members of the sacred congregation unanimously declared that I should remain in Italy, provided the Sovereign Pontiff would graciously grant me such a favour, which his Holiness verbally did last week.

Having therefore on account of the aforementioned circumstances resigned my appointment and Office of Vicar Apostolic of Thibet and Hindoostan, I with the sanction of his Holiness, confer my full jurisdiction on the worthy Prelate the Right Rev. Dr. F. C. Carli.

I also take this favourable opportunity of thanking you all, my dearly beloved fellow-labourers, for the zeal with which, you have assisted me during the course of my ministry in that Mission, to promote the glory of God. Begging the aid of your fervent prayers and imparting to you my Pastoral Benediction.

I remain with respect and esteem,  
My dearly beloved brethren in J. C.

Your most humble servant,  
(Signed) ✠ F. J. A. BORGHT.

(True copy.)

Given at Naples this 12th day  
of May A. D. 1849.

VIZAGAPATAM.

In a letter from His Lordship Doctor Neyret to the Archbishop it is stated that, two Priests and four Nuns have embarked at Bourdeaux for Vizagapatam.

The Religious Ladies are to establish a School and Orphanage at Yanam. The two Priests will supply the place of the two Reverend Missionaries who died lately in the Vizagapatam district. One of the deceased Missionaries was Rev. Mr. Attaide of Goa, a Clergyman, who many years since did honor to his Ministry, by renouncing Schism, and yielding Canonical obedience to the representative of the Holy See.

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

Mrs. C. H. Lackersteen, ...	Rs.	5	0
Miss Lackersteen, ...	...	5	0
Mr. J. R. Carbery, ..	....	4	0
Mrs. Carbery, .	...	2	0
Mrs. Gonsalves, ...	...	6	0
Mr. O'Brien, ...	...	4	0
A Friend, ...	...	5	0

THROUGH MR. N. O'BRIEN.

J. M. Caukett, ....	Rs.	2	0
Thomas Honee, ....	.	1	0
Wm. Handasde, ...	..	1	0
John Carvell, ....	...	1	0
J. H., ....	...	1	0
W. Burkinyoung, ...	..	0	0
J. W. G., ...	...	0	0
J. Laurie, ...	...	5	0
J. J. Wilson, ..	...	2	0
Phillip Nelson, ..	...	2	0
W. A., ..	..	3	0
A. J. Harris,		1	0

D. Heher, ...	...	1	0
J. Butterworth, ..	...	1	0
A. Treneuse, ....	..	1	0
D. Baldenton, .....	..	1	0
O. B., ...	.....	2	0
J. K. H., ...	...	2	0
J. H. Bennett, ...	...	5	0
J. C., ..	....	2	0
D. Brown, Esq., ...	...	2	0
Wm. Williams, ...	...	2	0
McD'Stokes, ...	..	1	0
Henry Fitzgerald, ...	...	1	0

Selections.

PASTORAL LETTER.

The Archbishops and Bishops of the United States assembled in the Seventh Provincial Council of Baltimore, to the Clergy and Faithful of their Charge.

Venerable Brethren of the Clergy, and beloved Brethren of the Laity--In compliance with the Sacred Canons we have again assembled to deliberate on the general interests of religion in these United States, under the invocation of the Divine Spirit, whose guidance is specially promised to the pastor of the Church. The known wishes of our Holy Father Pius IX directed our attention in the first place to the more complete organisation of our Hierarchy, which, when it shall have received his necessary sanction, will be made known to you. The temporary absence of the Pontiff from his See is not likely to occasion any extraordinary delay in the confirmation of our acts, since his personal energy, and the vigour of the Apostolic office have been strikingly manifested in the place of his exile.

[Here follows a lengthened expression of the feelings of the American Episcopate on the exile of his Holiness, and an exhortation to their flocks to remain faithful to the Chair of Peter. The Council then proceeds to say : ]

Under the circumstances of peculiar difficulty in which the Chief Bishop is placed by the temporary privation of his temporal dominions and of the revenues annexed to them, it becomes all the children of the Church to give evidence of sincere sympathy, by contributing of their worldly substance to enable him to meet the extraordinary expenses which the Government of the Church imposes on him. Since the Holy See has watched over the churches of these States with maternal solicitude, and has fed us with the milk of pure doctrine as new-born infants, giving us graciously all that was necessary to lead us to the maturity of Christian virtue, it becomes us who have received spiritual things from her disinterested charity, to furnish the exiled Pontiff with temporal things in the time of his distress and affliction. At the instance of the Most Reverend Archbishop of Baltimore, we have unannouncedly, and with acclamation, resolved to invite you to present your free offerings towards his relief, and have for this purpose

appointed the first Sunday of July, being within the Octave of the Feast of Saints Peter and Paul, for a general collection in all the churches of the United States. Let every one of you, Brethren, put apart with himself, laying up what it may well please him, that he may present his gift as a token of his attachment to the Chief Pastor. Let the collections made on the day already mentioned be transmitted without delay to the respective Bishops of each diocese, who will forward the same to the Metropolitan of Baltimore, for the purpose of being placed at the disposal of our Holy Father, in testimony of the sympathy of all his spiritual children in these States, and as a contribution to his support.

The repeated solicitations of Bishops from various parts of the Church, presented to the Apostolic See, have moved his Holiness to address all his colleagues for counsel in regard to the definition of the doctrine that the Mother of our Lord was preserved by Divine grace from all stain of original sin. This has hitherto been considered as a pious belief, which derived strength and sanction from the solemnity in honour of her Conception, celebrated during several ages throughout the whole Church. In the East it was observed as early as the fifth century, under the title of the Conception of St. Anne, the mother of the Holy Virgin, although it was not known to have been introduced into the West before the ninth century. Everywhere throughout the whole Church from the earliest period Mary was styled Holy and Immaculate, as is evident from the liturgical books and from the writings of the Fathers. St. Ephrem of Syria, in the fourth century, proclaimed her purity and sanctity to be far greater than that of the most sublime spirits that surround the Throne of God, since it is her singular privilege to be the Mother of the Word Incarnate. "She is," he says, "an immaculate and undefiled Virgin, incorrupt and chaste, and altogether free from all defilement and stain of sin, the Spouse of God—the Virgin Mother of God, inviolate, holy, and entirely pure and chaste: holier than the Seraphs, and incomparably more glorious than all the celestial hosts."—(Orat. in Ss. Dei Genetricem.) Although the attention of the Church in the early ages was specially fixed on the mystery of the Incarnation, and her authority was employed chiefly against the destructive heresies that directly assailed it, yet the honour of the Virgin Mother was vindicated whenever it came in question. When Nestorius endeavoured to divide Christ, ascribing to His human nature a distinct personality, the great Council of Ephesus, in proscribing the novelty, proclaimed Mary the Mother of God, in conformity with the constant doctrine of all antiquity. Her perpetual virginity was subsequently declared when denied by innovators. Her exemption from actual sin was stated by the Holy Council of Trent in a definition of Faith; and the same venerable authority designated her "immaculate" in a declaration annexed to the canons, regarding original sin. These Fathers declare that it is not their intention to include the Blessed and Immaculate Virgin Mary in these decrees, but that the constitutions of Pope Xystus IV. on

this point are to be observed. This Pontiff, in consequence of disputes raised concerning her Conception, had found it necessary to forbid under heavy penalties, the branding as heresy either the pious sentiment, or the contradictory opinion. It happened, in regard to this point, as in many others, that in the progress of time doubts were excited as to the tradition and faith of the Church. The disputes which arose on this subject were tolerated by her with that consideration and patience with which the conflict of sentiment in regard to the necessity of the ceremonial observances was suffered in the first Council of Jerusalem, until the voice of Peter terminated the discussion. She abstained from pronouncing judgment whilst the excitement prevailed, content with the protestations of the contending parties of unreserved submission to her authority, and leaving every proof and every difficulty to be maturely canvassed, and to be weighed in the scales of the sanctuary. Whilst the Pontiffs allowed to theologians the right of private investigation, they were careful to maintain the usage of celebrating the festival, and forbade, under heavy penalties, any public expression of sentiment derogatory to the belief which the Faithful piously cherished.

Since the divine Scriptures teach that all men sinned in Adam, and that we are by nature children of wrath, the Virgin Mary, as his natural descendant, would have incurred the common penalty, had not she been preserved from it by divine grace. The Angel Gabriel assured her that she had found grace with God, and saluted her as full of grace. She was declared blessed among women, both by the heavenly messenger and by her cousin Elizabeth, speaking under the inspiration of the Holy Ghost. St. Irenæus represents her as repairing by her obedience the evils brought on mankind by the disobedience of the mother of the human family. Her exemption from the general malediction may be inferred from the fact, that she was chosen to be the Mother of our Redeemer, whose body was formed of her substance. St. Augustin, speaking of a actual sin, which, in the strongest terms, he ascribed to every child of Adam, observed that he must not be understood to include the Virgin Mother, concerning whom he would suffer no thought to be entertained when sin was in question, for the honour of our Lord; 'for we know,' he says, 'that grace was bestowed on her to overcome sin in every respect, since she was chosen to conceive and bring forth Him who was utterly free from sin.' (L. de Natura et Gratia.) Guided by this most just principle we can interpret the general assertions of the Fathers without prejudice to the Blessed One, whose womb, as a most hallowed shrine, bore our Redeemer; whose breast gave him suck.

The living faith and oral tradition of the Church must be deemed the echo of ancient apostolic tradition, and the genuine expression of revealed truth. The Holy Ghost is always with the successors of the Apostles, to guide them into all truth, and to impress on their minds those doctrines which were originally delivered by Christ, and which must alway

remain although heaven and earth should pass away. He watches over them that the revealed doctrine may be preserved free from all admixture of error.

We do not mean to anticipate the solemn judgment of the Chief Bishop; but in the meantime we exhort you, brethren, to continue to cherish a tender devotion to the Mother of our Lord, since the honour given to her is founded on the relation which she bears to Him, and is a homage rendered to the mystery of His incarnation. The more highly you venerate her, as the purest and holiest of creatures, the deeper sense you manifest of His divinity: wherefore her devout clients in ancient and later times have always been distinguished by zeal to maintain the great mysteries of faith. From St. Ephrem of Syria to St. Bernard of Clairvaux, and St. Thomas of Aquin, or even to St. Alphonsus de Liguori, all have glowed with the love of Jesus Christ, and have been distinguished by the purity of their lives, and by their zeal for the attainment of Christian perfection. On the contrary, those who have assailed the veneration of the Virgin have easily fallen into the denial of the divinity of her Son. Devotion to her is an outwork of the Church protecting the belief of the Divine mystery.

We doubt not, brethren, that the powerful intercession of Mary will obtain, through the merits of Jesus Christ our Lord and Redeemer, from the Father of Lights, and Giver of all good gifts, the necessary light and aid for the Chief Pastor of the Church, and graces and blessings of the Christian people. When we survey the Christian world, and see thrones overturned, monarchs fleeing in fear, society convulsed, destructive errors spread abroad by the untiring efforts of impious men, and confusion and disorder widely prevailing, we are afflicted almost to despondency: but when we raise our thoughts on high to the kingdom of light and love, where Mary stands near the throne of her Divine Son, we are inspired with confidence, that she, who, at the foot of the cross received us all as her children in the person of the Beloved Disciple, will effectually plead our cause. Through her we have received all grace, since she brought forth Him who has redeemed us by His blood, and through Him she has crushed the head of the infernal serpent. Let us then go with confidence to the throne of mercy, relying on the infinite merits of Jesus Christ, our only Saviour, and commending ourselves to the prayers of His Holy Mother, who is always heard on account of her intimate relation to Him, and her tender love for Him. Let us ask that the hydra head of heresy may be crushed for ever, and that revealed truth in all its fulness may be acknowledged by all mankind: so that the prayer of the Psalmist may be accomplished: "Let the people praise Thee, O God: let all the people give praise to Thee." Let us pray that all division and strife may be brought to an end, and that all the professors of the Christian name may be united in religious communion, earnestly cherishing the unity of the spirit in the bond of peace. At the same time we must with increased fervour ask that

scandals may be rooted out from the fold of Christ, and that the purity of morals and beauty of holiness may everywhere flourish.

Take unto you, brethren, the helmet of salvation, and the sword of the spirit (which is the word of God). By all prayer and supplication praying at all times in the spirit; and in the same watching with all instance and supplication for all the saints; and for us that speech may be given us, that we may open our mouths with confidence, to make known the mystery of the Gospel. Peace be to you, brethren, and charity with faith from God the Father and the Lord Jesus Christ.

Given under our hands in Provincial Council at Baltimore, on the fifth Sunday after Easter, in the year of our Lord MDCCLXXIX.

✠ SAMUEL, Archbishop of Baltimore.

✠ PETER RICHARD, Archbishop of St. Louis.

✠ MICHAEL, Bishop of Mobile.

✠ FRANCIS PATRICK, Bishop of Philadelphia

[Here follow the signatures of the other Bishops present, in number twenty-one. We take the above copy from the *Catholic Herald*, Philadelphia paper.]

#### CATHOLIC INTELLIGENCE.

##### BROTHERHOOD OF ST. VINCENT OF PAUL.

The Right Rev. Bishop WISEMAN then addressed the meeting to the following effect. He was delighted to meet the members of the Society of St. Vincent of Paul. He had long promised himself the pleasure of doing so and the return of their annual meeting had presented an opportunity. One of the most difficult problems which the church had to solve was the co-operation of the various orders. In the middle ages, an easy way presented itself: whilst the Clergy remained at home to fulfil the various duties of their sacred vocation, the laymen were sent into Palestine to rescue the Holy Land from the hands of the unbeliever, and thus contribute to the glory of religion by saving from desecration, and preserving in the hands of Christians, the scenes of our Blessed Saviour's life and death. After the termination of the crusades, by degrees an ardent desire arose in the breasts of the laity to perform the various works of mercy and charity at home. But, in those days, it was very difficult to know how to satisfy that desire, since in order fully to satisfy it, it would have been necessary to allow men to interfere in matters which belonged to the Clergy, and were within their exclusive charge. As this desire continued to increase, it seemed to have been the vocation of St. Vincent of Paul to break down the barrier which separated the duties of the Clergy from those of the laity, and to open for performance by the latter many of those things which had hitherto been considered as exercisable only the former. St. Vincent of Paul effected this chiefly by the foundation of an active religious order of women—the Sisters of Charity, whose mission it was to perform not only the corporal but the spiritual works of mercy to

those whom they attended. The field opened by St. Vincent of Paul for the action of the laity had gradually been extended; and whilst the authority of the Clergy remained now the same as it had always been, was involubly attached to their sacred office, yet it was sometimes difficult to point out where the duties of the laity ended and those of the Clergy began. His Lordship then observed that it was perfectly true, as had been already noticed, that, with regard to the immense population of Catholic poor by which we were surrounded, we had, so to speak, fallen upon a new world, with which we had hitherto been comparatively unacquainted. It was related of Ganning, that when he visited Dublin, and was shewn the magnificent and unrivalled streets of that capital, he expressed his surprise that he had never heard of such grandeur before, but had been told only of the misery of Ireland. His friends then took him into the streets which were behind the row of houses which he had been admiring; and he was astonished to learn how slight a veil separated real misery and poverty from apparent happiness and wealth. His Lordship himself, on one of his first visits to London, being anxious to see St. Giles's after all he had heard of of it, although he knew the direction in which it lay, had for hours been unable to find it; and when he at last discovered the place, he found that he had for some time, whilst pacing the principal streets of the neighbourhood, been so close to it, that one turn would have conducted him from the great thoroughfare of Oxford-street into the midst of thousands of poor Catholics. In many other parts of London, it was the same thing; the poor, though living close to the rich, were completely neglected, their existence being even unknown, for they were systematically kept out of sight in the background, behind the houses of the rich, that their appearance might not be offensive. This was very unlike the practice in Catholic countries, where might frequently be seen the state palace of the noble and the cottage of the poor in the same line of street, the latter being considered rather as an ornament to than as detractive from the splendour of the former. The Secretary had said very truly that the Society of St. Vincent of Paul created a union amongst Catholic men, not only in one conference or one country, but even in foreign countries. He had had an opportunity of witnessing a proof of this very lately at Ghent; into which town he had gone accompanied by several members of the Brotherhood in England. It happened that they arrived at the time of the annual meeting of the Society in Ghent, and he had been highly gratified to see how cordially the members in the town received their Brothers from England, as warmly indeed as if they had been old friends, though they had never seen each other before. He felt sure that the same reception would meet any member of the Ghent Conference coming over to England. It was a curious circumstance that a letter had just been put into his hands announcing the arrival of one of the Members of the Society from Ghent, and who, he was happy to say, was present at that meeting. His Lordship then said that the Secretary had addressed himself to

young men; he would address himself to their parents. If they wished their sons to walk in the way in which they had been brought up; to continue to associate with good companions he strongly recommended parents to urge their sons to belong to the Society of St. Vincent of Paul. They must not imagine that their sons would meet in the Brotherhood young men whom they would meet nowhere else. They need not suppose that to belong to this Brotherhood it was necessary to mix less in society or in the world; on the contrary, the same friends that a member would meet at a weekly meeting, he would afterwards meet at a dinner party, or in a ball-room, or at any other place of innocent enjoyment, and find that they were just as pleasant companions as any others of his acquaintance who might not belong to the Society. He most strongly and warmly recommended the Society, and thought that a young man could not do better when leaving college and entering life, should he go to live in a large town than to belong to the Society of St. Vincent of Paul, the members of which were most powerful auxiliaries of the Clergy in the arduous duties which they had to perform amongst the poor.

At the conclusion of the Bishop's address, the Treasurer made a collection, which amounted to upwards of 50*l.*, and the usual concluding prayers having been said by the Very Rev. Dr. Maguire, the Director of the Brotherhood, the Bishop gave his benediction to the meeting, and the proceedings terminated.—*L. D. S.—Tablet*

### THE SIEGE OF ROME.

Mazzini and his colleagues are not Romans or even natives of the Roman Legations. Garibaldi is a Genoese adventurer, whose life was long ago forfeited to the law for a most wicked conspiracy, and in the execution of which, at Genoa multitudes of men and women must have perished who could be by no possibility objects of his hate. The army of the Triumvirate is composed of Poles, Germans, and French, and a runaway English sailor. These people can claim no right to govern Rome, nor have they a shadow of authority which may not belong to any unscrupulous thief who shall possess himself burglariously of his neighbour's goods. Notwithstanding the systematic misrepresentation of Roman affairs in the English papers, enough has appeared even here to shew, that the Roman people are as much coerced by the legions of Garibaldi as the slaves of Jamaica were by their English owners.

As soon as it became suspected that the Roman people were not satisfied with the Triumvirate, another cry was raised in order to save Mazzini and his companions. We heard then of "monumental Rome," the Apollo Belvidere, the Aurora of Guido, and uncopied frescoes which art venerated, for the loss of which sympathetic rebels can never be consoled. No pity was expressed for murdered Priests and houseless Nuns: there was profound silence observed on the subject of Garibaldi's demons and their licentious orgies. English papers report with a savage satisfaction, that all Romans

found on the roofs of houses and elevated places are shot by order of the Triumviri, because they are supposed to correspond by signals with the French outside the walls. If the Romans are so enamoured of Mazzini, why should they give secret information of his plans to the enemy, and labour to destroy that which they are said to admire and love?

Now, too, that the real state of Rome can no longer be concealed, the friends of those enemies of the human race change their ground: they admit that Mazzini is not popular, but, that notwithstanding, the Pope and the Cardinals can never again govern in Rome. Time will shew this as it has shewn other things, and truth will triumph at last. A year ago Mamiani and his colleagues were represented as honest men and in the confidence of the Holy Father: that worse than delusion has been dissipated. Other delusions have been seen through and their authors confounded. We therefore live in hope; and as the Holy See will continue till the end of time, we can go to our graves unmoved, even though the Pope should not have returned from his exile in Gaëta.

The canting that is heard about "monumental Rome" deserves to be exposed even here. Mr. Freeborn, the English Consul, has gained for himself an unhappy name, and we trust that one of the first acts of the Holy Father will be to dismiss that functionary, who, forgetting the law of nations, has sided with a rebellious faction for the purpose of overthrowing a Government which this realm had recognised. He respects art—painting, sculpture, and architecture; but his sympathies do not reach to men and women who are objects of plunder and even worse, or a crew of men which have set at defiance the whole law of morals. The dilettante Consul complains that Rome is bombarded, and requests that the French may respect the arts and science of Rome. He probably expected General Oudinot to throw his shells away and fire only with powder, or with boiled peas. This is a new theory of warfare; the besieging army is to use powder only, and the besieged are to employ shot and shells. The real destroyers of "monumental Rome" are not the French, but Mr. Freeborn's friends the traitor allies of Mazzini and Garibaldi's mercenaries, outcasts from the Communists of France and the discomfited anarchists of Vienna and Berlin. All the monuments of Rome are valueless if put into the scale and weighed against the dignity and tranquillity of the Holy See. For our part, we would throw the Apollo Belvidere into the very depths of the Atlantic, and deface all the frescoes in Rome, before we would consent to see a finger laid sacrilegiously on the Holy Father, or even on one of the Sacred College by whose assistance he governs the Church. If Rome is to be preserved, it is to be preserved as the seat of government, where the chief Pontiff directs the world, and where the bodies of the Saints repose, and not as a cabinet of curiosities for heretics and infidels to admire, or as a gallery of art for the indolent gaze of an effeminate civilisation.—*Tablet 14th July, 1849.*

#### LETTER OF THE LORD-LIEUTENANT OF IRELAND TO THE LORD MAYOR OF LONDON.

A Special Court was held on Thursday, at Guildhall, to take steps in furtherance of the resolution recently entered into by the corporate body with reference to the purchase of estates in Ireland.

The Lord Mayor read a letter addressed to him by the Lord-Lieutenant, in which his Lordship says:—

"It is manifest that a complete change of system, as regards agriculture, the tenure of land, the social habits of the people, has become indispensable; and that change can only be effected by the introduction of English capital, enterprise, and skill, applied in the manner contemplated by the meeting at the Mansion House.

"Desirous though I am, however, that capital should be thus employed, nothing would induce me to recommend it if I did not conscientiously believe that the investment would be remunerative. But upon that point I entertain no doubt. For if good land is to be bought at a cheap rate, if secure titles can be obtained at small expense, and if capital is available for improving the soil and rendering it productive, such an investment cannot fail to be profitable. But it is under these circumstances, when the Encumbered Estates Bill is passed, that purchasers may come into the market. The moment, too, is eminently auspicious for the undertaking; because political excitement is at an end, agrarian outrage is now very rare, and the only anxiety of the people is to obtain employment or the means of emigrating. It is a mistake to suppose that the Irish people will not work; they are both willing and desirous to work, and when in regular employment are always peaceable and orderly. As they have lost their confidence in the potato, there will not now be the same difficulty as in former times in inducing the occupant of three or four acres of land to become a labourer for money wages punctually paid; on the contrary, there is every reason to think they would greatly prefer it. I may add to that, the tenant farmers now no longer adhere to their old and vicious system of cultivation, but are eager to learn and are grateful for instruction.

"In short, from a concurrence of circumstances, I do not think there is any country in the world where change could be so beneficially and speedily effected as in Ireland, by the judicious application of capital.

"With respect to the many commercial benefits to be looked for from the investment of capital, I will only mention, that for the rearing of cattle, no country can compete with Ireland, and that we annually pay upwards of four millions sterling for foreign flax, the whole of which might, with the utmost facility, be produced in this country.

"If the corporation of London should now turn their attention to Ireland, and prove that, in the opinion of the greatest capitalists and best men of business in the world, investments in Irish land are considered safe and advantageous, their example would be generally followed; and the well-being of this country, involving as it



always must do that of the United Kingdom would then, for the first time, be placed upon a solid and permanent basis."

The question of purchasing estates in Ireland was referred to a committee, consisting of the Aldermen present, and those who were members of Parliament.—*Tablet*.

#### THE DUBLIN REVIEW, JUNE 1849.

Macaulay's misnamed "History" is the occasion of the next article, which is written in a spirit of over-cautious candour, and as we think is therefore not just. We do not think that justice is done either to an author or to the public when literary faults are explained away. Charity does not take cognisance of acts of this kind, but only of individuals. If we are to deal with Mr. Macaulay as an historian, we must not give him the benefit of reading his work as if it were a series of essays in the *Edinburgh Review*. His "History" is an amusing, entertaining, and even instructive publication; but it is not a history. The writer conceived pictures with, or without, sufficient knowledge, and has described those pictures which his fancy produced, and calls on his readers to take them for a history of prosaic facts such as in England must have taken place. The Reviewer is very anxious to make out some defence for Mr. Macaulay, and accordingly puts the most favourable construction he can upon his work. Yet after making all the allowance that charity could make, that is the final opinion that justice compels him to pronounce:—

For those who are familiar with Mr. Macaulay's Historical Essays, we cannot better describe his History than as a voluminous essay on the revolution of 1688, conceived in the same spirit, constructed upon the same plan, and though written in a less ambitious style, resembling in all the leading features of its composition his well-known sketches in the *Edinburgh Review*. True to the tactics which pervade all those brilliant and powerful essays, in most of which the object is to write up, or, as the case may be, to write down, some man or some party of men, the palpable moral of the two massive volumes before us, while they contain a luminous, well-digested, and, in the main, substantially accurate history of the revolution, is to exalt its leading Whig agents, and especially the Prince of Orange and to decry Toryism, Church of Englandism, Popery, and, above all, the reaction in favour of Popery which commenced under Charles I., was revived after the Restoration, and had its full development in the unhappy reign of James II. We need scarcely say, that there are some of these views in which Mr. Macaulay carries with him our fullest sympathy; in all we give him credit for most perfect sincerity and good faith; but we regret to add that, even where our sympathies are strongest, we cannot always go with him in the course which he has taken. He is seldom content with the simple unadorned facts. There is a perpetual straining after effect, a constant effort to make the statements tell, which has led to endless and unnecessary exaggeration. Characters sufficiently black in themselves, under Mr. Macaulay's pencil become preternaturally repulsive. Facts, already damning enough, are

sometimes made almost incredible in their hideous details. Evidence which might satisfy even a sceptic, is eked out by pressing into its support doubtful, and perhaps apocryphal circumstances. He has overdrawn in the details, even where the general truth of the facts is beyond dispute.—(P. 396, 397.)

The Reviewer has examined the account given of James II. by Mr. Macaulay, and has come to the conclusion that it is utterly untrue. There is not only no evidence to support the charges against him, but the very proofs of his crimes, which Mr. Macaulay alleges, turn out to be witnesses in favour of that maligned king. He may not have been a wise man, or always a good man, but that is no reason why we should charge him with all the sins which Mr. Macaulay pretends to discover in his character. The Queen is charged by Mr. Macaulay, on the authority of a letter written by Sunderland, with deriving pecuniary advantages from the transportation of the Monmouth rebels. The Reviewer having read that letter, discovers in it nothing of the kind. She does not appear, and she did not appear even to Sunderland, who was no friend of hers, to have intended any such profit for herself. Her object was, it seems, to recommend some one of her friends for that advantage which the manners of the age did not condemn. We fully agree with the Reviewer, that her ignorance of English law should have been considered by Mr. Macaulay before he brought so grave an accusation against her. Mr. Macaulay is exceedingly severe on the converts in the days of James II. Many of them cannot be justified, but still the wickedness of the many was not shared in by all, and there were among them persons who gave up their position in heresy for the sake of conscience. The Reviewer here has made a slight mistake; he produces as evidence in favour of Massy, the Catholic Dean of Christ Church, the fact that he had been elected one of the Proctors of the University of Oxford the year before his appointment. That election is no proof of virtue, goodness, or ability since the year 1629, when every college in its turn nominated a Proctor. It is not even a proof that such a person is in good repute even in his own college; for the office is conferred generally on the senior man qualified by standing according to the statutes of Laud. We are not saying anything against Massey himself, but merely disputing the value of one particular evidence brought in his favour. We are sorry to see the Reviewer adopt the description of country persons given by Mr. Macaulay and express his belief in its truth. We have no affection for that class of men whom Mr. Macaulay has libelled but we must in justice say that what there is true in that description is, to a certain extent, true of the country clergy throughout the world. Catholic and heretic alike, and that the picture is, on the whole, a libel, made up certainly of older libels by a class of pamphleteers who did not hate the concrete clergy nearly so much as they hated the very notion of spiritual authority in itself. The picture is so brilliant that few readers care to inquire whether it had any resemblance in nature.—*Tablet*.

THE  
BENGAL  
CATHOLIC HERALD

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

No. 12.]

CALCUTTA: SATURDAY, SEPTEMBER, 22, 1849.

[Vol. XVII.]

THE CATHOLIC AND ANGLICAN CHURCHES.

(THE ARTICLES TREATED ON IN TRACT 90 CONSIDERED. *By the Rev. E. B. Pusey, D. D.*)

We now come to proof of tolerated superstition, which we could hardly trust our eyes in reading a work by so cautious and so learned a man as Dr Pusey. It is related in the following words: "In another Church (at Naples) is a waxen figure of our Lord as an infant, to which the king and the court make an annual procession at Christmas, the king carrying scissors to cut the hair of the image, which, it is asserted, grows miraculously every year" By way of voucher for this precious statement, we have in a note.—"Statement of a traveller!" "Ab uno disce omnes." The Church of Rome, and the Catholic Church in communion with it, are to be pronounced idolatrous upon the anonymous statement of a traveller. Upon reading this account, we lost no time in making inquiries respecting—not its truth (for of that we never dreamt)—but its origin. We thought it possible that some ceremony or practice in itself innocent, might have been distorted, by Protestant ingenuity, into a superstitious observance, or rather a wicked imposture. For we had long been accustomed to very curious and often amusing mistakes of this character in the "statements of travellers." And though we have a shrewd guess who the traveller is on whom Dr. Pusey so much relies, and believe him to be a person incapable of wilful misstatements, we must be allowed to attribute to him the usual faults of such well-intentioned travellers, as are on the look out for whatever can justify a condemnation of Rome. In this case, we have enquired from persons for many years resident at Naples, and moving in the circle of the court, whether they have ever heard of this its annual practice. or of the miraculous "Bambinò;" and have been met only by expressions of surprise and astonishment at the tale. As one of the persons to whom we applied has expressly authorized us to make use of his statement,

we will offer no apology for presenting our readers with the greater part of his letter. As he sufficiently describes himself to enable them to judge of his opportunities for accurate information, we will venture to consider him a better authority than the mere anonymous "traveller;" and we are sure that the honest warmth and indignation which he manifests, will be attributed to its proper motive, regret, that one for whom we know that he entertains a personal regard, should have lent himself to the propagation of a calumnious charge against so large a body of fellow-Christians.

The following is his letter:—

"August 9, 1841.

"I have been surprised and painfully impressed by Dr. Pusey's assertion, given on 'the statement of a traveller,' with reference to the miraculous growth of hair, &c.; and I can only add that I have passed several festivals of the Nativity at Naples, and never heard of such a ceremony as that described by Dr. Pusey; for *his* description it is, until he chooses to publish the name of his 'traveller.'

"I have lived a good deal at Naples, both as a Protestant and as a Catholic. As a Protestant, I was in the habit of meeting so many of our countrymen of that creed ready to attend any 'funzione' (particularly if it offered the double attraction, to them of contemplating royalty, and witnessing so satisfactory a proof as this would have been of *Popish superstition*) that I cannot suppose for a moment I should not have heard of such a ceremony, if it had existed.

"Belonging to the British legation, I was constantly applied to by travellers to assist them in visiting ceremonies and sights of all kinds; and I can only call to mind the liquefaction of the blood of St. Januarius, as a regular miraculous ceremony attended by the

king, and that only once, though the liquefaction occurs twice, in the year.

"As a Catholic, I frequented at Naples most of the ceremonies which were likely to inspire me with any fresh admiration for the splendid beauties of the religion I had embraced, and moreover enjoyed the blessing of belonging to a family the principal members of which were not likely to remain ignorant of any ceremony of the importance which would necessarily attach to one of the nature of that mentioned by Dr. Pusey; but I repeat, I never heard of anything of the kind.

(To be continued.)

## SAINTS AND SINNERS.

By W. O'NEIL DAUNT, ESQ.

## EVANGELICAL SYMPATHY.

(Continued from our last.)

"It is obvious to the most careless observer that the very name of Protestant is enough to render a man's life insecure."—*Speech of J. S. Hart, Esq. Meeting of the Grand Orange Lodge in Dublin, 14th Nov. 1838, from Dab. Ev. Mail, 16th Nov. 1838.*  
 "Le pauvre homme."—*Tartuffe.*

The Reverend Mr. Hamilton had advertised a charity sermon which he was to preach in Killandrum Church. The day announced for the sermon arrived.

Martha requested that Emily would accompany her and Miss M'Grider, (who was niece to the preacher) to Mrs. M'Coskey's, in order to fructify by the conversation of the coterie "advanced in Christian knowledge," who were assembled there previously to the hour of attendance on Hamilton's charity sermon.

"Do come, sister! you want some wholesome intercourse to purify your mind from the sad contamination of Miss O'Hara's society. It will do you good, and I shall pray for you."

"Thank you, dear Martha. I am sure you mean kindly, my zealous sister. I shall go to please you; but don't expect me to approve of all we hear and see."

Mrs. M'Coskey's they proceeded. On entering her drawing room they found it filled with zealous persons, who were busily conversing on the recent tithing affray.

"Poor Mr. Hamilton!" said Miss M'Coskey, "he is truly to be pitied in having to contend with the benighted savages of Innisfoyle."

"Yes, poor man," echoed Miss M'Grider, with a sigh, "I sincerely feel for him. The trials of a Christian man in this unhappy kingdom are severe and harassing. But God fits the back for the burden. My dear uncle

has shown that he is not deficient in spirit to perform his duty when driven to it."

"It is an unfortunate necessity," observed a lady.

"Indeed, yes," said Mrs. M'Coskey, in the tone in which she would have echoed acquiescence in a comment on the weather; "but those savages are very unmanageable. M'Coskey says the strong arm is the only thing to keep them quiet."

"There are eight of them quieted now, at all events," remarked Miss M'Grider, in allusion to the number slain.

"Yes, they've got a pretty good quietus," answered Mr. Robert M'Govern, with a smile.

"I suppose we shall have a very crowded congregation to-day," said Miss M'Coskey. "I saw several carriages and jaunting cars coming into town. Mrs. O'Kelly and her daughters have arrived."

"Of course she could not be absent from her brother's sermon," said Mr. M'Govern.

"Do you know," said Miss Jessie M'Coskey, in the timid tone in which an evangelical young person insinuates an accusation of heinous iniquity, "I heard—but I own I can scarcely believe it—that Mrs. O'Kelly was getting her daughters taught to dance?"

"To dance! Mr. Hamilton's nieces taught to dance;" echoed Miss M'Grider, in a tone of grave reproof, "and under the sanction of my aunt! Miss Jessie M'Coskey, you seem to forget that you are speaking of a Christian family, who have always been brought up in the strictest gospel principles. Taught to dance! Permit me to remark," she continued, her eyes kindling with indignant emotion, "that it is extremely unbecoming in a Christian young lady to become the propagator of so infamous a calumny."

The rebuked Jessie coloured deeply, and did not venture to reply.

"Pray, Miss Dixon," asked a lady, with the charitable purpose of breaking the awkward silence that ensued, "will your worthy brother attend the sermon to-day?"

"No, ma'am," responded the sister of the Methodist preacher inquired after; "he is doing his Master's work at present in the county of Longford; he will not be here for a week."

"I am certain he would have been delighted to come," said Miss Hamilton, "if he had been written to."

"He hates paying postage," said Miss Dixon, naively.

"I could have got you a frank," observed a gentleman.

"From whom, pray?" inquired Miss Dixon, with a searching glance.

"From Mr. O'Leilly."

"What, sir? from the Papist member? Sir, allow me to tell you, I should think it an unpardonable insult to, send a Romunist's frank to *any* Christian friend,\* far more to one so steeped in heavenly grace as my excellent brother."

"You are right," observed Miss M'Grider, for what communion hath light with darkness? We should carefully eschew all communication with the blinded race, save such as is necessarily forced upon us. For themselves, individually, I feel nothing but the deepest pity. I have, at my own expence, circulated among them some hundreds of copies of our friend M'Gwin's incomparable letters."

Emily Sedly courageously returned to point out certain statements of M'Gwin's, which were somewhat irreconcilable with truth.

"Oh," cried Miss M'Grider with slippancy, and presenting Emily with a bible which she drew from her reticule, "I am positively certain that M'Gwin never made a slip without excellent reasons for doin You know Isaac told a fib (Genesis, twenty-sixth, seventh—first clause of the verse—right hand page near the top), for he said his wife was his sister; and Jacob told another (Genesis, twenty-seventh, nineteenth—you'll find the verse towards the middle of the left hand column) for he said he was Esau. And did not holy David falsely affect madness (1 Samuel, xxi, 13), to escape from Achish King of Gath? So I think you are rather too hard on poor M'Gwin, to require him to be such an affidavit-man in his contests with those blasphemous, idolatrous, and anri-Christian Papists. Ah! M'Gwin is a precious pot of ointment—you hardly catch him tripping, I can promise you."

"But," said Emily, "you cannot be ignorant of the numerous texts in holy writ denouncing falsehood: 'lying lips,' you know, are called 'an abomination.'"

"Oh, but it was M'Gwin's *pen*, and not his *lips*, that promulgated the statements you object to."

"Why," said Emily, "the Bible, from one end to the other, condemns falsehood as being inconsistent with righteousness."

"Righteousness?" repeated Miss M'Grider, disdainfully: "open Ecclesiastes, seventh, sixteenth—within a verse of the bottom of the left hand column of the right hand page; and you'll find the injunction, 'be not righteous overmuch,' which doubtless our incomparable champion, Mr. M'Gwin, had in his eye, when he told the—the—the—when he made the statements, in short, that you have taken upon you to criticize."

\* Verbatim.

"My dear Miss M'Grider, I fear that you misinterpret the verse you have quoted. 'Be not righteous overmuch' can only be understood to prohibit a pharisaical affectation of external righteousness."

"Not at all," retorted the fair gladiator. "Your ingenious gloss is exceedingly unsatisfactory, as the following verse ought to teach you. In short, she continued, with the evident purpose of preventing Emily from making any further reply, "say what you will, I maintain that our admirable Christian friend has Scripture on his side, and would manage to convict you of blasphemy into the bargain, if you uttered a syllable against him."

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

*With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1846.—Objection 6.*

(Continued from page 117.)

For so far are we from supposing that all of these men were sinners above their fellow-countrymen, of that age, that in some instances, they are illustrious examples of piety. Among those that may be presumed to have suffered for sacril . . . are to be found King Charles the Martyr, Lord Falkland, Dr. Hammond, the Earl of Strafford. And, doubtless, of these it may be said that, though *they were punished in the sight of men*, yet was their hope full of immortality. On the other hand, it is not a little remarkable, that some of the most fearful acts of Sacrilege ever committed, have been suffered to go unpunished in this world; and this remark applies more particularly to the French Revolution, the bold blasphemy of whose Sacrilege is unparalleled. The degree of guilt which each of the acquirers or possessors of Church lands incurred, is a point into which we have as little incursions, as right, to inquire; to point out the temporal misery to which Sacrilege is by an almost universal law, exposed, can surely deserve no blame. We speak gently of the sinner,—we seek to expose the sin; nay, by exposing the sin, we hope to preserve the sinner. For,

11. Fully persuaded as we are of the curse which attends the spoliation of Abbey and other Church lands, is it not a work of mercy to call the attention of others to the same subject? "The destruction of Korah," says Clement Spelman, "persuades more with the

Israelites than the soft voice of Moses; and such oratory may take thee;—Hell hath frightened some to Heaven. View then the insuccess of sacrilegious persons in all ages,—that will prevail with thee. For had Korah and his accomplices been visited after the visitation of other men, thou and I, nay perhaps the whole congregation of Israel, would have believed what they said as truth,—it sounded so like reason;—and approved what they did as pious,—it looked so like religion; but their end otherwise informed them, and better instructed us.” Like the prince in the Tragedy,

We must be cruel only to be kind.

And what kindness greater than the opening the eyes to a danger, where the risk is so fearful;—the prevention often so easy, always so possible?

III. We would ask. What is the use of the study of God's dealings with men? Is it not this?—Not only to adore His wisdom, and to magnify His over-ruling Providence, but to derive, analogically, instruction and warning for ourselves? That, on the whole, innocence generally prospers, and wickedness is generally confounded, even in this world, is a great truth, and one which we can learn nowhere but in the pages of the historian. But then, to learn it at all, we must assume that such and such dealings of Providence are punishments for such and such crimes. If we are not to see and to confess God's Hand in the death of a Nero, a Galerius, an Alexander VI., a Cæsar Borgia, where is the use of reading History; But the common consent of mankind allows us to judge in these cases, and taxes us not with presumption for doing so. The licence which we claim is yielded here;—why should it be refused elsewhere? If Lactantius acquired for himself no small reputation by writing on the Deaths of the Persecutors of the Church, why is Spelman to be refused praise for tracing the fate of its robbers? And is not the inquiry in strict accordance with Scriptures “Yea, with thine eyes shalt thou behold, and see the reward of the ungodly.”—“The righteous shall rejoice when he seeth the vengeance; he shall wash his footsteps in the blood of the ungodly;—so that a man shall say, Verily there is a reward for the righteous: doubtless there is a God That judgeth the earth.”—“When the wicked perish, thou shalt see it.”—“The righteous also shall see this and fear, and shall laugh him to scorn: Lo! this is the man that took not God for his strength, but trusted unto the multitude of his riches.”—“And your eyes shall see, and ye shall say:—The LORD will be magnified from the border of Israel.”—(*To be continued.*)

## CHARITY.—(LOVE OF OUR NEIGHBOURS.)

(*Continued from page 133.*)

The Divine precept of loving one another, is not limited to a regard for the reputation of others, to acts of beneficence to them in their necessities, or to other demonstrations of good will. Christ demands something more of the children of grace,—of those whom he has redeemed on the cross: he wishes us to love our enemies as ourselves; and that we pardon our brethren, seventy times seven, that is,—always. This is the condition on which heaven is promised to us.

This precept is, indeed, in perfect accordance with the mild character of the Prince of Peace,—of him, at whose birth the angels of the Lord sang: “Glory to God on high, and peace on earth to men of good will!” Mutual forgiveness is the sacred base on which reposes the peace of the world; for what would become of kingdoms, cities, and even private families, if God were to suffer each one to avenge his private injuries,—to take eye for eye, tooth for tooth, life for life?

Why is this just and admirable precept so often violated? Why do Christians yield so easily to the temptation of shooting back the dart right to the heart of him who first let it fly, and of doing him, if possible, a hundred times more injury than he had done them? The reason is:—two powerful advocates plead successively in our soul for vengeance; first our own pride, which does not allow us, by pardoning our enemy, to leave in his hands an advantage gained unjustly over us: and, secondly, the world, which attributes the pardon of an offence to the base motive of fear.

And yet, according to the avowal of even a pagan writer, vengeance is the passion of weak minds.\* The spirits of darkness, who dwell in the regions of the damned, are represented as glutting their hatred with vengeance and cruelty: the very name of Satan signifies “hatred;” and the fallen angel is a personification of powerful and implacable malignity. But all that have ever been great and noble on earth, have ranged themselves on the side of mercy and forgiveness. Roman History represents Augustus in two very different scenes. In the one, he is seated on a tribunal, proscribing the noblest senators of the republic, when he received that strong rebuke traced on the tablets of Mæcenæ;—“Come down, thou executioner!” In the other, he raises up the conspirator, who was awaiting at his feet the sentence of death, and

says to him these memorable words: "Let us be friends, Cinna!"

Which of the two, was the nobler man.—the Triumvir Octavian, or Cæsar Augustus?

No; vengeance is not an act of magnanimity; those who think otherwise are mistaken: but it is a noble thing to pardon, when the passions rise before the insult, like the wave of a troubled sea, and when the opportunity, like ripe fruit, invites us to gratify our desire. None but a great heart can say with St. Gregory of Nazianzen: "It is enough for me that I could avenge myself; for this is the noblest effort of virtue;" and he alone who is both morally and physically brave, is capable of it. Cowards have been seen to march to the battle-field, and even to gain victories; but a coward has never been known to pardon: it is not his nature.

(To be continued.)

### STEAM VOYAGE ON THE MOSELLE.

Between Igel and Treves the whole country was alive with industry—immense fields of corn either under the sickle or just cut down, and filled with peasants collecting the sheafs and heaping them together. Women were traversing the road with long baskets fastened to their backs, in which they carried sheafs of corn, and supplies of green food heaped above their heads, for their cattle. The road passed through an avenue of lofty poplars, through which we beheld numerous distant villages and hills, some shining in the rays of the noonday sun, some overshadowed by passing clouds. We scarcely moved a hundred yards without meeting old stone crosses, tokens of the Christian piety by which the whole of this district was distinguished in the primitive ages. The colour of the soil here is reddish; so also is that of the stones used in the construction of the roads and edifices of every kind; the first effect of which was to make us feel that we were in a country very peculiar in many respects, and if we might so say, more ancient, and even still more exuberant, than that which we had already traversed.

Treves offers to the traveller innumerable objects of interest and a vast field for reflection. It is undoubtedly, the most ancient city in Germany; the chroniclers, as I have already intimated, carry its pretensions to antiquity even much higher. We were scarcely set down by our diligence at the *Poste aux Chevaux*, near the Red House Hotel, when I perceived on the front of the latter an inscription in these terms:—

"Auxilium suis confidentibus,  
Ante Roman Trevis stetit,  
Annis mille trecentibus.  
Perpetet et æterna pace fruatur.

Amen."

"The asylum of those who sought its protection, Treves existed one thousand three hundred years before Rome. May it be perpetual, and enjoy eternal peace. Amen."

In point of rank and splendour, commerce, wealth, learning, and the arts, it was at one time considered to be the second capital of the Roman empire, and exercised jurisdiction over the whole of the first Belgic Gaul, which included Britain. It was in the time of Julius Cæsar a highly flourishing city; it has been the occasional residence of many Roman emperors—Constantius, Constantine the Great, Julian, Valentinian, Valens, Gratian, and Theodosius.

One could hardly believe, looking only at its present extent and decayed condition, that it could ever have justly enjoyed the title of a second Rome; there is, however, no doubt upon the subject, for we can easily trace, in all directions, the remains of an ancient metropolis, abounding in opulence, replete with every resource of luxury, and marked by all the characters of imperial grandeur. Triumphal arches, palaces, and baths, upon a truly Roman scale of Magnificence; amphitheatres, basilicas, aqueducts, and forums, all still may be discerned here in a state of ruin or comparative preservation. It was in its condition of greatest pride when first attacked by the Goths and Vandals, who demolished it to an extent from which it never afterwards wholly recovered. Partial revivals of its ancient power, and restorations of its most ornamental edifices, were effected under the government of the Archbishops of Treves, who were princes, arch-chancellors, and electors of the empire, and in their temporal characters possessed, in former ages, very great power and authority. But with their government has expired every hope for Treves; it is now no more than the attenuated shadow of what it was, and looks the very picture of despair, weeping over days of prosperity and glory that are never more to return.

(To be continued.)

### CONVERSION.

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—I beg leave to send the concluding portion of the Memoir of Bishop Fenwick.

"What most impressed us, in this second interview with Bishop Fenwick, was the firm and uncompromising character of his Catholicity. He used not a single unkind word, in speaking of Protestants; but with all our art, and we did our best, we could not extract from him the least conceivable concession. He saw clearly what held us back, and that

we believed we were prepared to join the Church, if we could only have some assurance that individuals dying out of the pale of her communion need not necessarily be despaired of; but neither by word nor tone did he indicate that he had any such assurance to give. He was a Catholic, heart and soul; he had learned the Church as the way of salvation, but he had learned no other. What he had received that could he give; but nothing else. He was not the author of the conditions of salvation, and he would not take the responsibility of enlarging or contracting them. It was well for us that he was thus stern and uncompromising in his Catholicity. A man brought up a Protestant is apt to distrust the sincerity of another's faith, and in general, looks upon a well educated and intelligent Catholic Priest or Bishop as acting a part, or merely speaking from his brief, without any firm conviction of what he professes. He also understands, in advance, that Catholicity is exclusive and boldly asserts that salvation out of the pale of the Church is not possible. If, then, we had found him less uncompromising; if we had perceived in him the least disposition to soften what seemed to us the severity of the Catholic doctrine, or to conceal or explain it away, we should have distrusted the sincerity of his faith, have failed to give him our confidence, and have lost what he had in his Church.

"No man living better understood or appreciated the difference between charity and that spurious liberality which sometimes usurps its name, than Bishop Fenwick. His own heart was full of tenderness, literally overflowed with love to all men, and his charity knew no bounds. There was nothing severe in his disposition. If he had a fault, it was his inability to think ill of another. You could not make him believe ill of any one, especially of one who had done wrong to him. No matter how strong were the appearances undeniable the facts, he would always find some excuse, and prove to you that you were doing the man injustice. But he had, nevertheless, no sympathy with that false liberality which fears to shock other's principles or cross his wishes. He knew that charity must often shock in order to save. In proportion to his tenderness, in proportion to the depth and fervour of his charity, did he feel it necessary to hold up the stern and naked truth, and to be studiously on his guard against dropping a single word which, through misapprehension, might tend to inspire a false confidence or induce an ungrounded hope. Wherever then, he appeared stern, and unbending it was not from severity of temper, but from his ardent charity, his fidelity to God, and his earnest desire to save souls.

"Naturally Bishop Fenwick was of a lively and playful disposition. He had an exhaustless fund of wit and humour, and his social qualities and conversational powers were unrivalled. He relished a good joke, and could give and receive one with inimitable grace and delicacy. Yet his wit never left a sting; no one enjoyed it more heartily than its victim, as we had often occasion ourselves to experience. His memory was stocked with a world of stories and anecdotes, which he would in his moments of relaxation, relate with a grace and charm which it would be as vain to attempt to describe as to imitate. We have listened with the intensest pleasure, for the hour together, and heard him relate anecdotes and stories with which we were perfectly familiar, and which we had ourselves previously related, perhaps a hundred times; and we have heard him relate the same anecdote the twentieth time with as much pleasure as the first. He had the rare faculty of investing the familiar with novel charms, and he threw the hues of his own mind over whatever he touched. He was a gréât favourite with children, and it was difficult to determine whether he found the most pleasure in their society or they in his. It was beautiful to see the perfect sympathy between them. His own spirit was as playful, as light, as sunny, as guileless as theirs and he could at once touch their young hearts and gain their entire confidence. We were with him most of the afternoon of the Friday preceding his death. He was then all but dying, yet he was as cheerful, as playful as we had known him when in perfect health; and we sat for a long time and admired his sportiveness with a little girl, some four or five years old, who came with her mother to see him. At first he frightened her, made her tremble and cling closer to her mother; then gradually he relaxed her fears, made her face brighten, and then laugh outright, and all by his simple conversation. It was the last conversation of his life to which we listened.

(To be continued.)

To the Editor of the Bengal Catholic Herald.

(Concluded from our last.)

In the institution, Christ took bread and literally fulfilled what he had promised. "He blessed and broke and gave to them; saying, take ye and eat, THIS IS MY BODY, which is given for you. THIS IS MY BLOOD which shall be shed for many unto the remission of sins." It was not the *figure* of his body that was given for us on the cross; it was not the *figure* of his blood which was shed for us. Therefore he spoke of his *real*

body and blood, and his language was *literal* and not *figurative*. And consequently our separated brethren, in appealing to figure, oppose the language and conduct of Jesus Christ, at every point of the promise and of the institution of the holy Eucharist.

Such are the splendid passages on which the belief of Transubstantiation is founded—nothing proves more clearly the fallacy of our separated brethren, who profess to make the Scripture, the sole Rule of their faith, than their denial of the real presence of Christ in the sacrament which is so manifestly emphatically expressed therein. He explained and promised this divine mystery near one of the Paschs, previous to his institution of it. He then multiplied five loaves and two fishes, so as to afford a superabundant meat to five thousand men, besides women and children &c. Math. XIV. 21, which was an evident sign of the future multiplication of his own person on the several altars of the world. There were some then that believed not: but our Saviour so inflexibly adhered to his original purpose of giving his *real flesh* to eat (not in *figure*) that rather attempt to explain away or soften down the sublime mystery of his true and real presence, he suffered many of his incredulous disciples to go away, as unfit for the mysteries of the kingdom of God. “*After this many of his disciples went back, and walked no more with him.*” But his adorable words laid the first foundation of that implicit Catholic belief, which the Church of Christ has, at all times, maintained, and which, however Capharnaites, or modern heresy may still scoff, and loose disciples still murmur, will never, as long as the one Catholic Church endures, pass away.

With respect to the *manner* in which this *spiritual body of Christ* is present in the sacrament, the Catholic Church has not decided. She does not require us to believe, that even the spiritual body of Christ is present in the Sacrament, *in the same state* in which it exists in heaven, at the right hand of the Father; she *allows us to suppose*, that a body in its spiritual state, like a spirit itself, may not have essentially any relation to place, or that it may have a different mode of existence in different places. Hence, all that she *requires* Catholics to believe on this point is, that the *spiritual body of Christ is sacramentally present in the Holy Communion*; or, in other words, that the body of Christ, which is now a *spiritual body*, is, in some manner or other, conformable to the nature and intention of a Sacrament, *truly, really and substantially present* in the Eucharist.

What the nature of this *substance* is, whe-

ther in its general or individual acceptation, we are wholly ignorant, and must remain so till we are gifted with other faculties than those we now possess. All we know either of spirit or body are their properties or qualities, and these we know so little, that we cannot with certainty determine whether any, or which of them, essentially constitute the Being in which they reside. Of the nature of this matter all Philosophers are equally ignorant, for, as Mr. Harris says, “it is in truth, *form* ;” or, as modern Philosophers would say, “they are in truth, *qualities* ; which are the whole that we either hear, or see, or feel, or of which we have either idea or conception.” Mr. Lock says expressly, that if any one will examine himself concerning the notions of pure substance in general, he will find that he has no other idea of it at all, only a supposition of he knows not what support of such qualities as are capable of producing simple ideas in us. The things then immediately perceived by us, or of which we have an adequate idea or conception, are only qualities that must belong to a subject; and all that we know about the subject is, that it is that to which such qualities belong. For this is evident, that our nature of matter, as distinguished from its qualities, is a relative and obscure notion, and must remain obscure till men have other faculties.”

Nothing can demonstrate more clearly the total ignorance under which we labor, respecting the nature of bodies, than the endless namely of opinions which the ablest Philosophers and divines have adopted and the very little agreement that subsist amongst them. Amongst the rest one eminent Bishop of the established Church Dr. Law, Bishop of Carlisle—has maintained that “bodies are nothing more than a collection or combination of certain properties ;” \* and another no less eminent, has maintained that “bodies have no existence at all, except in the Divine mind, and that our perceptions of bodily qualities are all the effect of the immediate agency of the Deity upon our minds.”

But if such is our ignorance respecting the nature of bodies of their earthly and mortal state, how much more ignorant may we be supposed to be, respecting bodies in a glorified and spiritualized state! To believe that the substance of such a body *may* be present, though unaccompanied with its usual, or with any *sensible* properties, is certainly not repugnant to the principles of reason and the-

\* Dr. Berkeley, Bishop of Cloyne. Dr. Reid himself, the ablest of all Dr. Berkeley's opponents, frankly acknowledges, that “no man can show, by any good argument, that all our sensations might not have been as they are though no body or quality of body had ever existed.”



ology for we all believe God's *omnipresence* to assert that it *cannot* be present, without such properties, betrays equal ignorance and presumption. To pronounce that the belief is *monstrous*, upon whatever reasons it is founded, is characteristic of the modesty of heresy. But to proceed.

It is manifest to our senses, that after the consecration of the bread and wine, the sensible properties which meet the sight, the taste, the touch &c., are *not* changed, or at least that the same effects continue to be produced upon our senses that were produced before.\* It is equally manifest that the *sensible* properties belonging to the natural body of Christ are *not* present to our senses. The change, therefore, that has been made, not by the priest but by the power of God, in the elements, must be in their invisible *substance* or *essence*, not in their external qualities. Hence the Catholic Church defined, that the body of Christ is *substantially* present in the Sacrament, that is to say, that it is present as to *substance* or *essence* not as to its *usual* qualities or properties.

For the same reason we are taught that when the visible part of the Sacrament, viz., what appears to be bread and wine, is broken, or divided, the invisible essence of the Sacrament, viz., Christ is not broken, nor divided, nor in any way changed; and whilst the former is eaten and nourishes our bodies, like ordinary food, the latter being a spiritual and heavenly body, for the nourishment and refreshment of our souls, nature is eaten after a spiritual and mysterious manner. In fact, the intention of Jesus Christ, in giving himself to us in this most, holy and adorable Sacrament, was not to feed our mortal bodies and increase our animal strength, but to impart both our bodies and souls, by an ineffable union with himself a principle of spiritual life, and strength, and immortality. It was to shew the ardour of his love for us, by making us, as it were one with himself, that we may live by him and he in us, till we arrive at that still more perfect and eternal union, which we shall enjoy with him in heaven. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that (living) bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."

\* It is certainly possible that the Supreme Being, without the instrumentality of matter, should communicate to our minds all the sensations and notions from which we infer the reality of solid substance. *Metaphysics* No. 172.

But supposing that Christ is not really present in the Sacrament, are we not then idolaters? Certainly not; for whether he is there or not, still *He* and *He alone* is the subject to which our adoration is directed. I grant that if any Catholic should say, "it is my intention to adore *that substance upon the altar, whether it be Christ or not.*" and it happened not to be Christ, he would be guilty of idolatry. But such an idea never enters the mind of any Catholic. His *intention* is simply to adore Christ. He *believes* Christ to be present under the Sacramental species, and he adores him there. But should he happen not to be present, through the priest's forgetting to consecrate, or from any other cause, the only thing with which the adorer would be charged would be a *mistake* as to the *presence* of the object he adores, not as to the object itself. If the blind man after receiving his sight, had by a mistake of persons, worshipped St. Peter instead of Christ, would he have been guilty of idolatry? The celebrated Dr. Jeremy Taylor, whom I have cited before, thus defends us. "This is a demonstration that the *soul* has nothing in it that is idolatrical; the will has nothing in it, but what is a great enemy to idolatry."

I shall continue my notice of G. M.

Your obdt. servant,

A CONVERT.

2nd September, 1849.

## CATHEDRAL MALE ORPHANAGE AND DAY-SCHOOLS

### THE O'CONNELL MEMORIAL.

We have the pleasure of furnishing our Readers to-day with a very accurate lithographic representation of the above-named Institutions including the Building, which has been raised as a Memorial to the late Daniel O'Connell Esq. M. P. The friends of the Cathedral Orphanage and Schools will be gratified to perceive that no exertion has been spared, to provide for the convenience, health and comfort, both of the Pupils and of the Brothers of the Invaluable Institute of the Christian Brothers, under whose pious and enlightened care, the Orphanage and Schools are so happily placed. By the judicious arrangement which has been adopted, the honorable tribute paid to the Memory of the Illustrious Liberator of his Catholic Fellow Subjects has been made subservient to the advancement of the most important interests, moral and educational, of the Catholic Community of Bengal. The whole history and career of O'Connell proves, that no testimonial could be more acceptable to his exalted mind and heart, than such a one as that,

which we have just described. The total amount of the Subscriptions received on account of the O'Connell Memorial is Rs. 2,420. But in consequence of the necessity of improving and enlarging the premises in connection with the new Edifice, the actual outlay has somewhat exceeded Rs. 4,000. The Balance that remains due, will be gradually paid off, according as the outstanding promised Subscriptions shall be realized, and by applying to that purpose, whatever part of the Monthly Contributions to the Orphanage can be dispensed with, after a due provision has been made for the support, Clothing &c., of the Orphans.

We believe, that the Memorial, we now speak of, is the first, that has been raised in any part of the world to the Memory of the Liberator, and we congratulate our Fellow Catholics of Bengal on having taken the lead, in the accomplishment of so honourable an enterprise.

We subjoin the suitable and comprehensive inscription engraved on the white marble Tablet, which is attached to the front of the Building erected to O'Connell's Memory.

MISSIONS OF DACCA, CHITTAGONG.  
&c. &c.

RIGHT REV. DOCTOR OLLIFFE.

By letters lately received from Bishop Olliffe we learn, that the Archbishop, General of the Seminarists of Piepus, Paris, has consented at Doctor Olliffe's request to send on the Dacca and Chittagong Missions, a few of the Members of the well known Institute of the Seminary of Piepus, who will labour there under the Bishop's guidance, with their accustomed, and we may say, hereditary zeal, simplicity and docility. From Missionaries thus gifted, the happiest results may be justly anticipated.

PROPAGATION OF THE FAITH.

Rev Mr. Magnire has received two Protestant Women and two Children into the Catholic Communion. Two Adult Protestants are under instruction, preparatory to their being admitted to Conditional Baptism.

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

Mr. T. J. Bolland, for Sept, ... Rs 5 0  
Mr. J. Fleury, Junr., „ Aug., ... 6 0

THROUGH MR. G. F. LACKERSTEEN.

M. Costello, for June & July, 2 0

J. Piaggio, „ June, .... 1 0  
T. Sinaes, „ July, ... 1 0  
J. Rostan, „ July, .. 4 0  
J. H. Rostan, „ July & Aug. 2 0

Within the last week, a Widow and five Orphans have been admitted into the above-named Institutions

To the Revd Mr. McCabe.

REV. SIR,—I have much pleasure in sending you a small donation, for the Catholic Orphanage, as a thanksgiving for the recovery of my Baby—and beg your kind Prayers for myself and family,

I beg to remain Rev. Sir,

Your's obediently,

CHARLOTTE DALY.

House of Correction.

17th September, 1849.

PROPAGATION OF THE FAITH.

Mr. J. Fleury, ... . Rs. 1 0

Selections.

A VISIT TO THE DUKE DE BORDEAUX.

From the Athenæum, June 2.

After some conversation with the Duke de Levis, M. Didier expressed a wish to pay his respects to the ex-royal family? The Duke de Bordeaux consented to receive him, though aware of his republican principles. The interview took place in a room on the ground floor which was decorated only with canes, fowling-pieces and trophies. After the usual words of course, an interesting conversation ensued.—

“ I went directly to the purpose; and here is word for word, as well as my memory serves me, the first serious phrase which I addressed to him, “ MONSEIGNEUR,” said I, “ I know not and God alone can know what destinies futurity has in store for you; but if you have any chance of reigning one day in France, which for my part I am far from desiring, your chance is this,— that, France, worn out by experiments and a the end of her resources, may not find in elective power that stability of which she is in search, that discouragement and errors may lead men's minds to the hereditary principle as the most firm basis of authority; you represent that prin

ciple and in such a case it is Franne herself who will come to seek you. Until then I see only one thing for you to do, and that is to wait events." The Duc de Bordeaux had listened to me with great attention as I spoke his countenance gradually brightened; the ice was broken. He replied to me without hesitation that I had exactly interpreted his thoughts,—that he would never join in any enterprise against the established authorities, that he did not wish to take any initiative and had no personal ambition,—that he looked upon himself, in fact, as the principle of order and stability, which he was resolved to maintain intact for the future peace of France, that this principle constituted his entire strength, and that he had no other,—that it would always influence him to do his duty whatever might be his station, and that God was on his side and would lend him assistance. "If ever I return to France," he added, "it will only be to establish perfect conciliation,—and I believe that I alone can do so." God is the searcher of all hearts; to Him alone belong the secrets of his conscience. Still I believe that I may take on me to affirm that the words of the Prince were sincere. The tone of conviction with which he pronounced them, the openness of his countenance while he was speaking, left no doubt on this head. Everything in him manifests great uprightness of heart and spirit—lively sentiments of duty and justice united to a desire for doing good. Like the Duc de Levis, he appeared to be perfectly familiar with our affairs,—although he was very reserved in speaking of our public men; whether through reserve or prudence he pronounced no formal judgment on anybody, and in speaking of passing events confined himself to generalities so vague that none of his words, not one even of his opinions, have remained in my memory. On the contrary, the profession of faith with which he opened the conversation is graven there word for word. It is true that it was the kernel and as it was the pivot of our discourse. It was for me the principle,—the rest was merely accessory.

All that we have a right to require in a man is a sincere desire to learn and the will to do good; now it would be great injustice to deny these virtues to the Prince. Add to this, sound sense, candour, great benevolence and a natural generosity, indisputable, and I may farther add, undisputed. He is an honest man in every sense of the word. Turn we now to the reverse of the medal:—what medal has not its reverse? either I am very much deceived or the Duc de Bordeaux is deficient in initiative power and probably deficient in resolution. His mind is cultivated rather than inventive; he conceives rather than creates,—and takes in more than he gives out. From his education and from his nature indolence in him prevails over the power of execution. In a word, and perhaps it is fortune for his repose, he appears to me more suited to expectation than to action. I cannot, I confess, adduce any particular fact in support of this opinion, which may be a mere impression,—but I believe it to be well founded. He would have made, I am convinced, an excellent constitutional monarch. The nature of his mind and even his character were appropriate to this

form of government, and his education has had a similar tendency. Party spirit represents him as an absolutist,—and as such he appears to the crowd from the seclusion of his exile; the truth is, that there is not probably in Europe a more sincere Constitutional than he is. Still further, with the exception of some modern ideas which have disturbed him in these latter times and which he labours to assimilate, he is almost a liberal of the Restoration. I hasten to add that he is a religious liberal; but his devotion does not degenerate into bigotry, as has been reported. There is no doubt that his grandfather, Charles the Tenth, and even Louis the Eighteenth himself, would have been greatly scandalized by his doctrines, and that he would have been in their eyes a political heretic, a royal Lafayette."

M. Didier described the Prince as less corpulent than he is usually represented. He has not recovered from the accident which he met with some years ago at Kirchberg when his leg was broken by a fall from his horse. No mention is made of the ven which the journals recently declared to have grown to such a size on the Prince's neck as to threaten fatal consequence:—on the contrary, M. Didier declares that he still retains the healthful bloom of youth.—Without impugning M. Didier's fidelity, we must say that feelings of bitter hostility to the Orleans dynasty seem to have led him to adopt a very favourable view of the elder branch of the Bourbons: and it is rather curious to see what pains he takes to hide the common belief that Henry of Bordeaux is likely to die childless and leave the claims of legitimacy as an inheritance to the Count de Paris.

We come now to another most interesting personage, the Duchess d'Angoulême, daughter of Louis the Sixteenth and of Marie Antoinette,—whose long life has been for the most part protracted penance.

"The Duchess d'Angoulême inhabits the first floor she received me standing in her saloon, a very large room but very plain, furnished without the least luxury, and from which the view extends westward over the Styrian Alps. She must be about seventy years of age, and consequently has no personal pretensions; she is said never to have had any. Her severe toilette is suited to her age. From her organization she has a harsh voice and bluntness of tone, which in her are involuntary but which are said in the days of her greatness to have prevented her from appearing amiable when she most wished to be so. She asked me concerning France with the most lively interest, but with great tact and moderation; she inquired if the people of Paris had any religious sentiments; she spoke with lively admiration of the Christian death of the Archbishop of Paris on the barricades of June. Except this no proper name had been pronounced. It was I who turned the conversation on the younger branch by saying to her, "Madame, it is impossible that you have not seen the finger of God in the fall of Louis Philippe."—"It is in everything," she replied with great simplicity, and without my being able to detect the least trace of bitterness. Though silent respecting

the father, she had some kind words for the sons and for the Duchess of Orleans. I was far less reserved on the subject of the fallen dynasty and its government. "Still, Madame," said I, "confess that in spite of your Christian magnanimity the day on which this intelligence reached you was far from being the most painful of your life." She remained silent, but looked at me with an air which seemed to say, "You are asking too much." The moderation of her words was unalterable; not a syllable of reproach escaped her lips. It is not that she does not fully appreciate the difference between the Revolutions of July and February. When I recounted to her the flight of Louis Philippe. "At least," said she, "Charles X. retired as a king, bequeathing Algeria to France." This comparison was made with some feelings of pride, assuredly very legitimate, but no trace of the triumph of satisfied vengeance was to be found in any of her words. It may be boldly said that no vindictive feeling can be found in this soul which has offered as a holocaust to God all its pains and all its passions.

There are few, we think who will not share M. Didier's sentiments of respect and pity for the prisoner and orphan of the Temple,—now the exiled Queen of Frohsdorf. Her piety and resignation are exemplary. She has laid aside all thoughts of courts, and lives only in the melancholy recollections of her youth.

"She keeps in her bed-chamber, the austerity of which is almost monastic, only such objects as are calculated to revive the tragic scenes of her early youth,—the portraits of her father, her mother and her mother's friend, the Princess de Lamballe; and near her bed, which has not even a curtain, stands a *pric-dieu* full of objects most sacred in her eyes,—the black vest which her father wore when he ascended the scaffold—the lace cap which her mother made with her own hands to appear in before the revolutionary tribunal. She alone has the key of those sad relics, and once a-year, on the 21st of January, she takes them from the reliquary in which they are inclosed, and surround herself with them in order to bring herself into closer communion with the beloved dead by whom they were worn. On that day she buries her tears in complete seclusion; she sanctifies the blood-stained anniversary by solitude and prayer."

A very brief account is given of the Duchess de Bordeaux. She is a princess of the House of Modena, about two years older than her husband—and more impatient than he is of the loneliness of Frohsdorf. We could have wished for some particulars of the Duchess de Berry; whose adventures, beginning in the style of Maria Theresa and ending in that of Maria Louisa, have formed one of the most whimsical episodes in contemporary history. We are told that she lives near Gratz, with her husband, the Count de Lucchese-Palli, by whom she has had four children; and that the Duke de Bordeaux treats her with all the respect and affection due to a mother, notwithstanding her mis-alliance and the ridicule which its consequences brought upon his cause.

## PARLIAMENTARY.

### *My Lords and Gentlemen,*

We have it in command from her Majesty to inform you that the state of public business enables her to dispense with your attendance in Parliament, and to close the present session.

Her Majesty has directed us to express her satisfaction with the zeal and assiduity with which you have discharged the laborious and anxious duties in the performance of which you have been occupied.

Her Majesty has given her assent to the important measure you have passed to amend the navigation-laws, in full confidence that the enterprise, skill, and hardihood of her people will assure to them a full share of the commerce of the world, and maintain upon the seas the ancient renown of this nation.

Her Majesty has commanded us to acquaint you that the friendly character of her relations with foreign powers affords her a just confidence in the continuance of peace.

The preliminaries of peace between Prussia and Denmark have been signed under the mediation of her Majesty, and her Majesty trusts that this convention may prove the forerunner of a definitive and permanent treaty.

Her Majesty's efforts will continue to be directed to promote the restoration of peace in those parts of Europe in which it had been interrupted.

### *Gentlemen of the House of Commons.*

We are commanded by her Majesty to return you her thanks for the provision which you have made for the public service.

The public expenditure has undergone considerable reductions within the present year and her Majesty will continue to apply a watchful economy in every branch of the public service.

### *My Lords and Gentlemen,*

We are commanded by her Majesty to congratulate you on the happy termination of the war in the Panjaub. The exertions made by the Government of India, and the valour displayed by the army in the field, demand her Majesty's warmest acknowledgments.

Her Majesty has observed with gratification the spirit of obedience to the laws which has been manifested by her subjects during the period which has elapsed since her Majesty last addressed her Parliament.

It is the characteristic of our constitution that it renders the maintenance of order compatible with the fullest enjoyment of political and civil liberty.

The satisfaction with which her Majesty has viewed the peaceful progress of her people in arts and industry, has been greatly alloyed by the continuance of severe distress in one part of the United Kingdom.

Her Majesty has observed with pleasure your liberal exertions to mitigate the pressure of this calamity, and her Majesty commands us to thank you for your unremitting attention to measures calculated to improve the general condition of Ireland. It is her Majesty's fervent hope that it may please the Almighty Disposer of events to favour the operation of those laws which have been sanctioned by Parliament, and to grant to

her Irish people, as the reward of that patience and resignation with which they have borne their protracted sufferings, the blessings of an abundant harvest and of internal peace.—*Atlas for India, 7th August, 1849.*

### ROMAN CATHOLIC CHURCH AT SAN FERNANDO, TRINIDAD.

(From the Port of Spain Gazette.)

On Sunday, May 20, was solemnly consecrated to the service of the Almighty, the new and handsome Roman Catholic Church of San Fernando; this Church is, we understand, 154 feet in length, 800 feet wide in the transept or cross, and 50 feet wide in the nave (all these measurements in the clear), the walls of the principal roof are 40 feet in height. The office of dedication, which, according to the Roman ritual, is of great length, was very imposing and impressive. His Lordship the Right Rev. Dr. Smith, Bishop of Olympus, accompanied by twelve of his Clergy, officiated on the occasion. The Rev. R. C. Poirier preached the dedication sermon. It was a very appropriate one, and listened to by the large congregation with deep attention. Mr. Wehekind, our talented townsman, presided at the beautiful new organ with great effect. The music was selected and much admired. The number of persons in church, and those who necessarily remained outside—congregated round the building for want of room in the interior—amounted to 4,000. Almost every quarter of the island was represented by some of its inhabitants, but Port of Spain particular was distinguished by the presence of many of its *élite* of both sexes. The superb marble altar, the gift of Madame Louis Philip, attracted much notice—the pulpit, a remarkably neat one, is, we understand, the work of a native mechanic; the organ gallery was admired for its elegance. On the next day (21st) the town of San Fernando was yet more gayly decorated than on the day previous, and thousands of the inhabitants of all ranks and classes thronged the wharf at an early hour to welcome his Excellency the Governor, who had kindly consented to honour the day's festivities with his presence. His Lordship, the Bishop, and several gentlemen, lay and clerical, received his Excellency, who landed under a salute of seventeen guns, and amidst the loud and prolonged *vivas* of the assembled thousands. His Excellency, his Lordship the Bishop, and a large number of very respectable gentlemen, were hospitably entertained at seven o'clock by the worthy Cure of San Fernando, the Rev. Mr. Christophe. Immediately after dinner a splendid succession of fire-works, which lasted nearly two hours, gratified the connoisseurs, and appeared to electrify the thousands of labourers, many of whom, for the first time, witnessed such an exhibition. The town was handsomely illuminated on both nights, and never had San Fernando presented so gay a scene. We understand that the Roman Catholics of the Naporinas express themselves as deeply grateful to his Excellency the Governor, and the honourable Board of Council for their munificent grant towards the erection of this so much needed edifice. It

appears that two other Roman Catholic churches have been consecrated within the last three weeks: one at Erin (district of Cedros), and the other at Gasparil (district of Pointe-a-Pierre). Much credit is due to the Roman Catholics of the districts we have named for completing these churches in the present depressed state of the colony, without soliciting or receiving any Government aid for that purpose.

### THE PORTUGUESE FISHERMEN'S VOW.

(From the Morning Post.)

Extract from the letter of a private correspondent, dated Lisbon, June 28:—"To the Englishman visiting Catholic countries for the first time, there are few novelties that more forcibly arrest attention than the varied and gorgeous church processions, and other ceremonies peculiar to the followers of Christendom's once universal faith. I think, by the way, it is Miss Costello who, in her 'Rambles amongst the Bocages and the Vines,' tells of an interesting custom yet existing along the stormy shores of Bretagne, where the fishing population, on landing after a successful adventure, go, accompanied by their families, in procession to the chapel of their saint, to give thanks and make votive offerings at their favourite shrine for 'perils past and dangers o'er,' from whence they return to their villages, to rejoice, to feast, and to make merry. A custom somewhat similar to this yet lingers on the Portuguese shores, while in Portugal there is a gravity and solemnity accompanying the devotional act that invests it with exceeding attraction. A few days ago I had the good fortune to witness a ceremony of the kind, stumbling upon the procession by chance, and that, too, as it was wending its slow course through the busiest streets of this the Lusitanian capital. A long file of weather-beaten fishermen and mariners of all classes were accompanying the rescued portion of the crew of a nearly wrecked vessel; these, with uncovered heads and barefooted, were on their way to the chapel of Nossa Senhora da Escada, of Christ's Mother, to redeem a vow made in their time of trouble. There was something beautifully solemn in the scene, and it brought at once to one's memory those lines from the Hebrew poetry of inspiration, 'And I will pay the vow which I made to the Lord in my trouble.' A first group were bearing along a set of new sails, twined round with ribbons, and garlanded with fresh plucked flowers, while another party supported on their shoulders portions of the riven mast, and the rude rudder they had managed to ship when striving with the storm. These men were the crew of a fishing craft that had been all but lost in a late gale, and while in deadliest peril had been spared almost by a miracle, the poor fishermen, with rent canvass and shattered mast, just managing to steer into the Tagus, and to moor their barque in safety in the Lisbon waters. Their danger had been imminent, escape appeared hopeless, part of the crew had been washed overboard and lost, and just as hope seemed

to have left them, with eternity before them, the fog cleared away, and a lull fell upon the storm and they were saved, and now enabled to tell how 'those that go down into the deep waters see the wonders of the Lord.' The vow the poor fishermen had made when in danger was to present a set of sails to the chapel of our Lady; these, after being deposited at the foot of the altar, would be redeemed by a sum of money, a portion of which would be distributed in acts of mercy, and part applied to the service of God's house, and when the damage is repaired, the new sails will be carried on board the saved vessel. Preceding the procession were numbers of tiny children, sunny-skinned varlets with elf-locks and bright eyes; these with their wee voices, were chanting in full and ringing chorus, and with might and main, the praises of our Lady, catching the while the flowers that were being tossed from balconies, or from behind the jalousies along the line of route, while here and there silver crowns and smaller moneys, and copper pieces, were being flung down in aid of the fund requisite to redeem the vow. The weather was charming, rather too warm perhaps, but bright and joyous and sunny time, and I do not know that since my rambles I have ever fallen in with so pretty or so interesting a sight. The Government of the Queen of Portugal would fain abolish and put down these processions altogether, but they fear to risk such violent antagonism with the feelings of the people. The Government dislike anything that has a tendency to remind the humbler classes, the men of the oar, the plough, the spade, or the anvil, of the time when the ex-King Dom Miguel *premeiro* (the people's idol) shared in sport and pastime, and protected their ancient usages. The new dynasty have sadly failed in achieving popularity, while the love of the masses still fondly clings to the name of their native-born Prince, or as they emphatically term Dom Miguel when speaking of him, 'O Homem do Povo Portuguese,'—the man of the Portuguese people."

## ART MINISTERING TO RELIGION.

(From the Spectator, July 14.)

Religion and Art, says the Bishop of London, are essentially connected: a high authority, which ought to reconcile many sceptical persons to an inevitable truth. The right reverend Chaplain to the Royal Academy speaks in a double function, not only as a vindicator of art, but as a ruler of the Church; and, without venturing on any doctrinal question beyond lay meddling, we are free to understand that the dogmas of the Protestant Church do not forbid the consideration of the subject on the broadest principles of religious feeling as well as of art. On such grounds, persons who are familiar with the aspect of art in religious edifices cannot comprehend why the usage of the English Church should abandon that high influence to the Roman Catholic Church. It scarcely needed Mr. Ruskin to show, by "the Lamp of Sacrifice," that the labour and faculties of man are well bestowed in rendering the house of worship

worthy of its purpose, and that an edifice adorned with the beauty which is the human reflex of the beauty in the creation, is more fitting for the spirit of devotion than the sort of washhouse which is usually constructed for the purpose. A contrary impression may be created in the mind of those who are not familiar with ecclesiastical art, because pictures and ornaments may to them, by their novelty, be matters of curiosity; but it is to be remembered that the regular attendants in a church must soon lose any such trivial sensation, and remain open to the direct and constant influences of art.

It is a mistake to suppose that because a church is richly dignified it must be flaunting and gay. The church built by Mr. Pugin for the Earl of Shrewsbury, at Cheadle in Staffordshire, is *very* rich; but although upon a close examination you discover the elaboration and richness of the ornament, the general aspect on entering the fane is one of a grave harmony—a "tone" in colouring and architectural shade analogous to the ponderous beauty of the organ. As you enter, a sense of solemnity strikes you; and if, penetrating the subdued shadows, you descry a richer beauty, the physical sensation which it produces harmonizes well with the grave and grateful consolation intended by the religious offices.

These influences need not be given up to the Roman Church. Working in some respects with smaller resources, but in a more favoured spot, Lord Ongley has outdone the Romish Peer. About eight miles from Bedford lies the parish of Warden, once the site of Warden Priory, celebrated for its pears. Here is a church of some age, which has been repaired by Lord Ongley, the lord of the manor: he has brought carvings from abroad; the windows are of stained glass, principally blue and red; a few pictures, copies probably of an "Ecce Homo" and of the "Madonna and Child," after skilful hands, supply, not images for worship, and objects that attune the mind to the spirit of sacrifice." The simple but picturesque forms and arrangement of the older building suit the repairs and ornaments: Lord Ongley, we have been told, was himself the principal workman. The church is situate on a beautiful piece of rising ground with abundant foliage about it; the graves are adorned with flowers. Exception may be taken, perhaps, to some trivialities in the ornaments; but upon the whole the effect is beautiful. And it harmonizes, we say, with the spirit of devotion—of sacrifice and consolation. The dark carved wood, rich and deep in tone, gives a solemn air to the place; above, heavenward, the white walls rise to a fuller light; the stained glass tempers the brilliancy, and casts lovely tints on the dark brown wood. The senses are impressed with an atmosphere of solemn beauty. If one notices the details of the workmanship it is with a sense of satisfaction at so much skilful pains bestowed in rendering the edifice more worthy of its office: so much the more has been sacrificed to the glory of God and to the effort at producing that atmosphere of solemn beauty which attunes the mind to a serious and grateful adoration—a solemn happiness. The church is visited by travellers from far and

near ; repose in that churchyard is not oblivion, but a restoration to nature consecrated by the memory of love—an absorption into the church consecrated to God. And the art which renders the handiwork of man worthy of the spot contributes after its kind, we believe, to the spirit of devotion, in the same way that natural beauty does. Natural theology might as well forego the influence of the mountains and the woods, the firmament and the waters, as the offices of the church forego what art borrows from those great elements—the art of nature, the art of the church “not made with hands.”

#### FRANCE—PARIS.

**THE CHOLERA AT PARIS.**—THE SISTERS OF CHARITY.—A Sister of Charity writes from Paris, on the 15th inst., to one of her sisters at Limoges, a touching letter, from which the following extract is given by the *Ami de la Religion*:—“Since the month of March up to the present, *forty-one* of our sisters have fallen victims in our different houses. We have just attended the burial of the *forty-second*. But there are many consolations : our poor sick shew so much submission ; they receive with so much love the words of religion and the Sacraments of the Church ! Far from repelling the ministry of the Priests, they on the contrary eagerly demand it, in spite of all that has been said and done to render the Priests odious to them.”

**MARSEILLES.**—Ever since 1720, Marseilles has celebrated by a votive procession the cessation of the terrible plague which so cruelly devastated that city. Up to this day, the vow of de Belzunce has been religiously fulfilled on Friday, the day of the Sacred Heart, chosen for the pious anniversary. From age to age, generations have transmitted the details and the ceremonial of the fête, for which the faithful display all the pomp of the Church, and for which the preparations employ a crowd of little industrial occupations. This year, the surprise and regret of the city has been great, on learning that the municipal authorities have prohibited the procession of the Sacred Heart from taking place.—*Ami de la Religion*.

#### CONFIRMATION.

On the feast of the Ascension, May 17, the Right Rev. Bishop of Mobile confirmed fifty-two persons at St. John's Church, Frederick city, Md. Of these eight were converts to our holy faith, and twenty-four were pupils of the Visitation Academy, Frederick city. The ceremonies of the day were begun by a procession of the students of St. John's College and the scholars of the Academy, numbering in all 253. They chanted on their way to the church the Litanies of our Blessed Lady, and were followed by the Sub-deacon, Deacon and Priest, in full dress, the Right Rev. Prelate closing the procession. The Right Rev. Prelate also baptised solemnly, on the same day, the daughter of the late General Dix, and preached an impressive sermon on the occasion. Cito “redeas brevique me intersis populo Quirini.”—*New York Catholic Mag.*

**CINCINNATI.**—The Right Rev. Bishop Purcell confirmed 107 persons in the Church of the Holy Trinity, on last Sunday. Amongst those confirmed were three Germans, converts from Lutheranism, and also some American converts who had not had an opportunity of receiving the sacrament when administered in one of the English churches. The Te Deum was sung in German by the whole congregation at the conclusion of the service, and the effect of such a grand chorus of harmonious voices was truly sublime.—*Cath. Telegraph*.

#### REVIEW.

*The Book of Common Prayer: with Notes Legal and Historical.* By Archibald John Stephens, Barrister-at-Law. Vol. I. London. Printed for the Ecclesiastical History Society. 1849.

The curious thing, after all, is this—that no printed copy of the Book of Common Prayer is a legal or genuine document. Every edition, it seems, has departed from the original which receive the sanction of Parliament and Convocation ; consequently, according to the doctrine laid down by Mr. Stephens, every Minister who uses the present books is liable to a prosecution, because he offends against the Act of Uniformity. The Prayer Book, by which so many worthy people are ready to swear, and which is supposed to have been compiled by a special inspiration, is an unknown thing. And the oath or declaration which the Established Clergy make that they will use it, is broken by every one of them. They promise to use the Book of Common Prayer sanctioned by Parliament, and none other, and having so promised use one differing from it in many, and probably important, particulars.—*Tablet*.

#### THE SOLITARIES AND HANDMAIDS OF JESUS AND MARY.

[Our readers will remember the interesting letter which appeared about this holy community in last week's *TABLET*. If the following letter does not rouse their charity, we confess we know not that any words of ours could prove availing.—Ed. *TABLET*]

TO THE EDITOR OF THE TABLET.

Sir—Placed in a sacred dwelling without resources, and convinced that a succession of private letters would infringe more on my dedicated time than one through the medium of your paper, I request you to insert the following appeal to the English, Scotch, Irish, and American Public.

The Authoress of “*Geraldine*” humbly solicits alms for herself and Religious Sisters, to rescue them from the alternative of debt or starvation.—I am, Sir, with esteem, your humble and obliged servant in Christ.

Sister MARY CLARE, of the M. H. Trinity. London Abbey, London-road, Southwark,

July 6, 1849.

THE  
BENGAL  
CATHOLIC HERALD

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

No. 13.]

CALCUTTA: SATURDAY, SEPTEMBER, 29, 1849.

[VOL. XVII.]

ROME—PIUS IX.

On Sunday the 15th ult. writes a correspondent, the inhabitants of Rome were generally decorating the balconies of their houses with flags and hangings, consisting principally of those shown annually in the Carnival. At 2 o'clock in the afternoon the French troops marched to the great square of St Peter's, and several battalions, as a guard of honour, occupied the interior of the Church. The Pope's banner was hoisted at the Castle of St. Angelo at half-past three, and saluted with a discharge of 100 pieces. At half-past four o'clock General Oudinot and his staff arrived, and after having passed through the troops and received a certain degree of applause from the crowd, he was met on the steps at the grand entrance of the Cathedral by Monsignore Marino Marini, and addressed by that personage in the following words:—

‘We are most fortunate, Signor General, to receive you in this venerable temple, coming as you do in the name of the generous French nation, and recalling that period when the ever illustrious Charlemagne deposited on the altars of the Apostles St. Peter and St. Paul the solemn act of his magnanimous religion and piety.

‘It is through the intercession of these glorious apostles, whose bodies remain with us as the pledge of Divine protection, that we have been enabled to pass through so many great perils, and that you should attribute the highest ornament of your victory—namely, that you have been able to accomplish it without ruin or devastation.’

And much more to the same purpose, to which speech General Oudinot replied.—

‘France has confined to its soldiers a great and a holy mission. We thank God that it has been accomplished.

‘The re-establishment of the temporal authority of the Holy Father in the capital is the certain pledge of peace in all the world.

‘France has not shrunk from any sacrifice to accomplish this great work, at once social and religious. She will find her recompense in the prosperity of the Romans, and in the approbation of all Catholic nations. That is her only ambition. I am proud, on this solemn day, to be the interpreter of her generous intentions.’

The *Te Deum* was then sung, under the directions of Cardinals Bianchi, Tosti, and Castracani, after which Cardinal Tosti, addressing General Oudinot, made the following speech:

‘Signor General,—You will transmit to your children the title of the Liberator of Rome. Permit, then, a Roman cardinal, as far as one who is enfeebled by much suffering can, in his own name and that of his colleagues, to manifest their sentiments of eternal gratitude to you, to your army, and to Catholic France.

‘You have delivered us from the oppression of monsters who disgrace human nature, and to-day you announce the return of the Holy Pontiff, our Sovereign and Father. Against him have been let loose—and possibly they may be let loose again—the furies of hell; but their voice has been put down by that of the entire Christian world, which has determined to restore the Pope to his capital with all his glory. He will return still accompanied by his clemency, though the evil-minded take advantage of that quality, believing that impunity is their due, and becoming even more audacious and enterprising.’

General Oudinot made the following answer:—

‘Eminence!—In personifying in me the army which I have the honour to command you do me a signal favour, but you give me too great a part in the glorious events which have so happily been accomplished.

‘The re-establishment of the temporal authority of the Pope is the work of all France.



'The soldiers have been only the instruments of a generous and noble cause.

'It is our Government which has all the merit of an enterprise, the success of which is due to the protection of Divine Providence.

'We never doubted, Eminence, the sympathy of the inhabitants of Rome for our country, and thus, when we were denied an entrance into this noble city, we well knew it was under the yoke of the oppressor and the stranger. The instant you were delivered from that tyranny, and when your true sentiments could become known you gave the fullest proofs of your respect for the Holy Father and for religion. Numerous addresses have been sent to me, all asking for the immediate restoration of his Holiness.

In replacing to-day the Pontifical flag on the castle of St Angelo we only fulfil your desires and those of the whole Catholic world. Need I say that we have joyfully devoted ourselves to the accomplishment of this great work. I have another still to fulfil.

'You have spoken of the discipline and morality of the troops under my order. Never was praise more fully deserved.

'You have said, Eminence, that the devastations under which Rome has suffered should be attributed to the destructive genius of your persecutors.

'You have ended your address by crying, 'Vive la France!' I will end mine by saying, 'Vive la Religion! Vive le Saint Pere.'

This speech was received with demonstrations of applause, and, however unusual in a church, *veas* and clapping of hands took place; and as the General-in-Chief passed down the Church to the Great Square, where the troops were drawn up, he was saluted with cheers, and numbers of the people kissed his hand.

The most deafening cries of 'Viva France! Viva General Oudinot!' and 'Viva Pius!' everywhere arose on the passage of the *veas*. The most desirous joy breathed in *veas* countenance. The soldiers, in several *veas* actually marched under a shower of *veas* thrown from the windows and balconies by the Roman ladies. General Oudinot, in particular, was the object of the popular ovation. On arriving at the Square of St Peter he was compelled to alight from his carriage by the immense crowd that thronged round him, and was carried in triumph by *veas* to the gate of the church. One *veas* of gigantic illuminations, which are never to be seen at Rome and in a few other cities, closed that memorable day. The popular demonstration at the review was as decided as I expected, the illumina-

tions at night exceeded all our hopes, and surprised me especially. I drove through the city in every direction, and with the exception of the Piazza di Spagna, and the immediate neighbourhood, every part of the city was fully lighted up. And after the review broke up plaudits were heard from several of the balconies overlooking the square and from one in particular, where numerous ladies were. Handkerchiefs were waved and repeated cries 'Viva!' were uttered.

The French General, anxious to add increased lustre to the solemnity of the 15th, had ordered all the officers of the Roman army, prisoners at Civita Vecchia, to be set at liberty.

With regard to the Pope's return we have the proclamation of His Holiness, dated from Gaeta.

'Pius P. P. IX. TO HIS BELOVED SUBJECTS.

'The Almighty has raised his hand and commanded the tempestuous waters of anarchy and impiety to stop. He has guided Catholic armies in sustaining the rights—unanimously agreed on—of the common faith, of the Holy See, and of our sovereignty. Eternal praises be given to Him who in the midst of his ire has not forgotten clemency.

'Beloved subjects, in the whirlwind of such disastrous vicissitudes our heart has deplored the evils which have fallen on the Church, on religions, and on you; but it has never forgotten the love which it has borne to you, and which it will ever bear. We hail with satisfaction the day when we are to return amongst you. We will return with the most lively desire to bear to you comfort and consolation, and with the intention of occupying ourselves, with all our strength, for your good—applying serious remedies to grave evils, consoling our good subjects, who whilst they expect from us such institutions as will satisfy their wants, desire, as we desire a sufficient guarantee to be established for the independence, of the High Pontificate, so necessary for the repose of the Catholic world.

'Without delay, for the re-organization of public affairs, we are about to name a commission, which, furnished with full powers, and aided by a ministry, will regulate the government of the state.

'May the blessing of God, which we have ever implored, even when distant from you, and which to-day with greater fervour we implore, light upon you; and for the greater comfort of our soul we hope that all those who are present and are unable to enjoy the fruits of their treason may be convinced of their errors, and be also entitled to consideration

and mercy by a speedy and sincere repentance.

‘PIUS P. P. IX’

‘Gaeta, July 17, 1849.

The *Piedmonte Gazette* of the 23rd ult. quotes a telegraphic despatch from Genoa of the 22nd, announcing that the French squadron, commanded by Vice Admiral Boudin, had sailed for Gaeta to take the Pope on board, and conduct him to Civita Vecchia. A letter from Gaeta, of the 14th ult, in the *Univer's* says:—“Nothing is yet decided relative to the period at which the Pope is to return to Rome. It appears certain that it will not take place until after the accession of the Queen of Naples, whose child the Pope, as a mark of gratitude for the hospitality shown him intends to baptize. Her deliverance is expected daily

The *Times* correspondent says:—As a compensation for the imaginary bombardment to which Rome according to the consular protest, was subjected, I have been making several excursions round the walls to ascertain the quantity of needless injury executed by the Triumvirate on the property of others and now that I have seen it I cannot on any principle of sound reasoning understand why these gentlemen, who were so solicitous to save the city from the shells of General Oudinot, did not months before protest against the wide-spread destruction effected by the commission of barricades and of defence. The full extent of the mischief can be examined in another point of view from this drive, and it is quite awful to see what a wanton destruction of property has taken place. Whilst a few hundred dollars will repair the injury caused by shot and shell a sum beyond all belief will be required to compensate the proprietors who suffered by the perverse calculations of the commission of defence: The Triumvirate, however, did their duty in one respect, in that no public monuments or private galleries have suffered in their hands.

Garibaldi seems to meditate a passage of the Apennines and an inroad into the Romagna. He is hotly pursued by the Austrians who entered Montepulciano, where they surprised one of Garibaldi's bands, and put to the sword every man who fell into their hands. The inhabitants of the province of Valdichiana had risen *en masse* against Garibaldi, Arezzo had been placed in a respectable state of defence.

According to the *Reform* of the 24th ult. Garibaldi's force consisted of about 5,000 men 600 of whom were French 1,000 Lombards, and the remainder Ramagnoles. There were very few Tuscans amongst them

Cordova advanced with his Spanish forces to take Garibaldi but was forbidden by Oudinot, and forced to retreat.—*Tablet*.

## THE CATHOLIC AND ANGLICAN CHURCHES.

THE ARTICLES TREATED ON IN TRACT 90 CONSIDERED. *By the Rev. E. B. Pusey, D. D. Dublin Review, August 1841.*

(Continued from our last.)

“You are aware that at Christmas the churches at Naples are in the habit of being beautifully decorated, in compliance with the devotional fervour of the Neapolitan peasantry; and generally a ‘presepio’ is exhibited, containing a figure, representing our newborn Saviour. The parish church of the Royal Palace, San Fernando, is famous for the splendour of its ornaments on this occasion; and I have some recollection that the king does, at this season, pay his devotions at the chapel of San Fernando, which contains the ‘presepio;’ but for the growing hair and the royal scissors, I cannot help thinking that Dr. Pusey will discover that he has been the dupe of some imaginative Protestant traveller, whose ‘wish was father’ to the hair cutting part of the story, which he has trumped up because he could not, by sticking to this unvarnished truth, discern much idolatry or superstition in a mere visit to, and a prayer before, a figurative cradle, performed by a king in pious commemoration perhaps of the adoration of the Child of Bethlehem by the shepherds of the east, whom tradition teaches us were also kings.

“I had hoped, on witnessing the extent of Catholic belief to which Dr. Pusey and — had arrived, by dint of good faith united to deep and honest research, that a termination had been made at last to the innumerable calumnies and childish statements heaped upon us by ‘travellers,’ and never expected to find them received by either of the above-mentioned learned divines. \* \* \*

“Allow me to say, I consider that absurdity quite upon a par, as far as argument goes, with the lengthened quotations from *one* work of St. Alphonsus de Liguori, which Dr. Pusey has given to prove that a popular system among Roman Catholics is to preach the Blessed Virgin and the Saints, instead of setting before the soul the Holy Trinity. By only taking into consideration this *one* work, *The Glories of Mary* destined to illustrate and excite to *one* point of Catholic devotion only Dr. Pusey naturally conveys the idea to those amongst his readers who may not be conversant with the Saint's innumerable treatises on other points of doctrine, that in the devotion to the Blessed Virgin consists the corner-stone, the alpha and the omega of the Roman Catholic religion. Would it not have been fairer to make some mention at least of the *Practice of the Love of Jesus Christ*, and

*Meditations on the Passion of our Lord*, by the same saintly author? No! by so doing, proof would be afforded that ours was the religion of Jesus Christ: that, whatever veneration and love may be recommended to be nourished towards the Blessed Mother, yet the Son was the aim of our devotion, the object of our adoration, and the only source of blessings now, and of salvation hereafter. This avowal would show that the doctrines of the Church of Rome had remained unaltered; whereas it must be proved, if possible, that Oxford, not Rome, is the centre of the true religion,—and that Rome must go back, not Oxford go over. By his mode of argument with reference to the *Glories of Mary*, Dr. Pusey, by quoting the twenty-eighth chapter of St. Augustine's *Soliloquia* to persons unacquainted with the general context of the works of that Father, might prove that Roman Catholics were all predestinarians.

"But I close my letter, \* \* \* and shall only add, that although I do not wish you to imitate Dr. Pusey's readiness to avail himself of 'a traveller's statement,' by contradicting him by means of mine, yet you are at liberty, until you can obtain more direct and official proof from Naples, to make what use you please of my recollections of the religious ceremonies of that city,—to deny that such a miracle as the growth of a doll's hair, trimmed annually by the royal hand, is attempted to be palmed either upon the upper classes of the Neapolitan metropolis, remarkable for their cleverness and good sense, or upon the lower ones, who, if less enlightened, are nevertheless blessed with a fervent piety and simplicity of heart,—which last Christian quality, were it possessed by some of our traducers, would do more towards bringing about an union in the Church of Christ, than will all the volumes of controversy they may write for centuries to come."

## CONSOLATIONS IN TRAVEL. OR THE LAST DAYS OF A PHILOSOPHER.

BY SIR HUMPHRY DAVY BART.

*Pola, or Time.*

(Continued from page 105.)

THE UNKNOWN.—I shall willingly communicate to you my views of the operation of Time, philosophically considered. A great philosopher has said, man can in no other way command nature, but in obeying her laws; and in these laws, the principle of change is a principle of life; without decay, there can be no reproduction; and everything belonging to the earth, whether in its primitive state, or modified by human hands, is submitted to certain

and immutable laws of destruction, as permanent and universal as those which produce the planetary motions. The property, which as far as our experience extends, universally belongs to matter, *gravitation*, is the first and most general cause of change in our terrestrial system; and whilst it preserves the great mass of the globe in a uniform state, its influence is continually producing alterations upon the surface. The water, raised in vapour by the solar heat, is precipitated by the cool air in the atmosphere; it is carried down by gravitation to the surface, and gains its mechanical force from this law. Whatever is elevated above the superficies by the powers of vegetation, or animal life, or by the efforts of man, by gravitation constantly tends to the common centre of attraction; and the great reason of the duration of the pyramid above all other forms is, that it is the most fitted to resist the force of gravitation. The arch, the pillar, and all perpendicular constructions are liable to fall, when a degradation, from chemical or mechanical causes, takes place in their inferior parts. The forms upon the surface of the globe are preserved from the influence of gravitation by the attraction of cohesion, or by chemical attraction; but if their parts had freedom of motion, they would all be levelled by this power, gravitation, and the globe would appear as a plain and smooth oblate spheroid, flattened at the poles. The attraction of cohesion or chemical attraction, in its most energetic state, is not liable to be destroyed by gravitation; this power only assists the agencies of other causes of degradation; attraction, of whatever kind, tends, as it were, to produce rest, a sort of eternal sleep in nature. The great antagonist power is *heat*. By the influence of the sun, the globe is exposed to great varieties of temperature; an addition of heat expands bodies, and an abstraction of heat causes them to contract; by variation of heat, certain kinds of matter are rendered fluid or elastic, and changes from fluids into solids, or from solids or fluids into elastic substances, and vice versa, are produced; and all these phenomena are connected with alterations tending to the decay or destruction of bodies. It is not probable that the mere contraction or expansion of a solid, from the subtraction or addition of heat, tends to loosen its parts; but if water exists in these parts, then its expansion, either in becoming vapour or ice, tends not only to diminish their cohesion, but to break them into fragments. There is, you know, a very remarkable property of water, its expansion by cooling, and at the time of becoming ice, and this is a great cause of destruction in the northern climates; for where ice forms in the

crevices or cavities of stones, or when water which has penetrated into cement freezes, its expansion acts with the force of the lever or the screw in destroying or separating the parts of bodies. The mechanical powers of water, as rain, hail, or snow, in descending from the atmosphere, are not entirely without effect, for in acting upon the projections of solids, drops of water, or particles of snow, and still more of hail, have a power of abrasion; and a very soft substance, from its mass assisting gravitation, may break a much harder one. The glacier, by its motion, grinds into powder the surface of the granite rock, and the Alpine torrents that have their origin under glaciers are always turbid, from the destruction of the rocks on which the glacier is formed. The effect of a torrent in deepening its bed will explain the mechanical agency of fluid water; though this effect is infinitely increased, and sometimes almost entirely dependent upon the solid matters which are carried down by it. An angular fragment of stone, in the course of ages, moved in the cavity of a rock, makes a deep round excavation, and is worn itself into a spherical form. A torrent of rain flowing down the side of a building carries with it the silicious dust, or sand, or matter, which the wind has deposited there, and acts upon a scale infinitely more minute, but according to the same law. The buildings of ancient Rome have not only been liable to the constant operation of the rain courses, or minute torrents produced by rains, but even the Tiber, swollen with floods of the Sabine mountains and the Apennines, has often entered into the city, and a winter seldom passes away in which the area of the Pantheon has not been filled with water, and the reflection of the cupola seen in a smooth lake below. The monuments of Egypt are, perhaps, the most ancient and permanent of those belonging to the earth, and in that country rain is almost unknown. And all the causes of degradation connected with the agency of water, act more in the temperate climates than in the hot ones, and most of all in those countries where the inequalities of temperature are greatest. The mechanical effects of air are principally in the action of winds, in assisting the operation of gravitation, and in abrading by dust, sand, stones and atmospheric water. These effects, unless it be in the case of a building blown down by a tempest, are imperceptible in days, or even years; yet a gentle current of air carrying the silicious sand of the desert, or the dust of a road for ages against the face of a structure, must ultimately tend to injure it, for with infinite or unlimited duration, an extremely small cause will produce a very great effect. The mechanical agency of electricity

is very limited; the effects of lightning have, however, been witnessed, even in some of the great monuments of antiquity, the Colosseum at Rome, for instance; and only last year, in a violent thunder-storm, some of the marble, I have been informed, was struck from the top of one of the arches in this building, and a perpendicular rent made, of some feet in diameter. But the chemical effects of electricity though excessively slow and gradual, yet are much more efficient in the great work of destruction. It is to the general chemical doctrines of the changes produced by this powerful agent that I must now direct your especial attention.

(To be continued.)

DE LAMARTINE.

#### NARRATIVE OF THE RESIDENCE OF FATALLA SAYEGHIR.

AMONG THE WANDERING ARABS OF THE  
GREAT DESERT. P. 34.

In a short time we learnt that the Bedouins were approaching Palmyra: some were seen even in the environs of Corietain. Presently there came one, named Selaine el Hassen. We were at Selim's when he entered: coffee was brought, and while we were taking it, many of the inhabitants came to the sheik, and said: "Eight years ago, at such a place, Hassan killed our relative; and we are come to demand justice." Hassan denied the fact, and asked if they had witnesses. "No," they replied; "but you were seen passing alone on the road, and a little after we found our relative lying dead. We know that there existed a cause of hatred between you: it is therefore clear that you are his assassin." Hassan still denied the charge: and the sheik, who from fear was obliged to exercise caution with the Bedouins, and besides had no positive proof in the case, took a piece of wood and said, "By Him who created this stem, swear that you have not killed their relation." Hassan took the wood, looked at it some minutes, and bent down his head; then raising it towards his accusers, "I will not have," said he, "two crimes on my heart,—the one of being the murderer of this man, the other of swearing falsely before God. It is I who have killed your kinsman: what do you demand for the price of his blood?"\* The sheik, from policy, would not act according to the full rigour of the law; and the persons present being interested in the negotiation, it was decided that Hassan should pay three

\* According to Arab law, murder is compensated by money; and the sum is fixed according to circumstances.

hundred piastres to the relations of the dead. When it came to the payment of the money, he said he had it not about him, but that he would bring it in a few days; and as some difficulty was made of letting him go without security, "I have no pledge," said he, "to give; but He will answer for me whose name I would not profane by a false oath." He departed; and four days afterwards returned with fifteen sheep, each worth above twenty piastres.—This trait of good faith and generosity at once charmed and surprised us. We wished to make acquaintance with Hassan: Sheik Ibrahim invited him, gave him a few presents, and we became intimate friends. He told us that he belonged to the tribe El-Ammour, whose chief was Sultan el Brak. This tribe, composed of five hundred tents, is considered as constituting part of the country, because it never quits the banks of the Euphrates when the great tribes retire. They sell sheep, camels, and butter, at Damascus, Homs, Hama, &c. The inhabitants of these different cities have often a concern in their flocks.

We one day said to Hassan that we were desirous of going to Palmyra to sell our remaining merchandise, but that we had been alarmed by the dangers of the road. Having offered to conduct us, he made a note before the sheik, by which he made himself responsible for all the disasters that might happen. Being satisfied that Hassan was a man of honour, we accepted his proposal.

Spring was come, and the desert, lately so arid, was all at once covered with a carpeting of verdure and flowers. This enchanting spectacle induced us to hasten our departure. The night before, we deposited at the curate Moussi's a part of our goods, in order not to awaken either curiosity or cupidity. Naufal wished to return to Homs, and M. Lascaris dismissed him with a liberal recompense; and the next day, having hired some moukres, with their camels, we took leave of the people of Corietain, and having provided water and provisions for two days, we departed betimes, carrying a letter of recommendation from Sheik Selim to the Sheik of Palmyra, whose name was Regial el Orouk.

After a ten hours' march, always towards the east, we stopped at a square tower, extremely lofty and of massive construction, called Casserel Ourdaan, on the territory El Dawh. This tower, built in the time of the Greek empire, served for an advanced post against the Persians, who came to carry off the inhabitants of the country. This bulwark of the desert has preserved its name till these times. After having admired its architecture, which belongs to a good period, we

returned to pass the night at our little khan, where we suffered much from the cold. In the morning, as we were preparing to depart, M. Lascaris, not yet accustomed to the movements of camels, mounted his, without care; which rising suddenly, threw him down. We ran to him: his leg appeared to be dislocated; but, as he would not be detained, after having done what he could, we replaced him on his seat, and continued our rout. We proceeded for two hours, when we observed at a distance a cloud of dust approaching us, and soon were able to distinguish six armed horsemen. Hardly had Hassan perceived them, when he threw off his cloak, took his lance and ran to meet them, crying out to us not to go forward. Having come up to them, he told them that we were merchants going to Palmyra, and that he had engaged before Sheik Selim and all his village to conduct us thither in safety. But these Bedouins, of the tribe El Hassanee, without listening to him, came up to us: Hassan threw himself forward to stop the road; they attempted to drive him back, and a battle began. Our defender was known for his valour, but his opponents were equally brave. He sustained the attack for half an hour, and at length, wounded by a lance which pierced his thigh, he retired towards us, and soon fell from his horse. The Bedouins were beginning to plunder us, when Hassan, extended on the ground, the blood flowing from his wound, apostrophised them in these terms:—

"What are you about, my friends?—will you then violate the laws of Arabs, the usages of the Bedouins? They whom you are plundering are my brethren—they have my word; I am responsible for all that may befall them, and you are robbing them!—is this according to honour?"

(To be continued)

#### MEMOIR OF BISHOP FENWICK.

By Dr. Brownson a Convert from Unitarianism to Catholicity.

(Continued from our last.)

"This playfulness at first deceived us, and made us draw inferences unfavourable to the depth and earnestness of his piety. We had not then learned that Catholics suppose our Lord meant what he said, when he told his disciples not to be as the hypocrites, who love to pray standing in the synagogues and the corners of the streets, and when they fasted, not to disfigure their faces, but to anoint their heads and wash their faces, so as not to appear unto men to be fasting, but to their Father in heaven St. Matt. vi. 1, 18. We have since learned that they do not re-

gard the downcast look, the long face and the sepulchral tone to which we had been accustomed, as the peculiar marks of piety, and that they associate with religion ideas of cheerfulness and joy, not of sadness and gloom. A more real pious and devout man than Bishop Fenwick never lived, but he took as much pains to conceal his piety and devotion as Protestants do to display theirs. He, in fact, led a truly mortified life, but it was only by accident you were led to suspect it, and he would have been grieved to have had you suspect it at all.

“Of Bishop Fenwick as an intellectual man and a scholar we are not well qualified to speak. He was averse to all display, and was always so modest and unassuming that you were perpetually in danger of underrating him. Yet one was always sure to find his natural ability and his learning equal to the occasion, whatever it might be. His mind was evidently of a practical, rather than of a speculative cast. He had no special fondness for metaphysical studies and scholastic subtilities, but he was always at home in any speculative question which came up and familiar with all the nice and subtle distinction it might involve. His memory was remarkably tenacious, and was rarely at fault. He seemed to have read everything, and to have retained all he read. We never, in our intercourse with him, knew a subject to be broached of which he was ignorant. He spoke several languages with ease and fluency, was an eminent classical scholar, and apparently familiar with the whole range of modern literature and science. No matter what the subject, however obscure or remote from his professional studies, on which you sought information, he could either give it or direct you at once to the source whence you could obtain it. That he was a sound divine, well read in dogmatic and moral theology, we suppose there can be no question; but his favourite studies seem to us to be History and Geography, in both of which, whether general or particular he excelled. He had studied them extensively and profoundly. He seemed to have been present in all countries of the globe, and in all ages of the world. In History, he would not only give you the outlines of the History of a particular country, or of all countries, ancient or modern, but he would give you Universal History, as a whole and in its details, in its causes, connections, and dependencies. He had been behind the curtain, in the secret cabinet council, and had seen and mastered all the secret springs of events, great and small, and was able to trace those events out into all their ramifications and in their remotest con-

sequences. Nothing had escaped him. In the history of his own country, which he loved as a Christian and a patriot, that is, with the affection of a son, without being blind to the merits of others, he was, as may be supposed, well versed; and he possessed a comprehensive and minute knowledge of all that concerned it, together with a multitude of details and anecdotes of its eminent men, from the earliest colonization down to the present moment that would have made him an invaluable acquaintance to the learned and eloquent historian of the United States, who lately filled with credit to himself, a seat in the national cabinet. He was, moreover, pre-eminently a business man, remarkable for his practical talents, as he evinced so clearly in the administration of his diocese, and which would have fitted him to govern a nation with equal ease and success. Upon the whole, he left on us the impression of a man of rare natural powers of varied and profound learning, and of being the best informed man we had ever had the honor of meeting, although his native modesty and his humility concealed the fact that such was the case, as much as possible.

(To be continued.)

## HISTORY OF THE ART OF NEEDLE WORK.—BY MISS LAMBERT.

### CHAPTER 3RD.

(Continued from page 148.)

All materials employed in the art of needle-work pass through the hands of the manufacturer before they are in a fit condition for use. Some merely undergo the processes of cleansing, sorting, spinning, winding, dyeing, some are subjected to the operation of weaving; whilst others, such as gold, silver steel, glass, &c. require various manipulations before they can be rendered of service to the Needle-woman. A brief account therefore, of some of the most important changes the raw materials undergo whereby their external forms become modified has been given as far as could be done, without entering upon the technological part of the subject.

In describing the principal materials at employed in the art, the other equally essential requisites—the instruments wherewith to use them—have not been overlooked. An account of these will be found under the general head of implements. And it has been endeavoured as far as appeared practicable—to guide the inexperienced in selecting with judgment the articles best adapted to facilitate her labours.

With the exception of canvas, it has not been deemed necessary to describe the fabrics upon which the different works are to be executed. The mere mention of these, in their respective places appearing sufficient, whether cloth, silk or—

“Satin smooth,

Or velvet soft, or plush with shaggy pile.”  
 “Still shall o'er all prevail the shepherd's stores,  
 For numerous uses known, none yield such warmth,  
 Such beautiful hues receive, so long endure;  
 So pliant to the loom, so various none.”

DYER.

“In the same fleece diversity of wool  
 Grows intermingled, and excites the care  
 Of curious skill to sort the several kinds.”

IBID.

#### CHAPTER 4TH.

#### WOOL.

Wool from the frequency of its employment in decorative Needlework, becomes the most important of those materials upon which it is necessary to treat. It permanently retains the most splendid colours that the art of the dyer is capable of imparting, renders it superior to every other, it is essential therefore, to enter fully into a description of its various qualities and uses. Wool is the soft filamentous substance which covers the skins of some animals more particularly that of sheep: the term which is not very well defined and is rather arbitrary than natural has been applied alike to the soft hair of the beaver the goats of Thibet and of Cachmir and to that of the blama and ostrich, and were to fine vegetable fibres, such as cotton.

“The trees of Ethiossia, white with soft wool.”—(a)—Sheep's wool appears to be the product of cultivation on the wild mouflon (*ovis aries*)—to which genus all the varieties of the domestic sheep have been traced, and which is still found in a wild state upon the Mountains of Sardinia, Corsica, Barbary, Greece and Asia minor,—the wool is a coarse hairy substance, mixed with soft down close to the skin. When the animal is placed in a temperate climate, under the fostering care of man and protected from the inclemencies of the weather, the coarse fibres gradually disappear, while the soft wool around their roots becomes singularly developed. The domestic culture of the sheep, for the sake of the wool has long occupied the attention of civilized nations and has produced the highly-valued Merino,—(b)—species from which our best wool is now procured.

(To be continued.)

(a)—Virgil, Georg. ii. l. 120. Herodotus uses the term tree wool to denote cotton, l. iii. c. 47. Julius Poilex also, in his Onomasticon, l. vii. c. 17, so denominates it.

(b)—The term Merino, in the Spanish language is derived from the corrupt Latin Merinus or Majariius. At the

#### CORRESPONDENCE.

To the Editor of the Bengal Catholic Herald.

SIR,—The following inscriptions were carefully copied by me in December last, after having first cleared and washed away the ground and clay which covered the floor of the Tomb. They present an interesting record of the “Apostolical succession,” in this benighted land, from the time of the Emperor Jehangir; of the venerable names, which are there given nothing more is now known than the simple inscriptions on their grave stones, and even there were fast hastening to decay and oblivion, when I visited the “martyrs' Tomb.” and acted the part of another *old mortality*, though in a worthier cause. It is an interesting fact connected with the above tomb, that the natives in the neighbourhood have been accustomed from time immemorial, to pay it a kind of veneration; and it is no uncommon circumstance for the visitor there to find the Tomb decorated with chaplets of flowers, and even a lamp occasionally burning, on the kind of temporary altar there, and on which formerly the holy sacrifice was frequently offered up.

There are many Armenian Tombs in this Cemetery, with long inscriptions in that language and character, and probably many interesting facts might be gleaned also from them, indeed this is a graveyard exclusively devoted to Catholics, and Armenians, or Greeks, and no Protestant, as far as I am aware has ever been interred there, it is situated close to the Government offices, and is enclosed within a high wall: the key of the gate being kept by the Catholic Bishop, from whom permission is, however always granted to those desirous of visiting the place.

Before concluding this article, which I hope may be considered worthy of a place in your valuable column— I must correct a remark of mine, regarding the Apostolical Missionaries, whose names are recorded below of two, at least, a brief memorial exists, showing the period of their arrival at Agra, it is as follows, and is extracted from an old Catholic register of Marriages and Baptisms.

“*Reverendus P. Antonius Gabelsperger, and Reverendus P. Andreus Strabl. S. J. 1739.*”

The former Missionary, a German probably by his name, (as indeed they both appear to have been, or Austrian,) only lived two years, dying, according to the date on his tomb-stone in 1741, while his companion, and fellow la-

period when the transhumantes, or travelling flocks in Spain, were established, they became an object of police, and were placed under the exclusive jurisdiction of Mayors, with public walks and large districts allotted for their sustenance, and were termed *Meinos ovejas*, or the sheep under the care of the Merino Mayor.

bourer, *Fr. Strabl*, (a member of that glorious, though deeply maligned order, which has spread the "good tidings of salvation," to the uttermost parts of the earth, regardless of persecution, suffering, or death) survived until 1758, having laboured in the Mission of Agra, for a period of nearly twenty years: *R. I. P.*

At some future time I may, if spared and my offer prove acceptable to the conductors of the "*Catholic Herald*," transmit further notices of the *Agra Vicariate*—of its foundation—various successive Bishops, and Priests, and present state; as also accounts of the different Apostolic Vicariates in India, with similar illustrative remarks, and for which undertaking I have for some time been collecting materials, and documents, as leisure from my other avocations permitted.

I remain,

Yours faithfully,

A. S. A.

*Punjab, Sept. 1849.*

*Nat. of B. V. M.*

INSCRIPTIONS UPON THE FLOOR OF  
THE "MARTYRS' TOMB."

IN THE CATHOLIC CEMETERY OF AGRA

AQUI, JAZO.

P. MEL. D'ANHAVA CLERICO.

*Morto. Pe. La. Fec. Na. Prisão. A. 10.  
D'Agosto. 1633.*

AQUI, JAZO.

P. MEL. GARCIA. CLERICO.

*Morto. no. Carcere. Pe La Fec. A. 23  
De Marco. D' 1631.*

AQUI, JAZO.

PL. FRCO. LANFRANKI. FALECEO.

*Ao. 1 De Julho. De 1634.*

AQUI, JAZO.

PL. ANTO. DA FONSEA. FALECEO.

*A. 7 De Agosto. De. 1634.*

AQUI, JAZO.

PL. FRANCO. CORSI. FALECEO.

*Ao. 10 D'Agosto D' 1635.*

AQUI, JAZO.

PL. ANTONIO. MACHADO. FALECEO.

*Aos. 4 De Abril Do 1636.*

AQUI, JAZO.

P. JOSEPH. DE CASTRO. FALECEO.

*Aos. 15 De Dezbro. De 1646.*

AQUI, JAZO.

P. ANTONIO. CESQUEL. FALECEO.

*Aos. 28 D'Junho. D' 1656.*

AQUI, JAZO.

PL. FRANCISCO. DE SOUSA. FALECEO.

*Aos. 4 D'Novembro 1657.*

AQUI, JAZO.

PL. ALBERTO. DERVILLE. FALECEO.

*Aos. 8 D'Abri! 1662.*

AQUI, JAZO.

P. PO. DE MATIOS, FALECEO.

*Ao. 12 De 7 Bro. De 1664.*

AQUI, JAZO.

PL. \* \* \* \* \* FALECEO.

*Aos. 6 D'Abri! De 1667.*

AQUI, JAZO.

PL. HENRIQUE. ROA. FALECEO.

*Aos. 20 De Junho D' 1668.*

AQUI, JAZO.

PADRE JOSEPH DA COSTA. DA COMP. DE  
JESU.

*Morto em Deli. Aos. 21 De Marco De 1685.*

\* \* \* \* \*  
\* De Agosto De 1699. \*

AQUI, JAZO.

PL. ANTO. DE MAGESQUE.

*Morreo. em Dilly. Aos. 17 De 8 Bro. De  
1702.*

AQUI, JAZO.

P. JOSEPH DE PAIVA. FALECEO.

*Em. Pexaop. Aos. 7 De Janro. De 1706.  
E. Foi. Sepultado. Aos. 19. De Fevro.  
Da Mesma. Hera.*

AQUI, JAZO.

PADRE ANTON. GABELSPERGER. FALECEO.  
*Em. Jonegar. Aos. 9 De Marco. De 1741.*



## AQUI. JAZO.

PADRE FRANCISCO DA CRUZ. FALSCRO.

*Em. Delly. Aos. 22 De Mayo De 1742.*

P. MATTO. RODRIQUES OBUT. NARVARE.

60 Oct. 1748.

## AQUI. JAZO.

P. ANDRE. STROBL. FALICEO.

*Aos. 30 De Marco 1758.*

✱

## AQUI. JAZO.

P. F. XAVIER. FALICEO.

\* \* \* \* \*

1767.

## BENGAL CATHOLIC ORPHANAGE.

In addition to the admission mentioned in our last, three other destitute Children have been received into the Bengal Catholic Orphanage.

## Selections.

## CONVERSIONS.

On Sunday, the Feast of the Nativity of St. John the Baptist, Richard Brindsley Knowles, Esq., was received into the Church by the Rev. Father Petcherine, at St. Mary's Chapel.

General Donnadieu, a distinguished officer, died lately at Courbevoie, near Paris. Although born a Protestant, he had often and earnestly declared that his most intimate convictions drew him towards the Catholic religion. Father Ravignan, receiving notice from a friend of the General's repaired to Courbevoie on Saturday, the 16th inst. The General was seriously ill of cholera: he received Father Ravignan with extreme cordiality, and at his first interview fervently promised to become a Catholic. Next day, Sunday, the Reverend Father returned to the General; death was at hand, but the sick man retained all his presence of mind. On the simple question being asked, the General declared that he wished to live and die a member of the Church, Catholic, Apostolic and Roman. Then the Church, like a tender mother, received the old soldier into her bosom. He discharged with faith the last duties of a Christian, and of his own accord, in the presence of his physician and several other persons, renewed the formal declaration that he was a Catholic. The honours of Christian sepulture were given him on Thursday, June 21st, in the church of Courbevoie.—*Ami de la Religion.*

## MONASTERY OF MOUNT ST. BERNARD, CHARNWOOD—THE IMPOSTOR JEFFERYS.

The complete *exposé* of the wretched man who has lately been calumniating the good Monks of Mount St. Bernard is so instructive, that we need not apologise for occupying a considerable part of our space with some documents which have been forwarded to us upon the subject. The first is an extract from a letter addressed by a layman present at the investigation to the *Leicestershire Mercury* of June 30th:—

“Many of your readers are perhaps aware, that no small excitement has been raised in the neighbourhood of Ashby de la-Zouch and of Loughborough, in this county, in consequence of a publication which has recently issued from a printer's shop at Birmingham, entitled ‘Narrative of Six Years' Captivity and Sufferings among the Monks of Mount St. Bernard, Charnwood Forest, Leicestershire.’ The facts on which this narrative is founded, were stated to have been furnished by one ‘William Thomas Jefferys,’ who professed to have been the sufferer in question. The compilation of the work is apparently to be ascribed to Mr. Nayler, Churchwarden of Wednesbury, near Birmingham, who had taken Jefferys under his protection—shown him kind treatment,—and having heard his story, had given it to the world. It is now about three weeks or a month since this publication appeared; it was forwarded immediately to the Monastery of Mount St. Bernard by many persons—one of whom, the Rev. Mr. Crowe, Catholic Priest of Bilston, having procured the Abbot's denial of the truth of *any one statement* in the book, published an address to that effect to the inhabitants of Wednesbury. But nothing was of any avail: a book of this nature gains ready credence, and those who were willing to believe such a statement, were not easily to be convinced of its falsehood. It was therefore deemed advisable that one of the Brothers of the Community should go to Wednesbury—see the impostor—and, if possible, undeceive Mr. Nayler. The Brother who went was the Guest Master of the house, who from various circumstance had every reason to believe that this Jefferys was a person who had been relieved at the Monastery about three months ago and entertained there for two days, stating himself of to be the son of a well-known gentleman of fortune, and anxious to be instructed in the Catholic Faith. The mere appearance of the wretched man and his method of expressing himself were sufficient at once to condemn him as an impostor—and as such he was considered during his two days' stay at the Monastery. But his indigence was considered a title to relief, and, having been fed and lodged, the gentleman whose son he professed to be was addressed immediately by the latter—the reply to which stated how glad the reputed father would be to punish him as he deserved. Jefferys then went off to Loughborough, representing himself as a monk escaped from the durance of the Monastery, and from thence to Leicester, having procured money on all sides from those who were deceived by him. His plans, however, did

not thoroughly take effect until, he went to Wednesbury and fell in with Mr. Naylor.

"The Guest Master being at Birmingham on his way to Wednesbury, called upon the printer, Mr. Ragg, who stated himself entirely convinced that an imposition had been practised upon him. The Guest Master then went with Mr. Mayer, the Catholic bookseller of Birmingham, to the house of Mr. Naylor, and having seen the man Jefferys, at once identified him as the same impostor who had been at the Monastery in the winter. Mr. Naylor being still incredulous, it was agreed that he should come on the following days to Mount St. Bernard with Jefferys, and Mr. Ragg, the printer."

An investigation followed which we shall allow Mr. Ragg to relate in his own words, although the narrative is necessarily interrupted by the preliminary but very interesting matter which he communicates. The letter which we now produce is addressed by him to the editor of the *Protestant Watchman*, a paper published by himself.

TO THE EDITOR OF THE "PROTESTANT WATCHMAN."

"Sir—As I have been accused of *concocting* for the part I took in the case of Wm. Thomas Jefferys, I claim your indulgence for the opportunity of explanation. I claim it also on much higher grounds, those of reparation to a community who have been mischievously and undeservedly maligned; and as the narrative form is most interesting, and that which interests is most likely to leave a lasting impression on the mind, I will throw it into the form of a 'Narrative of twelve days' anxiety and watchfulness, in unmasking and securing one of the most finished and abandoned hypocrites that ever walked the earth, or drew the breath of heaven.'

"On Friday evening, June 15, Mr. Richard Cooper, of Brewery Street, who had formerly been in the Community of Mount St. Bernard, as Brother Vincent, called on me and asked if he could see Jefferys, 'the Author,' said he, laying his hand upon the Narrative 'of this tale.' I told him he was then in Birmingham, as I had seen him that day, and he promised to call on me before he returned; and that I would very soon procure him an interview. My efforts to do so having failed, impressed with the word *talé*, and the manner in which he pronounced it, I went up myself on Monday evening to have a conference with him. He then told me that though there was *some* truth in the account of the Monk's mode of life; and the death of Bonaventure, and, perhaps, one or two other *little* incidents in the Narrative were true, the rest was *fiction*. After this interview my course, as an honest man, was clear. On Tuesday morning I withdrew the book, and refused to sell or deliver out for sale any more copies till a full inquiry could be instituted. I wrote over at the same time to the Monastery, requesting that if the man was an impostor I might be furnished with evidence to detain him; and applied at the Police Station to have him apprehended. Providentially, as matters turned out, he had not committed himself enough with *me* to enable me to obtain a warrant, and Mr. Stephens told me I must open the eyes of his chief dupes, and get them to ap-

ply. This was no easy task. They were all convinced of the young man's integrity, whom they had benevolently fed and clothed for three months past. Indeed, I verily believe that there were then in South Staffordshire hundreds who would have staked their existence on his innocence, and defended him with their life's blood, so consistent had his whole conduct been with the Narrative he compiled. I set to work again, urging with all my might the interview between him and Cooper, which was promised, but, under various pretences, delayed; and requested, which was also assented to, that he would take us into the neighbourhood of the Monastery to find the Monk's habit for which he had obtained a change of clothes. On Friday I received a kind letter from the Monastery in reply to my application, enclosing what to me was a clear proof of Jefferys' imposture, and a document which convinced me that the villain had been hospitably entertained there for two or three days as Francis Augustus Arkwright, and had hence gone no Loughborough and Leicester, deceiving the people there with a similar tale, and levying contributions. I then sent over a personal description of Jefferys, to learn if it answered to the man, and got Mr. Naylor to appoint yesterday (Tuesday) for the investigation. On Monday instead of my having a written reply to my second letter, I had a visit from the Guest Master, Brother Alexis, who brought over the book in which all the guests have to write their names, to compare this signature with his manuscript. That comparison convinced us all of the identity of the persons; and a Rev. gentleman, who happened to be in my shop at the time, pronounced it a moral certainty that the man who wrote the one wrote the other. Under his advice, I went over at once to Wednesbury, taking Brother Alexis, and Mr. Maher, who accompanied him, along with me, to see the Naylor's. By that kind, benevolent, and excellent family (all, save William himself) I was received with taunts and subdued reproaches, which, under the circumstances, were hard to bear, but which I bore more patiently under the conviction that a few days would turn them into blessings. We waited till nine before we could see the culprit. His writing in the Guest Book was placed before him, but with an unblanched countenance he declared he had never seen the book or the writing before. He was confronted with the Guest Master, who at once identified him as Francis Augustus Arkwright, and whom he called Father Benedict; but as nothing could be *there* concluded, the young man protesting his innocence, and his readiness to go over and face them all, it was at once arranged that we should all meet at the railway station at seven in the morning, and Mr. Naylor promised to bring Jefferys in safe custody. I confess that during the journey I could scarcely restrain myself. The rallying of *my* companions on my having been yesterday in the camp of the enemy, and the sight of the hypocrite (who I learned had been twice making a mockery of private prayer that morning), studying, or pretending to study, a copy of the New Testament all the way, was too much to bear. I managed, however, to swallow my bile, and go through the solemn mockery of

pretending to seek for the house where he got his change of clothes.

“At length our projected visit to the Monastery could no longer be put off, and I think about one o'clock, followed and preceded by hundreds of people, we arrived at its gates. I requested admission for myself and companions, and a few witnesses from the immediate neighbourhood, who I knew had been most deluded. We were received with open arms, and promised (which promise was in the kindest manner literally fulfilled), that all the doors of the Monastery should be opened to us, and all the brethren be at our command, for the purpose of the investigation I requested. A L. Phillipps, Esq., who was invited to be present, was then called to the chair, and after a few preliminary explanations, which need not be detailed, the investigation really commenced. The first question I asked the culprit blanched his cheek. I asked him what the bell was then ringing for, as, if he had been six years in the community, he would certainly know. His reply, after a short silence, was, that he did not come to answer such questions as those.

“He was then fully identified by several servants and members of the community, and two gentlemen who were guests at the time, as the impostor, who, in January last, had signed his name as Francis Augustus Alkwright. The next question I put was as to the food taken by the community. His answer I need not detail. They were as utterly repugnant as they well could be to the rules of the Order, read to us from a printed book. The next scene was one which deeply pained me, and made the Rev. Mr. Cole, of Wednesbury, who kindly accompanied us, express his deep sorrow that learned and excellent man should be put in so humiliating a position. It was that of bringing all the brethren in the Monastery before the wretch to see if he could identify any of them as his father, or tell their Monastic names. He could do neither.

“One other matter only now was needed to convict him fully; and I demanded of him to lead us to the room where he had been placed in solitary confinement, and the room in which he slept. For the first he showed us a room which had evidently never had a lock upon it, or any other outside fastening; and to look for his chamber he wandered about in vain. To and fro the villian turned his steps, and at last came back self-convicted into the open square. The scene which followed was a solemn and impressive one. There we stood, among the mountain forest fastnesses of nature, shut in by the simple walls of the Monastic buildings, with the blue heaven above us. There the Rev. Superior with mild benignity upon his calm and placid face appealed to the criminal to confess his sins before God, and he and the Community around would freely forgive the injury he had done. All eyes were turned upon him, and every breath seemed stilled; but unbent, unchanged, the unmasked impostor bore the gaze of all. At length Mr. Naylor could bear it no longer. He burst out in a fervid and passionate appeal to him, by all the kindness he had shown him, and all the injury with which he had returned it, to kneel down before the Rev. Superior and ask his forgiveness.

Still unbent the villian stood; and another appeal from the kind and gentle Abbot, and another from Mr. Naylor, backed by the Rev. Mr. Cole, was needed to bring him on his knees, upon which at length he fell, and, taking the hand that was extended to him, covered it with tears.

“This scene was the climax of the day, and I will add but little more. Mr. Naylor, myself, and Wilkins, addressed the crowd outside from the window of the Lodge; and, after partaking of the hospitality of the brethren, received what was still more grateful, the thanks of those whom we had been the innocent means of injuring; and came back to fulfil our duty to society in spreading far and wide a true statement of the case, and preventing such a monster, at least for the present, from practising again his vocation in the world. He is now safely lodged in gaol.—I am, &c., yours truly,

“June 27, 1849.

THOMAS RAGO.

“P.S.—It should be noted that there was a Monk in the Monastery greatly resembling Jefferys, which doubtless misled those who testified to his identity.”

We proceed to quote some sentences from a letter written on the same occasion to Mr. Thomas Ragg by Mr. J. Cooper, of Alveley, who had himself been an inmate of the monastery for three years:—

“You may depend upon it that the production will not only do no good for the cause for which it is put forth, viz., for the English Church, but will produce quite the contrary effect. The whole affair carries with it its own condemnation in the judgment of any one who makes the slightest pretensions to common sense. Instead of the Monks forcing any one to make profession, no one is allowed to do so until he is of age, excepting upon particular occasions or in particular circumstances—as, for instance, the very great desire of any one to do so, and never till he has undergone at least a year's probation. Myself at seventeen years of age expressed a desire to do so, but was refused on the ground of my age. Afterwards, when I found that I could not, for several reasons, continue in that state of life, I had only to express a desire to leave, and no one made any attempt to keep me. Indeed, no one is even advised to stay, unless he has taken the vows, and then no force or violence is used.

What follows is from a letter addressed to us by the Rev. Mr. Crewe, Catholic Pastor of Bilston:—

“Jefferys was a wretch made use of by certain parties at Wednesbury, whose blind hatred of Catholicity made them ready dupes of his absurd tales. Suffice it to say, that a book was made up by him and one of his dupes, vilifying in the most disgraceful manner the good Abbot and Monks of Mount St. Bernard's; in which monastery he declared he had been imprisoned for six years, and after suffering incredible hardships and most horrible cruelty, he had at length succeeded in making his escape. The design in publishing this book was made apparent by a brief postscript, in which the writer expresses a hope that this timely exposure will prevent the

evil effects which might have followed from the purchase of land in Wednesbury for building a Catholic Church. Yes, it was our purchase of land in the town which had excited the fears and anger of our enemies, and this base means was taken to prevent the good which a church there would be sure to produce. Besides publishing to the world his vile calumnies in a printed form, Jefferys travelled about from place to place in the neighbourhood, lecturing and preaching, and announcing everywhere his wrongs and the cruelties of the Monks. He was everywhere believed. What will not Protestants believe against us? Catholics were insulted and taunted with the book. As Pastor of the place, I thought it my duty to expose the imposture. I did so, in a friendly letter addressed to the Protestant inhabitants of Wednesbury. This caused an investigation; the result of which was that Jefferys was given into the hands of the police, and conveyed to the monastery, accompanied by the publisher of his book his chief patron one of the Protestant Clergymen of Wednesbury, and Mr. Maher, of Birmingham. And there, after long examination, he was clearly proved to be an impostor, and he finally confessed his guilt. He has since been persecuted by his chief patron, and has been committed to prison for three months as a rogue and a vagabond. May God, who knows how to make good out of evil, grant that all this may redound to his own honour and glory, and the advancement of our Holy Religion. It has caused a great reaction in our favour at Wednesbury. And oh that Catholics would now come forward and help us to erect our church. The land which we have purchased is an admirable site. There are already 1,000 Catholics without the comforts of religion; and I am sure that a church of the True Faith in Wednesbury would be the means of bringing very many, now wandering in error, back to the One Fold of the One Shepherd.

“Bilston, July 4th. 1849.

“MICHAEL CREWE.”

### CHARACTER OF O'CONNELL.

The following character of the great Irishman struck us so forcibly, when reviewing Mr. Smith's\* admirable work on Ireland, that we were greatly inclined to extract it into our notice, but finding it much beyond the usual length of such extracts it was deferred. It appears to us, however, to be so original, so just, and so elegant a piece of biography, that we cannot resist the opportunity of presenting it to our readers.

### O'CONNELL.

O'Connell's career, difficult to understand or explain as a whole, from any one point of view or upon any one ground of consideration, is only to be made intelligible by a minute and thorough appreciation of his personal character and constitution, or rather by resolving them into their elements. In no other instance, perhaps, has the idiosyncrasy of the person been so acted upon by

the force of rare and powerful circumstances, and involved a more extraordinary development of human intellect and enterprise. The moral individual, his mind in its normal state, the temper of the feelings that took root in his bosom early in life, the reflections that nurtured and animated the first exertions of the full-grown man, and impelled him to those achievements which constituted him the leader of his day, all these are to be ascertained, weighed, and accurately estimated before we can safely pretend to form an opinion, or to pass a judgment upon one of the most extraordinary political races ever run by man.

The place of his birth, and, more emphatically still, the condition of his family, tended largely to form and give a tone to his character. There is not in Ireland a wilder or more picturesque district of country than the county of Kerry; and few parts of it are more wild or picturesque than the neighbourhood of Cahircivean and Darrynane. Mountains that penetrate the skies, valleys so deep as to look like the avenues of eternal gloom, lakes and streams of varied beauty, seasons of rain, mist, and storm, so heavy and protracted, as almost to realise the idea of a locality foredoomed to sufferings and punishment; yet broken and relieved at glorious intervals, by skies so exquisitely clear, and sunshine so warm and genial, as to suggest a fancy that it must be the chosen lap of health and senescent life; such was the scenery in which O'Connell was born, began to look upon nature, and form his first ideas of his works, and the destinies of his species. Highly beautiful, most changeable, always in extremes, was the landscape upon which the boy's eye rested, and his mind brooded. All the images presented by it rose in grand proportions: and besides the land there was the ocean, the measureless Atlantic, itself an object of eternal sublimity. How mighty a master was there here, and in how many moods to teach the young idea how to shoot.

The singular condition of his family must also have had its influence. Settled in a remote angle of the island, secluded and almost cut off from the rest of the land by mountains, ravines, and torrents, their dwelling was difficult of access, and far removed from any town of note or magnitude; the country rocky and sterile, to a great extent, and in only a few parts fertile and productive, there were beyond the simple elements of agricultural comfort, no means or resources, within their reach, of wealth, luxury or enjoyment. Here the O'Connells had resided for ages, not the owners of the soil, that the law had forbidden, because they were Roman Catholics. But they cherished in their retirement, and brightened the obscurity of their lot with the memories and traditions of times long past, when their progenitors held local rank, power, and distinction. These are treasured themes in the generality of Irish households, and without doubt they were well preserved in O'Connell's family. At the time of his birth they were plain and respectable country people. They lived by farming, trafficking in land, and also by smuggling: a pursuit which the full development of civilization has long rendered disreputable in

Mr. Smith is a Protestant.

England; but by which, in the slower progress of Irish improvement, not a few men have been known to make a fortune during the last fifty years, without forfeiting the consideration of good society. In this way the O'Connells lived and improved their circumstances, just as the gradual relaxation of the penal code laid the mines of prosperity open to their industry and talent: so that by slow degrees, two or three members of the family had acquired a fair substance and possessions as the eighteenth century was drawing to a close.

Now the question to be determined, in considering how far the after life of Daniel O'Connell may have been cast and moulded in a particular form and direction, during the period of this infancy and youth is this, what were the homely thoughts, what the fireside tropics of observation and condolence, what the secret and heart-sprung interchanges of mind and language, in a family circumstanced as his then was; living amidst that scenery, struggling to rise anew in the scale of society, and, to make themselves once more masters of a right to hold the soil, and to regain a legitimate share of the powers, influence, and weight which in a former age their ancestors, they believed, had possessed, and been iniquitously deprived of? They were not, they could not have been, highly educated men. The refined barbarism of the laws, which had deprived them of their estates, forbade the cultivation of their minds, in order that being uninstructed, they might be the less able to recover the rights of which they had been despoiled. But they were evidently men of sense, enterprise, and talents, successfully applied to the business of life. Can we doubt how such men talked to one another over their own fire-sides? Are we not almost as certain as if we had been present, of the strain in which they connected in the bosom of their family, upon those subjects which never grew old or tiresome in their own charmed circle, topics that relate to ancient distinctions unjustly abolished; wealth, fortune, and honour cruelly swept away by the mailed arms of rapine and persecution; ages of degradation, poverty, and grief, for the sake of religious faith; and at last a sweet light shining dimly, and barely discernible, afar off in the prospective, which diffuses a new glow through their fallen natures; kindles hope long depressed and torpid; calls up to life visions of liberty regained, greatness restored, and the glories of ancient lineage re-established?

#### BEAUTIFUL VARIETY OF PROTESTANT DOCTRINE ON BAPTISM.

The primary visitation of the Archbishop of York, was held at St. Michael's Church, Malton on Monday, June 11. The charge was excellent. He reprobated very decidedly the Puseyite revival of obsolete observances. (Would that his brother Exeter could have heard him!) His grace also reprobated the idea of regeneration in baptism—in spite of the Bishop of London's dictum, that "baptismal regeneration is undoubtedly the doctrine of the Church of England." He observed that the doctrine received

no countenance from the "articles;" and as those who drew up the catechism and baptismal service were Calvinists, it was impossible they should intend to convey the idea that all who were baptised, or any but the elect, were children of God and heirs of heaven. It was "the language of hope and charity. That the expressions are capable of another interpretation, it is impossible to deny, and was, perhaps, intended by the compilers"—a very unfortunate intention, surely, if it was really entertained.—*Yorkshire-mut.*

In the famous case between Mr. Gorham and the Bishop of Exeter, Sir H. East has delivered the judgment of the Arches Court. He said that the point to be determined was, did or did not the Church of England hold the doctrine of baptismal regeneration? Undoubtedly it did. Did Mr. Gorham deny the truth of that doctrine? It was clear, from the whole tenor of his examination, that such was the case. The bishop, therefore, had shown sufficient cause for not instituting Mr. Gorham to Bampford Spoke; and he must, consequently, be dismissed with costs. This judgment is to be appealed against.

Thus after more than three Centuries since its separation from Catholic Unity, English Protestantism is uncertain even on the true Doctrine on Baptism.

#### SOUTH AMERICA—RIO JANEIRO.

A correspondent of the *New York Tribune*, in writing from Rio, March 23rd, gives some interesting information respecting the manners and customs of the people, &c. On the subject of religion, he says:—"The Roman Catholic is the national religion, and no other is tolerated, except under great restrictions. The churches are numerous and very magnificent—having been built, most of them, hundreds of years ago, when it was the national pride to give money for such purposes. No description can do justice to the splendour and magnificence of some of these edifices. The inside of the Emperor's chapel, which I visited yesterday, seemed almost lined with gold. Yesterday was celebrated with great splendour in commemoration of Christ's bearing the Cross. A long procession took place in the evening, commencing at the Emperor's chapel and passing through several streets to a church. The houses through these streets were all illuminated. Those in the procession were composed of the highest dignitaries of the Church and State, guarded by soldiers. Eight of the number have on their shoulders in front a Sedan, in which was enclosed by curtains an image on the Cross, representing the body of Christ. The Sedan was richly ornamented with pure gold. The Emperor followed on foot, in military dress, as one of the pall-bearers, and carrying in his hand a tallow candle (lighted) six feet long. The same was carried by every one in the procession. The Emperor, in person, is the finest man I have yet seen in Rio. He is twenty-three years of age, stands six feet and two inches in height, and is every way finely proportioned."

THE  
BENGAL  
CATHOLIC HERALD

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

No. 14.]

CALCUTTA: SATURDAY, OCTOBER, 6, 1849.

[VOL. XVII.]

CHARITY.—(LOVE OF OUR NEIGHBOURS.)

*(Continued from page 159.)*

The history of the royal prophet presents a beautiful example of the forgiveness of injuries.

David was fleeing from a son whom, despite of his rebellion, he yet loved. His flight was attended with all the signs of an humble and deeply penetrating grief;—his feet were bare, his head veiled, his garments in disorder. While ascending the mount of Olives, the Scripture remarks that he wept. Some remembrance of his by-gone happiness must have, doubtless, crossed his mind: he wept to think of the vicissitudes he had experienced: and the warriors who accompanied him, deeply affected by the silent sorrow of their valiant prince, whose sword has so long been the dread of the Philistine, covered their heads, in testimony of their grief, and mingled their tears with his.

Then it was that Semei, son of Gera, wantonly came out of the house of his father, that he might plunge his poniard into the yet bleeding wound of the royal fugitive. "Come out, come out, thou man of blood, and thou man of Belial. The Lord hath repaid thee for all the blood of the house of Saul: because thou hast usurped the kingdom in his stead, and the Lord hath given the kingdom into the hand of Absalom thy son: and behold thy evils press upon thee, because thou art a man of blood."<sup>a</sup>

It was no ordinary degree of hatred and malignity, which made choice of such a moment to make this bitter reproach. The empoisoned dart pierced the heart of the holy king;—but he bent his head, and was silent.

Then Abisai, son of Sarvia, one of the bravest and most valiant of the sons of Israel, turning, said to David, as he laid his hand significantly on his sword:—"Why should this dead dog curse my lord the king? I will go and cut off his head."

"Let him alone," said the aged monarch; "and let him curse on: perhaps the Lord may look upon my affliction; and the Lord may render me good for the cursing of this day."

With brave men, an insult that remains unanswered is sufficiently rebuked; and as it dies away, awakens in the soul a tacit remorse. But silence acts differently on those who are by nature coward and cruel, and whose fear alone restrains; one injury borne with patience is followed by another. Thus the insolence of Semei increased in proportion to the humble patience of the king; and while the small but faithful band of David's followers, journeyed on to the desert, through the defiles of the mountains, Semei, from off the rocks that overhung the way, reiterated his malediction on the royal fugitive, at whom he also cast stones.

Sometime afterwards, Absalom was overcome in the great forest of Ephraim, and this rebellious child, whose heart had been pierced with three darts by Joab, was buried under a heap of stones, thrown on his mangled corpse as a funeral monument. On hearing this unexpected news, so unpalatable to the enemies of the aged monarch, Semei was astounded; he girt himself up, assembled the Benjamites, his brethren, and running up among the first, on the bank of the Jordan, when David returned with his victorious army, he threw himself at his feet, and, with his face to the ground, he suppliantly raised his hands to David, and cried out:—"Impute not to me, my lord, the iniquity, nor remember the injustice of thy servant on the day that thou, my lord, wentest out of Jerusalem, nor lay it up in thy heart, O king!"<sup>b</sup>

Abisai, Joab's brother, was now also beside David. The sight of Semei, who was no less despicable in misfortune than insolent in pros-

perity, raised his martial indignation. "Shall Semei for these words," he exclaimed with passion, "not be put to death, because he cursed the Lord's anointed?"—"Son of Sarvia, why are you a satan (adversary) this day to me?" replied David.—"Shall there be any man killed this day in Israel? do not I know that this day I am made king over Israel?" Then, turning benignantly towards the wretch, who shrank from the blasting look of Abisai, he said: "Thou shalt not die;" and seeing that Semei's fear was not entirely removed, he confirmed his promise with an oath.

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

*With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1846.—Objection 6.*

(Continued from page 158.)

### CONCLUSION.\*

If it be true, then, that on considering the analogy of Scripture History, we find a temporal punishment, from the days of Korah to those of Ananias, attaching itself to the crime of Sacrilege: that this punishment consisted, for the most part, in visitations unlike the visitations of men, and pursued the posterity as well as the person of the Sacrilegist; that, in heathen countries, the same vengeance followed the same guilt, and was recognized by Pagan writers as supernatural; that popular credence, in all ages and places, and under all Creeds, has asserted the same thing; that natural religion, the first principles of reason, and the nature of the crime, conduce to a similar belief; if it be true that our Saviour Christ, Who came not to judge the world, and who forgave the woman taken in adultery, did nevertheless, in the case of Sacrilege, Himself form the scourge, Himself drive out the offenders;—that this was done twice, at the beginning and end of His Public Ministry, as if to open and to close it;—if it be true that the destruction of Abbeys, and the appropriation of Abbey lands, was Sacrilege of a most deep and damnable character; that they were fenced about with repeated and solemn curses, pronounced to a lawful end, at a lawful time, by a lawful person; that these curses had the deliberate sanction of the Church, and would therefore

be ratified by the Providence of God; if it be true that nevertheless bold avaricious men, such as turned faith into fiction, braved these imprecations, laid hands on God's Houses, and reaped the fruit of His lands; that, at that time, hundreds of His servants were driven forth to die of want, and, from that time to this, the poor, who are His, cry for vengeance on their plunderers; that thousands of souls have perished, because the Church wanted the physical means of evangelizing them; that worse than heathen darkness prevails in many districts in England, because the Church is paralysed through the iniquity of her robbers; if it be true that time, which confers a right to possessions ill-gotten from man, gives none to those injuriously wrested from God: that on the contrary, retention is but adding sin to sin, and each year's possession the heaping up a treasure of iniquity: and if, notwithstanding all this, it be also true, that the successors of the first spoilers still revel in their ill-gotten wealth, and after three centuries of Sacrilege, still defraud God of His own:—then we conclude that the probable risk such men run, in robbing, not man, but God, in insulting their Maker, Who is also the Maker of the poor whom they defraud,—in mocking their Redeemer, Who is the Head of the Church that they plunder,—in contemning the Holy Ghost, Who is the author of the threatenings that they disbelieve, that such a risk, we say, will be fearful beyond the power of language to express.

But, since all arguments *à priori* must be, at the best, uncertain, we proceed onwards, and assert, that, if it be true that at the very commencement of this Sacrilege, an evil fate seemed to hang over those who were principally concerned in, or who chiefly profited by it: that the chief actors perished in the most miserable and unusual manners; that of two hundred and sixty gentlemen who reaped the largest profits from their iniquity, scarcely sixty left an heir to their name and estate;—that by the scaffold, by murder, by unprecedented accidents, in misery, in poverty, in crime, in contempt, the majority of the Church spoilers ended their mortal existence: that men, at the time, avoided them as accursed persons, or pointed them out as instances of the terrible justice of God;—that the same fate, from that time to this, has followed the posterity of the offenders;—that of all families, theirs have been the most miserable;—that of all fearful judgments, by far the greater part have visited their descendants; if it be true that, at this very time, the curse is powerful to their evil:—that to this very day, fire, and robbery, and

\* We are indebted for some of the thoughts that follow, to an article in the Christian Remembrancer for Aug. 1813, and to Mr. Neal's *Ayton Priory*.

sickness, in such households, do their work ;—that male heirs fail ;—that jealousy springs up between man and wife ;—unnatural hatred between parents and children ; that a sickly season carries off one, a violent death another ;—that speculations go wrong ; that thief consumes, and moth destroys : that the curse evermore broods over its victims with its dry\* and tearless eyes, crossing them in their best laid plans, entrapping them in an inextricable web, perplexing, and harassing, and impoverishing, and weakening, and ruining, and only leaving them, when the last heir is laid in the family vault ; that no analogy of human justice, no appeal to human law, no reference to past tolerance of the Church, no allegations of supposed impossibilities,—can shield the offender ; that instances of *God's* hitherto forbearance, alleged by any that would thence deduce the innocence of their Sacrilege, prove only that their judgment now of a long time lingereth not, and their condemnation slumbereth not ;—then, we say, the infatuation of such as retain these possessions, that wilfully shut their eyes to their dangers, that hazard family and prosperity, wife and children, body and soul, daring *God* to do His worst, and refusing to own that whom He blesseth is blessed, and whom He curseth cursed, is nothing short of judicial.

#### LOSS AND GAIN.

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

(Continued from page 88.)

“But the Puseyites are not always so distinct,” said Sheffield ; “there’s Smith, he never speaks decidedly in difficult questions. I know a man who was going to remain in Italy for some years, at a distance from an English chapel.—he could not help it,—and who came to ask him if he might communicate in the Catholic churches ; he could not get an answer from him ; he would not say yes or no.” “Then he won’t have many followers, that’s all,” said Charles ; “But he has more than Dr. Pusey,” answered Sheffield. “Well, I can’t understand it,” said Charles ; “he ought not ; perhaps they won’t stay.” “The truth is,” said Sheffield, “I suspect he is more of a sceptic at bottom.” “Well, I honour the man who builds up,” said Reding, “and I despise the man who breaks down.” “I am inclined to think you have a wrong notion of building up and pulling down,” answered Sheffield ; “Coventry, in his Dissertations, makes it quite clear that Chris-

tianity is not a religion of doctrines.” “Who is Coventry?” “Not know Coventry? he’s one of the most original writers of the day : he’s an American, and I believe, a congregationalist. Oh, I assure you, you should read Coventry, in spite of his being wrong on the question of Church-government ; you are not well *au courant* with the literature of the day unless you do. He is no party man ; he is a correspondent of the first men of the day ; he stopped with the Dean of Oxford when he was in England, who has published in English edition of his “Dissertations,” with a Preface ; and he and Lord Newlights were said to be the two most witty men at the meeting of the British Association, two years ago.” “I don’t like Lord Newlights,” said Charles ; “he seems to me to have no principle ; that is, no fixed, definite religious principle. You don’t know where to find him. This is what my father thinks ; I have often heard him speak of him.”

“It’s curious you should use the word *principle*,” said Sheffield ; “for it is that which Coventry lays such stress on. He says that Christianity has no creed ; that this is the very point in which it is distinguished from other religions ; that you will search the New Testament in vain for a creed ; but that Scripture is full of *principles*. The view is very ingenious, and seemed to me true, when I read the book. According to him, then, Christianity is not a religion of doctrines or mysteries ; and if you are looking for dogmatism in Scripture, it’s a mistake.” Charles was puzzled. “Certainly,” he said, “at first sight there is no creed in Scripture.—No creed in Scripture,” he said slowly, as if thinking aloud ; “no creed in Scripture, therefore there is no creed. But the Athanasian Creed,” he added quickly, “is that in Scripture? It either is in Scripture, or it is not. Let me see, it either is there, or it is not. What was it that Free-born said last term? . . . Tell me, Sheffield, would the Dean of Oxford say that the creed was in Scripture or not? perhaps you do not fairly explain Coventry’s view ; what is your impression?” “Why, I will tell you frankly, my impression is, judging from his Preface, that he would not scruple to say that it is not in Scripture, but a scholastic addition.” “My dear fellow,” said Charles, “do you mean that he, a dignitary of the Church, would say that the Athanasian Creed was a mistake, because it represented Christianity as a revelation of doctrines or mysteries to be received on faith?” “Well, I may be wrong,” said Sheffield, “but so I understood him.” “After all,” said Charles, sadly, “it’s not so much more than that other Dean, I forget his name,

\* *Ξηρός ἀκλαῦστος ὄμμασι προσιζάνει.* Sept Adv. Thebas.



said at St. Mary's before the Vacation; it's part of the same system.

(To be continued.)

## SAINTS AND SINNERS.

BY W. O'NEIL DAUNT, ESQ.

### EVANGELICAL SYMPATHY.

(Continued from page 148.)

"It is obvious to the most careless observer that the very name of Protestant is enough to render a man's life insecure."—*Speech of J. S. Hart, Esq. at a Meeting of the Grand Orange Lodge in Dublin, 11th Nov. 1838, from Dub. Ev. Mail, 16th Nov. 1838.*

"Le pauvre homme,"—*Tartuffe.*

"Pray," asked a pale-faced gentleman who wore spectacles, "have you heard what are the latest religious novelties of the present season?"

"Yes—the last that have come out, I believe, are Mr. Boyd's new interpretation of Saint Paul's injunction to bend the knee at the name of Our Lord. He says Saint Paul did not mean the *knee* but the *heart*; so neither he nor Miss Jessica will bow at the creed—they make it a point to stand bolt upright.\*"

"Ah, Boyd's a man of 'most enlarged views; I am not surprised at his hitting off something novel and spiritual."

"It is said the new interpretation was suggested by Jessica."

"I don't wonder at all; she has great gifts—great gifts."

"Our friend Mills has hit off a literal interpretation of 'Cast thy bread upon the waters, and after many days thou shalt find it;' and throws a loaf, accordingly, into the river every morning.†

"Nothing like trying; we shall see if anything will come of it."

"Our Christian brethren in America have not been idle; some enlightened divines have repudiated wine in the Sacrament as being inconsistent with temperance; you know the apostle says, 'Be thou not filled with wine, wherein is excess;' so those excellent clergymen have substituted tamarind-water, or molasses and water, or butter-milk.‡

"There is not nothing like this constant inquiry and discussion," said the spectacled gentleman; "it serves to keep the mighty ocean of religion pure."

\* Fact.

† This man's real name is Mills; he lived at Passage, near Cork, and is now, I think, residing in Dublin.

‡ This fact is stated in the New York Christian Intelligencer of July 4, 1835. It is mentioned also, together with other strange New Light practices, in a work entitled, *Observations on the Influence of Religion on the Health and Physical Welfare of Mankind*, by Dr. Brichard, an American physician.

"I have heard," continued the fair registrar of pious novelties, "that Mr. Hingston and the Hingstonites have recently adopted the Miltonian opinion, that a plurality of wives is allowable on Scriptural principles. Mr. Hingston refers to the patriarchal example, and has discovered a most ingenious demonstration that none of the precepts of the New Testament when fairly interpreted, can be held to supersede the authority of the Old Scriptures on this subject."

"I vow and protest I'll join that sect," said Mr. James M'Coskey, bowing low to Miss MulKelly and Miss M'Grider; "I stand in the presence of a most irresistible temptation to plurality of wives."

"I know Hingston personally," said the young gentleman with spectacles, "and I scarcely would believe he had embraced that doctrine unless I heard him say so myself. I know I give no credit to the story."

"Oh," said James, "he might preach it, you know, for the *spree* of giving wind to a new notion. 'Pon my credit, Hingston's as flare-up a preacher as ever I heard."

One of the company now announced that M'Alpine, the Scotch officer, was ascending the hall-door steps. His knock was immediately heard.

"I don't like M'Alpine at all," said Miss M'Grider; "he is not a serious person."

"No," repeated James, "he's not in the least serious, I protest and vow. Serious views and all that, are quite indispensable, in my humble opinion; besides, they're all the go, just now."

"Ah, yes," answered Miss M'Grider, "and a serious young man is very rarely to be met, I am sorry to say."

"That is, unfortunately, very true, I protest," said James, gravely shaking his head.

"But he is therefore the more to be valued when one meets him," responded the lady, with an encouraging smile.

"Oh, of course—of course," said the serious James, with the easiest imaginable appropriation of the pious compliment.

"Weel, leddies and gentlemen," said M'Alpine, "I think it is vara nearly time for all gude folks to be ganging till the kirk; it chappit eleven half an hour syue."

"The town clock is fast," said Mrs. M'Coskey, dryly. Cold looks were thrown upon honest M'Alpine, who was generally deemed to have been a very reluctant assistant at the late affray at Innisfoyle. M'Alpine seemed utterly indifferent to the battery of angry glances, and, seating himself by a solitary table, took up some newspapers that lay upon it, and which he was permitted to peruse undisturbed. The papers, of course, were of

the *right sort*; that is to say, they teemed with abuse of Catholicity, and extolled to the skies the piety and worth of such persons as M'Gwin and Mr. Hamilton, and *ul pecus omne*. "Hech! hech!" soliloquized M'Alpine, as he glanced his eye over the advertisements, "these unco holy folks whiles do queer things enough; here's an advertisement headed, 'TO THE CLERGY,'—a sma' bit o' simony, it's like; 'To be sold by tender, the next presentation and perpetual advowson of the Rectory of Northleigh'—setting up the cure of souls for siller! unco godly, dootless! Weel, let us see; 'Income, £250 per annum'—vara snug, upon my word. 'The incumbent in his seventy-eighth year.' Ha! a gude hint to the purchasers—the auld cock will soon be off the perch. But what comes neist? 'It is hoped no person will apply, whose religious sentiments are not those usually denominated evangelical.\*' Weel! that beats all I ever heard; no applicant is to be permitted to commit the simony, *unless he is vara evangelical!* He maun be unco sanctified, otherwise the holy folk winna gie him permission to perpetrate the jookery pookery! The deil's in the holy rogues!—What next?—A lady of DECIDED PIETY is desirous of obtaining a situation in a serious family.† Gude be wi' us! we are all bad enough in a' conscience; but how stone-blind a wretched puir sinner must be, wha can advertise her ain piety in the public papers! My Heaven preserve us frae sic awful presumption! † Board and lodging in the family of a clergyman of the established church, whose house can afford every comfort to one or two pious ladies.' Nae doot! nae doot! 'Any one who is a decided Christian, or who is willing to enjoy Christian advantages, would be treated as a companion.‡ Vara weel, indeed! The earle has a right gude opinion of himself and the Christian advantage of his bletthers—puir body! What comes neist? new buik? 'A sight for the Church of God, and a notable one, from the scriptures of truth; number 666, or the year 1836; Popery coming out of the earth with two horns like a lamb, preparatory to his speaking as a dragon; and that just before his forty-two months, or 1260 days or years, are about to expire; a warning to the Church of God and the nation of England—price ninepence.§ A vara gude ninepence worth, truly! 'Cook wanted in a clergyman's family in the neighbourhood of London; she must understand MADE DISHES, pickling and preserving.|| Gude be wi' us! the evangelical parson must needs hae his gullet cuttled up wi' poignant sauces—vara

like Saint Paul, I trow! 'Cook wanted' again; 'she must be a woman of godly principle.\*' Just fancy some puir cookey body presenting herself to the parson,—'Please your reverence,' quo' she, 'I'm a decided evanjejical Christian, forbye whilk I'm the deil at sauces, and jeellies, and ragouts, as required in your reverence's advertisement.' Hech! hech! hech! But—Gude be wi' us, what comes here? 'A Disciple of Jesus; who is able to preach in several of the continental languages, and is on terms of fellowship with many of the *saints* in France, Germany, and especially in Switzerland, is wishing to travel with a family, or one or more young men, upon the continent, and to labour in the Lord on his way. No salary is sought, but to be free of expense. Address (post paid) P. C. at the office of the Record.† Why this is waur than a'! The blade has a mind for a cheap and pleasant jaunt through Europe, and he's unco weel inclined to make it, at ony saft chield's cost, wha is fule enough to let him. But what cool and brazen impudence a black-guard maun hae, to ADVERTISE himself as 'a Disciple of Jesus?' And what unco stomachs for hypocrisy and eeat the supporters of these pious rogues maun hae got! And then the *saints* in France, Germany, and Switzerland! Pretty saunts, I trow! chields that are liker deils than saunts, if our British Protestant authorities speak truth!‡ My cerue, 'tis a' of a piece—a great pious pharisaical humbug!" (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)

(Continued from page 62.)

### The fourteenth of the 39 Articles examined.‡

But it is to be observed, that, when, by the Divine grace, we fulfil God's commandments

\* *Ibid.*, Dec. 12, 1836.

† *Ibid.*; July 6, 1837. I have made no selection of these newspapers. These numbers accidentally fell into my hands. In the number for Dec. 11, 1836, there is a letter, which I presume shews a fair specimen of the *articles* that guides the editor's selection of the pious rubbish which he caters for his readers. The writer declaims, with bitter zeal, against applying the name "altar services," to the common worship of the Church of England; the name of "altar" he denounces as "absolutely irreparable in an appropriate application from the grossest idolatry of the Church of Rome;" and a "visible insult and disgrace to a Protestant piece of worship." What a pity that Saint Paul had not the aid of this modern brommy in composing his epistle to the Hebrews. The Apostle inwardly says, "We have an altar;" (Heb. xiii. 10) but this evangelical person would have corrected his mistake, and instructed him that he ought to have none.

‡ See appendix, for the opinion of British Protestant writers on continental Protestantism.

\* London "Record," May 5, 1836. † *Ibid.*

† *Ibid.* † *Ibid.*

‡ London "Record," Dec. 19, 1836.

and counsels, though we be profitable to ourselves and our neighbours; yet, strictly speaking, we cannot be so to God. "Let the Lord," saith St. Augustin, "possess thee, that thou mayest possess him: thou shalt be his inheritance, and his habitation. He possesseth, that he may profit; he is possessed that he may profit. Can you profit him in anywise? 'For I said to the Lord, thou art my God, since 'thou dost not stand in need of my benefits.'"\* Finally, although Catholics teach that we are able, and are bound to do what God in his commandments requires as the terms upon which we are to be saved; and although, with the apostle Paul, they exhort us to labour by good works to 'make our calling and election sure:† yet no one of them boasts that he himself has fulfilled the law, or places his chief reliance on its observance, or teaches others to do so. For Catholics know and teach, that every one of our works is to be scrutinized, not by a human, but a Divine judge:‡ and therefore they have a holy fear, lest any crime lurk within them, for which the anger of God (whom they that walk according to the flesh cannot please) might await them. Hence the just Job feared all his works, lest he might unconsciously offend God, who he knew would not spare the offender.§ Jeremias testifies that the heart of man is searchable by God alone|| The apostle Paul, conscious to himself of no unfaithful dispensation, doth not dare with certainty to pronounce himself a faithful and justified dispenser.¶ For he had read: 'Who can understand his faults? From my secret sins cleanse me, O Lord.'\*\* And he had also read the following passage: 'There is a way which seemeth just unto a man: but the ends thereof lead to death.†† And again:—'Every way of a man seemeth right to himself: but the Lord weigheth the hearts.††† Wherefore the apostle moderated his opinion of himself, lest he might, perchance, have offended through ignorance.

From these and like considerations, Catholics, even the most holy and learned amongst them, walk with humility and a pious fear—often repeating: 'Enter not into judgment with thy servants: for in thy sight no man living shall be justified.'§§ Whence St. Au-

gustin's advice: "Dread calling thyself just, unless thou hast the words in some other Psalm than that wherein we read: 'Enter not into judgment with thy servant.' Enter not then, into judgment with me thy servant. I stand in need of thy mercy. For if thou wilt shew judgment without mercy, whither shall I go? 'If thou wilt mark iniquities, O Lord: Lord, who shall sustain it?\*' 'Enter not into judgment with thy servant; for in thy sight no man living shall be justified.' If therefore no man living shall be justified in his sight; wo to whoever liveth, even though he live justly, if God enter into judgment with him.

(To be continued.)

#### ORIGIN OF DOME'S-DAY—BOOK. LIVES OF THE QUEENS OF ENGLAND.

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

(Continued from page 133.)

#### MATILDA OF FLANDERS.

The year 1078\* was remarkable in this country for the great national survey, which was instituted by the Conqueror for the purpose of ascertaining the precise nature of the lands and tangible property throughout England; so that, says Ingulphus, "there was not a hide of land, water, or waste, but he knew the valuation, the owners and possessors, together with the rents and profits thereof, as also of all cities, towns, villages, hamlets, monasteries, and religious houses; causing also, all the people in England to be numbered, their names to be taken, with notice what any one might *dispend* by the year; their substance, money, and bondmen recorded with their cattle, and what service they owed to him, who held of him in fee: all which was certified upon the oaths of commissioners."†

Such is the account given by the learned Abbot of Croydon, of the particulars of William's "Great Terrar," or "Domesday book," as it was called by the Saxons. The proceedings of the commissioners were inquisitorial enough, no doubt, since they extended to ascertaining how much money every man had in his house, and what was owing to him. That in some instances, too, they were partial in their returns, is evident by the acknowledgment of Ingulphus, when, speaking of his own

\* Ps. cxxix. 3.

\* According to some historians, the survey was not generally begun till 1080. It was not fully completed till 1086.—Tindal's Notes on Rapin.

† Ingulphus.

\* August. tom. 8. Enarrat. in Psal. 34., concio prima, de prima p. Psalmi; & Psal. xv. 2., & Job xxii. 3.

† 2 Peter i. 10.

‡ Concil. Trident., sess. 6, de justificatione, c. 16.

§ Job ix. 28.

|| Jeremias xvii. 9. 10.

¶ 1 Cor. iv. 4.

\*\* Ps. xviii. 13.

†† Proverbs xiv. 12.

††† Proverbs xxi. 2

§§ Ps. cxlii. 2,

monastery of Croyland, he says, "the commissioners were so kind and civil, that they did not give in the true value of it:" we may therefore conclude, that, whenever the proprietors made it worth their while, they were equally obliging elsewhere. Yet it was at the risk of severe punishment that any fraud, favour, connivance, or concealment, was practised by either the owners of the property, or the commissioners.\* Robert of Gloucester, in his rhyming chronicle, gives the following quaint description of the Domesday-book.

"Then King William, to learn the worth of his land,  
Let inquiry stretch throughout all England,  
How many plough land, and hiden also,  
Were in every shire, and what they were worth thereto;  
And the rents of each town, and the waters each one,  
The worth, and woods eke, and wastes where lived noue;  
By that he wist what he were worth of all England,  
And set it clearly forth that all might understand,  
And had it clearly written, and that script he put I wis  
In the treasure of Westminster, where it still is."

The king's great object in instituting this survey was to form an exact calculation of his own revenues, and especially how much money he might be enabled to realize in the way of a land-tax. Accordingly, he laid an impost of six shillings on every hide of land, † throughout England, as soon as he had ascertained this point; which tax affected the Normans, who had become, generally speaking, the lords of the soil, far more than it did the English, who were for the most part reduced to abject poverty.

The description or survey of England was written in two books, the Great and Little Domesday-book, ‡ and when finished was carefully laid up in the king's treasury or exchequer, to be consulted on occasion, or as Polydore Virgil shrewdly observes, "when it was required to know of how much more wool the English flocks might be fleeced."

By the aid of this survey, William was enabled to raise the royal revenue to the sum of four hundred thousand pounds per year, which is computed by Brady to be upwards of five millions of our present money. In addition to this settled income, he was entitled to many perquisites, as riuets, fines, forfeitures, licences for buying and selling, for granting leave to marry, and many other profitable contingencies, which were in those days constantly bringing supplies into the royal purse. Then there were certain occasions on which subsidies were granted, as a matter of course, as on the marriage of an

eldest daughter, or when knighthood was conferred on a son.

(To be continued.)

## SECUNDERABAD.

If reports be true, affairs at Secunderabad, that heretofore wore a lowering aspect, are beginning to wear a brighter appearance. Justice, though tardy, is as far as we can learn about to be dealt out by more liberal hands, and the spirit of milder measures forcibly pressed upon those whom bigotry and a hatred of every thing Catholic hitherto guided in the administration of rule. The 84th Regiment, it is said, are removed not by order of Sir Henry Pottinger nor by that of the Commander-in-Chief, but by that of the Duke of Wellington. If this be true and if we connect it with another report equally current, that Lieut.-Colonel Franklyn, whose term of leave has not as yet expired, is coming out to take charge of his Regiment, it leaves little room to doubt of the light in which Lieut. Col. Russell's conduct towards the Catholics of the 8th has been viewed by the Home authorities. There was no regiment in India that held a higher reputation for good military discipline, for sobriety and good order than H. M's 84th at the time of Colonel Franklyn's departure and if in the short space of six months after his departure the Catholics of that Regiment were deemed and openly declared by their Commanding Officer *untrustworthy*, the blame in the opinion of every liberal-minded man must rather be imputed to a change of rulers than to a change in the conduct of the men. The Catholics of H. M's. 84th, during the time they remained at Secunderabad, have left undying proofs of their generosity and of that zeal in the cause of religion which is peculiarly Catholic, for in no other religion do we find the *voluntary principle* carried to such an extent, considering the comparative poverty of its members. The state Church, although its members are the most wealthy and although they enjoy the good things of this world at comparative ease, has never been able to boast of the generosity of her children in the cause of religion, if indeed we except the deluded old ladies of England who have been so far duped as to be made to believe that there are no Pagans in India, that India, through the zeal of Protestant Missionaries sent out with their wives and children, has exchanged the worship of *Vishnu* for the glorious doctrine of *private judgment*. That they should open the strings of their purses and give liberal donations for Missionary\* purposes is not to be wondered at,

\* This survey was made by presentment of juries, that is, certain persons who were appointed from every hundred, wapentake, or county, and sworn in before commissioners, consisting of the greatest earls, bishops, or leading persons in the district.—Brady.

† This was called *hidage*.

‡ The little book contains only Norfolk, Suffolk, and Essex.

when we find a high Dignitary of the Indian Church, no less a personage than the Bishop of Madras, Dr. Spencer, declaring before a public audience in England, what he and every man in India knows to be a gross falsehood, that the Heathens are flocking to the Church in thousands and tens of thousands and telling his audience not to believe the statements of Protestant Officers who return from India and who have candour and honesty enough to contradict such groundless statements. But we cannot, neither is it our practice to bolster up such statements, still, whenever aid is necessary, whenever a call is to be made on our Catholics for the promotion of the interests of religion, for the erection of edifices to the honor and glory of God, we find them generous and ready to give what they can afford. A better proof of this we cannot adduce than the liberality of the Catholics of H. M.'s 84th and of the Artillery at Secunderabad: the latter although few are no less generous than their brethren in arms. They have within the last two years and a half given between 7 and 8,000 Rupees, and lately on the occasion of the opening of their new Church, they subscribed upwards of 300 Rupees. The new Church at Secunderabad was opened on the 14th of last month, by the Revd. Mr. Drake, Roman Catholic Chaplain at that station, assisted by the Revd. Messrs. Hampson and Bridgeman. The day was a glorious one for the Catholics of the station. There was one thing only that diminished the joy that otherwise would have filled the heart of every Catholic on the occasion, the absence of their Prelate, the Right Rev. Dr. Murphy. He was unwilling to accept of the paltry concession made by the Supreme Government. Justice we trust will soon be done to this much injured Prelate, and concessions made that will not be incompatible with his station to accept.—*Madras Catholic Expositor.*

#### ARRIVAL OF MISSIONARIES.

On Thursday, 30th August last, the Ship "*Seringapatam*" anchored in the Madras roads, having on board two missionaries for the Vicariate Apostolic of Madras, the Rev. Nathanael O'Donnell and Rev. James McGlew all in good health and spirits, after a voyage unusually slow for the *Seringapatam* of 106 days from Gravesend.

For these and five other missionaries who arrived here in November 1847 the Catholics of this Vicariate are indebted under Divine Providence to the Missionary College of Drumcondra near Dublin, which although not seven years in existence has brought the four

quarters of the world under weighty obligations of gratitude.

In the last report published 1st November 1848 it is stated that there were then 75 students actually residing in the College, and that 59 were already sent upon the Missions; and since the publication of the report we are informed that seven others have been sent out: so that the College of All-Hallows without yet having completed the seventh year of its existence has sent out 66 missionaries viz:

- 13 Missionaries to the Western District of Scotland,
- 1 to Wales,
- 3 to the Mauritius,
- 1 to Sydney (Australia)
- 1 to Kingston (Canada)
- 1 to Montreal (Canada)
- 3 to Halifax (Nova Scotia)
- 5 to Vincennes, Indiana (U.S.)
- 1 to New York (U.S.)
- 2 to Boston (U.S.)
- 3 to Hartford, Connecticut (U.S.)
- 3 to Demerara (British Guiana)
- 11 to Trinidad (W.I.)
- 1 to Jamaica,
- 3 to Calcutta (E.I.)
- 7 to Madras (E.I.)
- 2 to Agra (E.I.)
- 1 to Liverpool.
- 1 to Rhode Island.

It is truly astounding with what unabated liberality the Catholics of Ireland, oppressed as they have been by famine and pestilence, have upheld the Missionary College of Drumcondra. All subscriptions of less than £1. in amount are omitted in the published report,—a very grave omission we fancy in a country so poor as Ireland where the generosity of the people increases with their indigence.

The contributions of £1. and upwards from 1st July 1847 to 1st November 1848 amount £1591. 15. 8. including a donation from the society for the Propagation of the Faith of £312. We have looked over the subscription list to see if any and how much was subscribed by the rich Catholics of England, and we observed that the little that came from England was nearly all subscribed by Irish settlers there. With regard to the donation from the society for the Propagation of the Faith, as it was paid out of the contributions received by the central committee in Dublin, it must be regarded also as the contributions of the poor Catholics of Ireland, altho' not specially given to the College of Drumcondra but for a still more enlarged object of charity. —*Ibid.*

## CORRESPONDENCE.

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—I now resume my notice of G. M. I have no doubt that this would-be-Minister of the Gospel is persuaded, that the authority by which he preaches and performs his functions is, somehow or other *Divine*. But on this head, allow me to quote the words of our *Divine* Saviour:—"Verily, verily, I say unto you.—He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." St. John x. 1.

This self-elected Revd. Missionary states that "the Doctrine of the Trinity is certainly *above* our reason, but it is not *opposed* to our reason.—"whilst that of transubstantiation is in every respect opposed to it,—and immeasurably below it. The Doctrine of the Trinity moreover, we conceive is *clearly* revealed in the Scripture, whilst that of transubstantiation has no foundation, whatever to rest on."

If this *learned* preacher of the Gospel is so *sure* of his statement as regards the Doctrine of the Trinity, we better hand him over to the Socinians to enlighten them about it. But it is not in this alone that we can trace the exact similarity of his reasoning, to that of the Socinians. To illustrate this, allow me to state some of the Unitarian arguments as sustained by Professor Norton in his "Statement of Reasons" against the Trinity, and the Divinity of Jesus Christ. In his *preface* he *apologises* for writing against a Doctrine which he regards as exploded by all *sensible* men, for its absurdity. He means the Trinity. To prove this he does every thing that the *learned* G. M. does, to show that Transubstantiation should be exploded by sensible men.

Professor Norton contends that the Trinity is as great an absurdity as Transubstantiation, and the weapons which G. M. wields against the one, *he* wields against the other.

The arguments in both cases are neither more nor less than deistical, G. M. applies reason to the Doctrine of Christ's real presence in the Eucharist. Professor Norton to the Doctrine of *three* persons in *one* God.

"The Doctrine" says Professor Norton, that "Jesus Christ is both God and man, is a *contradiction in terms*,"—"The proposition that Christ is God, proved to be *false* from Scripture,"—"The Deity of Jesus is not only contrary to Scripture, but it is contrary to reason, and contradicts all our senses—we see, hear, smell, and (if possible) *taste* a MAN, and yet, you G. M. contrary to Scripture and reason, and all our senses, require us to believe that he is God! Thus we see that the

Divinity of Christ is a *false*, shocking, and novel Doctrine. Will any one at the present day *shock* our feelings and understanding to the uttermost, by telling us that Almighty God was incarnate in an *infant*, and wrapped in swaddling clothes?" To show how "*shocking*" this Doctrine is, he quotes Dr. Watts,

"This infant is the mighty God,  
Come to be suck'd and about it."

Now let the *learned* Revd. G. M. put his invention to the torture, and see whether a single argument can be raised against the *pretended* unreasonableness of Transubstantiation, that will not hold against the Incarnation. The one is as contrary, to reason as the other. Do I then, rightly define his creed as the middle ground between ancient Christianity and modern Deism, combining certain elements of both, and unable to defend itself against either?

Hanging on crutches of unequal size,  
One leg by truth supported, one by *lies*,  
He stiles to the goal with awkward pace,  
Secure of nothing but to lose the race.

(To be continued.)

The following modest epistle has been sent to the Archbishop Vicar Apostolic by a Brahmin a Convert to the Free Kirk. We withhold his name for obvious reasons. It is hardly necessary to add that as to an answer, we wish he may get it.

The publication of this letter will prevent others of the same stamp from sending any similar applications to the Archbishop.

REV. FATHER IN THE LORD,--Permit me Revd. Sir, to bring it to your notice, that I, a native Convert, aged 18 years, belonging to the Free Church of Scotland, am resolved to embrace Catholicism, on the condition, that you should offer me a situation, bearing a hand-some salary whereby I your son in the Faith may do good to my fellow-man and support myself, immediately after my being adopted in your Church, the perfect Apostolic Church, also a sum of money for clearing up my debts, which I contracted before my baptism, and which I thought would be paid by my family, one of the respectable families of Bengal. If your Grace do agree to it, you will be kind enough to write to me a note in the Hooghly Post Office under the care of Baboo Jogadishour Bhuttacharjee, a Native Convert and Catechist at Bansbaria and oblige.

I am your son,  
in the Lord,

Bansbaria, 2nd Oct 1819.

P. S.--In the same letter you will be good enough to let me know, how will you support

me, during the period intervening between my adoption and gaining the situation, and with the same letter send a few Rupees, for the expense which the boat hire and other things will incur in my passage to you. Do not think Rev. Father that for money I am embracing Catholicism; no, not such thing. The sum of Rupees which I ask from you is three hundred altogether, which I hope if you confer on me a good situation I will pay you. The situation must be a respectable one.

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

From Rev. Mr. Maguire on the part of others, ... ..	Rs. 9	13	2
A Soldier of H. M.'s 70th Regt. thro' Rev. Mr. McGirr, .. ..	1	0	
Mrs. Crawford, on occasion of her Child's Baptism and recovery from sickness, ..	10	0	
T. J. Bolland, Esq., for Sept. .. ..	5	0	
Dr. E. McDonnell of <i>Motecharree</i> , .. ..	20	0	

August 1849.

James Curnin, .. ..	Rs. 5	0
Dr. McEgan, .. ..	5	0
Mrs. Spence, .. ..	10	0
Mr. A. Spence, .. ..	5	0
„ J. Gough, .. ..	7	0
Mrs. Dowling, .. ..	2	0
W. H. Price, .. ..	5	0
F. Mazaux, .. ..	5	0
W. R. Lackersteen, .. ..	5	0
J. Spence, Esqr., .. ..	50	0

THROUGH MR. N. O'BRIEN.

J. B. Skinner, .. ..	Rs. 5	0
W. H. Abbott, .. ..	5	0
A Friend, .. ..	1	0
C. M. S., .. ..	1	0
J. M. L., .. ..	1	0
A. S., .. ..	1	0
P. M. H. H., .. ..	1	0
W. Eold, .. ..	2	0

#### PROPAGATION OF THE FAITH.

From the Catholics of <i>Serampore</i> , thro' Rev. Mr. Maguire, .. ..	Rs. 3
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#### Selections.

#### ABBEY OF THE SOLITARIES AND HANDMAIDS OF JESUS AND MARY, LONDON-ROAD.

To the Editor of the TABLET.—Sir—.....  
Though deeply occupied in the immediate object of my mission to England, I cannot refrain from giving expression to my sentiments regarding one of the most recent religious establishments

in your city—the name of which appears at the head of this letter. During my sojourn in London I was Chaplain to this admirable foundation; and highly indeed do I appreciate that honour. It is poor in the extreme, but the riches of the Catholic Church consist in the poverty of its children “My kingdom,” said the Redeemer, “is not of this world;” and so, whoever wishes to be a member of the Church of Christ and of His Kingdom must love to be poor. But let me give your readers a short account of this Benedictine Abbey, now commenced upon the London-road. The present abbey was the Presbytery of St. George, till the new and so attractive Church and Presbytery of St. George's-in-the-Fields were completed. The Cathedral of St. George is now grand in the extreme, but the one that was, is in the contrary condition. Yet here we find the foundation of a Benedictine Abbey, yet to flourish and scatter its holy influence over this vast metropolis. The foundress of this abbey is the self-sacrificing Miss Agnew, better known by the assumed name—“Geraldine.” How my heart is elevated each morning as I enter this sacred retreat to celebrate the sacred mysteries of our altar, when I contemplate the assemblage I am about to have around me. Seven o'clock is the hour of Mass each morning, and long before that time the holy members of the abbey are occupied in meditation and prayer as a preparation for the duties of the day. And what duties' continuation of prayer, interrupted only by attendance on the poor children who seek for education, and upon the poor hungry female who seeks for relief. What a happy sight does not the vestibule of this incipient abbey daily present! A long table is covered with vessels containing food for the hungry. Here may be seen the venerable, aged female, whom virtue has made happy in the midst of poverty; and there are the Novices and the Mother-Abbess, “Geraldine,” waiting upon those poor children of the Church! But why wonder at this? Did not Christ himself wash the feet of His disciples and then feed them upon His own most precious body and blood? It is no wonder, then to find that one gifted as “Geraldine” has been thus occupied in training up children after God's own heart. But, dear Sir, you may perhaps ask, whence comes the means for this dispensing of relief to the poor? That I cannot answer; but this I can say—that the Altar at which I celebrate is a mere temporary fixture, the vestments I wear are borrowed, and until the venerated and Right Rev. Dr. Wiseman—on Saturday last—gave the loan of the chalice, the poor Nuns were obliged every morning to travel for the loan of one, and as soon as Mass was over, to go back with it. There was no ciborium in the abbey till on Sunday (this day); the Rev. Mr. Cooter, of St. George's, gave me one, in order that the poor Sisters of the Benedictine Abbey might not be left destitute of the REAL PRESENCE during day and night. My mission calls me through many parts of this vast metropolis during the day, and as I move along upon my lowly errand in favour of perishing Ireland, I meet and see much to astonish me. The splendid equipages pass along and the people all seem happy and full of joy.

Thousands are daily spent upon the toys of life in London. Every new fashion has its crowd of votaries, every place of public amusement its throng of visitors, every vehicle its cargo of passengers, and every theatre its congregation of admirers; and yet, God is left, upon the London-road, to send forth His favourite children to beg the loan of the simple furniture requisite for that Sacrifice by which alone His Divine Majesty is appeased—the Sacrifice of His only Son. This, I am certain, will not be long the case. Charity is powerful in London, and this is amply proved by the numerous institutions throughout the metropolis. It is only necessary, then, to place in full relief the wants of the Abbey of the Solitaries and Handmaids of Jesus and Mary before the public eye to have them considered upon and relieved by the munificence of London charity.—Trusting that I shall see this done before I return to the land of sorrows and of Faith, poor Ireland, I am, dear Sir, your faithful servant, MATTHEW SCALLY, O. C. C.—London, June 24, 1849. [We have pleasure in calling attention to the above letter, as well as to thank our respected correspondent, for a copy of an interesting pamphlet, containing extracts from the constitutions of the institute described. It appears to combine in an excellent way the double object of the contemplative and solitary, and the active life of charity. To this is added a well-conceived plan of affording a religious home to “lady converts” attached to the institution.—Ed. TAB.]

#### TERRIBLE ACCIDENT AT A CHAPEL.

(From *Jerrold's Weekly News*, August 4.)

On Sunday evening last, about half-past eight o'clock, there was a terrible accident, at a chapel in Charles-street, Drury-lane. For a few weeks a large apartment formerly part of a carriage factory, has been used as a chapel by the Roman Catholics. The reverend Dr. Faa preached on Sunday, and the room was crowded. It is supposed that the unusual weight caused one of the upright posts, near the pulpit, to fall out of the perpendicular. This impressed some present with notion that the lower part of the premises had taken fire, and forthwith a cry ran through the chapel of “Fire, fire.” The consternation which ensued was terrible, for the front windows being opened, the crowd below hearing the alarm, also shouted out that the building was in flames. Numbers of the congregation rushed from their seats, and made their way on the stairs. Dr. Faa in vain called to them that nothing was the matter; they crowded upon the stairs in such numbers that their weight caused the whole to fall with a tremendous crash. The noise caused those at the further end of the chapel to press toward the doors, and as fast as they reached them they kept falling upon those below. For some time nothing but a volume of dust could be seen, and a mass of persons huddled together, covered with pieces of timber, and tearing each other's clothes. At the same moment persons in the street kept crying out “Fire! fire!” Two of the congregation leaped out of the window, a height of nearly 40 feet.

They fell upon the pavement below, and were so seriously injured as to be obliged to be removed to the hospital. The engines soon appeared, but so dense was the crowd, that the firemen were unable, until the arrival of a strong body of police, to get near the chapel. When that was at length accomplished, a most fearful scene presented itself. On the lower landing of the stairs were nearly 100 persons fighting with all their strength to get away, but piled so high upon each other as to be unable to pass through the doorway. Mr. Inspector Marsh, with a strong muster of constables, immediately set to work, and succeeded in pulling the people out. A number who were able to walk were allowed to go to their habitations; but nearly 20 were so injured as to be unable to stand. Stretchers and cabs were procured, and they were conveyed to King's College Hospital. The whole staircase having been carried away, the persons still in the chapel were unable to descend in the regular way, and being apprehensive, in spite of all the clergyman said to the contrary, that the place was on fire, were running backwards and forwards in a state of the greatest excitement, calling to the parties in the street to fetch ladders. The Royal Society's fire-escape and three ladders were soon procured, by the means of which they were liberated, but it was past eleven before the whole were taken out. During this time poor women kept up the excitement in the street by running about and crying that they had their husbands or their children in the place, and they knew they would be killed. We understand that none of the sufferers are considered hopeless of recovery.

#### LORD RODEN AND THE ORANGE OUTRAGE.

(From *the Times*, Aug. 2.)

Among the shocking and incredible dramas which appalled and amused the theatrical public of Athens, there was not a sadder or a stranger than *Œdipus at Colonus*. A man of noble stature, more venerable for grief than for years, and blind by violence, not decay, appeared on the stage under the guidance of a child at a rural altar, whither he had come to claim the protection of the infernal deities. By virtue of curses uttered before he was born he had become the pollution of mankind. Most unwittingly he had murdered his father, and married his mother, and by the wrath of Heaven on these crimes had brought a pestilence on his kingdom. When he knew what he had done there was no amount of expiation he was not ready to undergo, and at once he hid for ever from his sight the earth and the sky he felt himself no longer worthy to behold. A wanderer once more he sought from strangers a refuge from oppression, and an acquittal from slander. The House of Lords presented on Tuesday a spectacle not unlike, though nothing could be like, that monstrous conception. A venerable man suffering from recent illness, and still more from mental affliction, came before the Senate to complain of an untoward fate and a calumnious age. In the simplicity of his heart he had deliberately invited



and welcomed to his residence thousands of men in military procession, carrying banners, and a large portion of them arms. He had then and there refreshed their bodies, and animated their souls. He had done this on the anniversary of a bloody triumph, a day loved by one faction and hated by another, and memorable in consequence for a thousand fatal collisions. The procession came under a class expressly forbidden by an act just allowed to expire, and still contrary to the common law of the land. It is unnecessary to say that the victorious faction were the objects of his Lordship's well-meant hospitality. The triumphant cavalcade provoked the same jealousy it had always done, and as usual there ensued a collision. At a pass where the factions had braved one another a hundred times before, they braved one another again. A fight ensued, as usual at that place and that day. His Lordship's guests were well armed, well horsed, well fed, well refreshed, well escorted and guarded, and accordingly they carried the day with considerable slaughter. Several lives were lost in this affray. It only remains to be told that his Lordship did his part of the affair in the utmost simplicity. *He is an innocent and calumniated man.*

### IRREGULAR MARRIAGES.

(From the *Bombay Times*, September 12.)

We have several times had occasion to allude to the case of Major McLean, now suing Captain Cristall, for damages on account of injury received by him in the dishonor of his family. The fact of the misconduct of Mrs. McLean is, we believe, so notorious as to need no proof; and the circumstance was at one time intended to have been set up by the defendant as a plea for mitigation of damages. But another strange question meanwhile makes his appearance: and it remains to be proved whether Major and Mrs. McLean were ever married. The ceremony was, it seems, performed by Mr. Fyvie, a Congregational Missionary, but not in holy orders. Christian marriages in India are held legal only when performed according to the ritual of the Romish or Episcopalian Church by persons duly qualified,—or by the Presbyterian Chaplains of the East India Company. Where no ecclesiastical functionary can be obtained, a civilian or a soldier may take his place. To none of all these characters does Mr. Fyvie aspire; and though no judgment on the point has been given, it is clear, from what has already occurred, that the Supreme Court do not consider that, in the eye of the law, there has been any marriage at all. The defendant having set up this plea, the plaintiff brought the matter before the Supreme Court for their decision,—his object being to have the marriage tie dissolved by the shortest, simplest, and most compendious process that could be resorted to. Should he succeed in establishing his wife's guilt to the satisfaction of the Court here, the same process of proof would but for this require a second time to be gone over at home before an Act of Parliament could be procured annulling the marriage. However poor men may suffer in their families, rich men only can

afford to disentangle themselves for the conjugal tie even when its most sacred obligations have become violated. We have said that it appeared quite clear that the Supreme Court considered that there had been no marriage, though no judgment on the case has as yet been given; and thereby will be opened up a question often and anxiously mooted, as to the legality of marriages solemnized by missionaries or clergymen of the Free or other non-established churches. The disgrace attending the abandonment of a woman who believed herself a wife, and had lived and demeaned herself as such for a lapse of time, is, we should hope, too great to be braved by any but the most brazen and shameless scoundrels: but then, along with the question of the sufficiency of the marriage goes that of the legitimacy of the children—the rights to inheritance of the widow and her offspring. A man irregularly married leaves property, and remote relations may step in and leave his wife and offspring penniless. A man obtains a policy of insurance for the benefit of his wife when the law assures him he has none. Military and other funds may refuse to permit annuities to be given to those whom the law declines to recognize: and there are no means of forcing them; and all the calamities of illegitimacy which are the results of moral guilt may ensue, where guilt there has been none. For several years an active agitation on the subject was kept up: of late it has died away, no man regarding it: the present case will, we trust, awaken it afresh—not to go to sleep again till its ends have been attained. There is nothing for it but a legislative provision. The children born to parents who may now seek the remedy of a legal marriage, are all illegitimate, and must remain such till legitimized by law. That a case of such vital importance should have been so long overlooked, in the face alike of justice and humanity, is a disgrace to the legislature. The parties erring, did so in perfect ignorance—it never occurred to them that they were incurring danger, or doing wrong—their intentions were pure and holy, and they believed their marriage as sound, obligatory, and lawful, as if the Archbishop of Canterbury had performed the ceremony. All at once it turns out that in the eye of the law there has been no marriage at all: the most virtuous and right-thinking are living in concubinage, with a family of bastards growing up around them!

*The marriage here spoken of has been since pronounced valid by the two Bombay Judges.*

### POWERS OF CHEMISTRY.

(From the *Cambridge Chronicle*, July 28.)

EXTRAORDINARY CASE OF DISCOVERY OF POISONING.—Last week circumstances occurred at Westbury, Wilts, to create a suspicion that some children who had been buried eight years had been poisoned. The bodies of two of them, aged respectively twenty days and fifteen days were consequently exhumed, and the remains sent to Mr. Herapath for analysis, in a wooden box. In one compartment of the box, Mr. Herapath stated at an inquest subsequently holden, was a mass of earth, and the remains of

a coffin exceedingly decomposed. Mr. Herapath proceeded to say—"Upon carefully removing portions of the soil, I found the remains of an infant, evidently very young, as there were no teeth in the sockets of the jaw, with the exception of one tooth-bud on the front of the lower-jaw. The texture of the body was entirely gone, and the bones were all separated from each other. I took some of the bones and subjected them to analysis, when I found in them traces of arsenic. I then took some of the black mould from the interior of the skull, and in that I also found traces of arsenic. I then sought for some of the black mould between the ribs, and nearer the region of the stomach, and there I found arsenic in greater quantity: specimens of which I produce." The remains of another child were treated in the same way with the same result. A verdict was returned to the effect "that the deceased children died from the administration of arsenic, but how or by whom administered there is no evidence to show." We believe this is the first time arsenic has been discovered after so long an interment: and it is important that the public should know that time has no effect in removing the traces of that poison.

#### CHOLERA.

The fearful progress of Cholera in Europe and America at this time recalls the memory of its ravages at a former and similar period of political inflammation and national war. The regions of Paskiewitch are devastated in Hungary in 1849 as they were in Poland in 1831, and England and America both suffer deeply from the effects of this scourge, though happily freed from others which visit the pestilence-ridden countries of continental Europe. As in the previous epidemic, the approach of this pestilence was heralded by rumour for months before the fell devourer made its appearance, and when it did come it remained long after the time too sanguine anticipations marked off for its departure. The last mail gave room to hope that the disease had assumed a milder type and contracted its sphere of action, but the present has shown the deceptive character of the reports. Favorable as the weather has been in England, a succession of thunderstorms (evidencing great electric disturbance) has apparently had an effect in reviving the acrimony of the cholera. In Liverpool alone, there were 375 deaths in the week preceding the departure of the mail, making the general mortality of that town higher by a 100 per week than the maximum during the Irish fever! Leeds, Gloucester and Bristol are also suffering heavily, and London like Liverpool has surpassed its previous maximum.

In the United States, the epidemic is more fearfully prevalent than even in England. The Northwestern States are the principal sufferers, but the seaboard is happily improving. In Cincinnati alone, the deaths for the week ending 7th July were 1101! The President, General Taylor, has "earnestly recommended that the first Friday in August be observed throughout the United States as a day of fasting, humilia-

tion and prayer." At St. Louis "whole families had been swept off" 800 deaths occurring in one week, "and the sufferings of the emigrants in quarantine below the city were intense." The following picture is from the *Buffalo Express*:-

"You can have no proper idea of the ravages of the fell disease or its effects. The city, from a population of nearly seventy thousand, is now reduced to not over thirty thousand. Everybody has fled but those too poor to leave, or whose business compelled them to remain. The streets are deserted, except by the hearse and the mournful procession moving to the bloated cemeteries. The blackened ruins, instead of being removed and giving way to new places of business, as they would but for the pestilence, now present a sad spectacle of desolation. Few steam-boats are running, and those go away loaded with the affrighted population, but bring back no passengers. The deaths, as reported for several weeks, have been from 100 to 160 per day, while it is conceded by all who know, that from one quarter to one-third are not reported; so that the actual number of deaths for some time past has not been much less than 200 per day—or say 1,200 a week—and that, too, in a population of from 30,000 to 35,000. Of course, hearses are constantly to be seen in the streets, and the entire night is spent in burying the dead. It is, however, an indisputable truth, that at least three-fourths of all the mortality is among the foreign population, now arriving or recently arrived from Europe. Every boat from New Orleans brings up from one hundred to five hundred of these poor creatures, just landed from the steerage of ships, filthy and in every respect prepared to take the disease. They are crowded like swine on the boats, and frequently many are dead before arriving at St. Louis."

"Canada has not escaped: Mr. Wilson, the celebrated Scottish vocalist fell a victim, at Quebec, a few days after his arrival there, under three hours' sickness."

#### FROST-SLEEP—ITS CURE.

In an excursion made in the winter 1792-3, from St. John's to the Bay of Bulls, North America, Captain (the late General) Skinner forming one of our party, we had on our return to cross a large lake over the ice some miles in extent. When about the middle, Captain Skinner informed me that he had long been severely pinched by the cold, and found an irresistible drowsy fit coming on. I urged him to exertions, representing the usual consequences of giving way to this feeling, and pointing out the state in which his wife and family would be found should the party arrive at St. John's without him. These thoughts roused him to exertion for some time; but when he had reached the margin of the lake he gave way, and declared he was utterly unable to struggle farther, delivering, at the same time, what he considered his dying message to his family. As there were some bushes near the spot I broke off a branch, and began to thrash my fellow-traveller with it; at first without much apparent effect, but at length I was delighted to find that my patient winced

under my blows, and at length grew angry I continued the application of the stick until he made an effort to get up and retaliate. He was soon relieved from the torpor, and as we were now but a few miles from St John's I pushed on before the party, leaving the captain under special care. I left also the stick, with strong injunctions that it should be smartly applied in the event of the drowsiness returning. I soon reached the town, and had some warm porter, with spice, prepared against the arrival of my friends; with this and considerable friction he was enabled to proceed home, where he arrived perfectly recovered. He himself related the story at the Earl of St Vincent's table, at Gibraltar, many years afterwards, expressing at the same time much gratitude for the beating he had received.—*Memoirs of Admiral Brenton.*

### STEAM VOYAGE ON THE MOSELLE.

Treves stands in the valley of the Moselle, between two mountains, anciently called those of Mars and Apollo. Its most striking ancient monument is that called the Porta Martis, but more commonly the "Black Gate." Its original destination has never been satisfactorily ascertained; those, however, who are most familiar with the general character of the ancient triumphal arches are inclined to set it down in that order of architecture. Considering it as such, it is certainly the most extensive and curious structure of the kind in existence. With reference to style, it can bear no comparison with those of Rome; it was evidently raised at a period when simplicity and true taste ceased to preside over the arts; it abounds in halls and chambers, and galleries, for which no purpose can be assigned, except that of supplying to the citizens promenades where they might lounge in the heat of the day, or perhaps meet for the transaction of mercantile affairs, and at the same time enjoy charming prospects of the surrounding country and of the town itself. The views from the summit of the eminence, especially, present a series of beautiful pictures, such as I have never seen assembled before within a circle so limited in its diameter.

One could easily fancy a prince bishop seated in an angle which contains a bench defended by a small parapet, on the highest part of the building, surveying beneath him a part of his ample possessions and their capital, rejoicing in the wonderful fertility of the hills and valleys around him, and the matchless beauties of the Moselle; and subsequently turning to his Breviary to read his office, on a spot as complete in its silence and solitude as a hermitage could be. Indeed, it is recorded that a saintly anchorite, Simeon of Syracuse, who had previously been a monk in the convent of Mount Sinai, did take up his abode in one of the upper chambers of this structure, upon his return from the Holy Land. Several of the most extensive apartments in a lower story have been used as chapels, to which purpose they were converted by Archbishop Poppo, in the eleventh century. In these chapels the divine service was celebrated even so late as the commencement of the present century.

The amphitheatre, which is at a short distance outside the town, remains in pretty good preservation. Like most of the Greek structures of the same kind, it was excavated out of the solid rock. It had been buried for ages beneath a mass of earth planted with vines, until it was cleared out by order of the late king of Prussia. The *panegeyrist*s of Constantine inform us, as if it were one of the most laudable transactions of his reign, that after his victory over the Franks, who in the year 306 had crossed the Rhine, and were in full march towards the Upper Moselle, with a view to make an attack upon Treves, he had a great number of his prisoners, amongst whom were two princes, collected in the arena of this amphitheatre, and exposed to the rage of wild beasts, which had been previously assembled for the purpose in the vaults of the building. It is recorded that, after the sanguinary animals had satiated their appetites, the unfortunate captives who still survived were compelled to fight as gladiators with each other, until they were all destroyed.

It happened that while I was seated on the top of a wall of this structure, for none of the benches now remain, and thinking of the wonderful changes for the better which the spirit of Christianity had produced, since those early days, in the minds of men upon subjects of this description, a company of lancers entered the arena on foot, in order to be taught the use of that weapon. Their evolutions, the sun occasionally glancing on their arms, and the animation which their presence and their exercises imparted for the moment, and so unexpectedly, to the scene, added not a little to the interest which I felt in contemplating it.

(*To be continued.*)

### FRANCE AND THE FRENCH.

(*From the Paris Correspondent of the Atlas for India, July 24.*)

On Sunday last we were gratified with a spectacle which led us into the belief that time had stood still for our sakes, and that we were assisting at a ceremony of the days of Louis XI., and that the Church had not as yet suffered either the rebuffs of the fifteenth century, nor yet the destruction of the seventeenth. The translation of a saint! Here in Paris—where Proudhon has proselytes, where Voltaire has worshippers! The translation of a saint—the removal of a collection of bones from the *pail* wherein they were brought from Rome to the shrine of silver gilt which rests on the high Altar of the church of St. Severen. And oh! the beautiful music, the fragrant incense, the throwing up of rose leaves—the long train of virgins all in white, with snowy wreaths and veils which sweep the ground—the holy priests with cassocks all of gold, and mantles of cloth of silver—the bowings, the genuflexions, the vows of humiliation and adhesion!—and all this homage to Leà, a Roman matron, who died a martyr to the faith in the early days of Christianity.

THE  
BENGAL  
CATHOLIC HERALD

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

No. 15.]

CALCUTTA: SATURDAY, OCTOBER, 13, 1849.

[Vol. XVII.]

LOSS AND GAIN.

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

(Continued from our last.)

There could not have been a lecture more unfavourable for Charles' peace of mind than that in which he found himself this term placed; yet, so blind are we to the future, he hailed it with great satisfaction, as if it was to bring him an answer to the perplexities into which Sheffield, Bateman, Freeborn, White, Willis, Mr Morley, Dr. Brownside, Mr. Vincent, and the general state of Oxford, had all, in one way or other, conspired to throw him. He had shewn such abilities in the former part of the year, and was reading so diligently, that his tutors put him prematurely into the lecture upon the Articles. It was a capital lecture so far as this, that the tutor who gave it had got up his subject completely. He knew the whole history of the Articles, how they grew into their present shape, with what fortunes, what had been added, and when, and what omitted. With this, of course, was joined an explanation of the text, as deduced, as far as could be, from the historical account thus given. Not only the British, but the foreign Reformers were introduced; and nothing was wanting, at least in the intention of the lecturer, for fortifying the young inquirer in the doctrine and discipline of the Church of England.

It did not produce this effect on Reding. Whether he had expected too much, or whatever was the cause, so it was that he did but feel more vividly the sentiment of the old father in the comedy, after consulting the lawyers, "*Incertior sum multo quam ante.*" He saw that the profession of faith contained in the Articles was but a patchwork of bits of orthodoxy, Lutheranism, Calvinism, and Zuinglianism; and this too on no principle; that it was the work of accident, if there be such a thing as accident, that it had come down in the particular shape in which the English Church now receives it, when it might have come down in any other shape; that it was but a toss-up that Anglicans at this day were

not Calvinists, or Presbyterians, or Lutherans, equally well as Episcopalians. This historical fact did but clench the difficulty, or rather impossibility, of saying what the faith of the English Church was. On almost every point of dispute the authoritative standard of doctrine was vague or inconsistent, and there was an imposing weight of external testimony in favour of opposite interpretations. He stopped after lecture once or twice, and asked information of Mr. Upton the tutor, who was quite ready to give it; but nothing came of these applications as regards the object which led him to make them.

One difficulty which Charles experienced was, to know whether, according to the Articles, divine truth was directly *given* us, or whether we had to *seek* it for ourselves from Scripture. Several Articles led to this question; and Mr. Upton, who was a High-Churchman, answered him, that the saving doctrine neither was *given* nor was to be *sought*, but that it was *proposed* by the Church, and *proved* by the individual. Charles did not see this distinction between *seeking* and *proving*; for how can we *prove* except by *seeking* (in Scripture) for reasons? He put the question in another form, and asked if the Christian Religion allowed of private judgment? This was no abstruse question, and a very practical one. Had he asked a Wesleyan or Independent, he would have had an unconditional answer in the affirmative; had he asked a Catholic, he would have been told that we used our private judgment to find the Church, and then the Church suppressed it; but from this Oxford divine he could not get a distinct answer. First, he was told that doubtless we *must* use our judgment in the determination of religious doctrine; but next he was told that it was *sin* (as it undoubtedly is) to doubt the doctrine of the Blessed Trinity. Yet, while he was told that to doubt of that doctrine was a sin, he was told in

another conversation that our highest state here is one of doubt. What did this mean? Surely certainty was simply necessary on *some* points, as on the Object of worship; how could we worship what we doubted of; The two acts were contrasted by the Evangelist; when the disciples saw our Lord after the resurrection, "they worshipped Him, *but* some doubted;" yet, in spite of this, he was told that there was "impatience" in the very idea of desiring certainty.

At another time he asked whether the anathemas of the Athanasian Creed applied to all its clauses; for instance, whether it is necessary to salvation to hold that there is "*nunus æternus*," as the Latin has it; or "such as the Father, . . . such the Holy Ghost;" or that the Holy Ghost is "by Himself God and Lord;" or that Christ is one "by the taking of the manhood into God?" He could get no answer. Mr. Upton said, that he did not like extreme questions; that he could not and did not wish to answer them; that the Creed was written against heresies, which now no longer existed, as a sort of *protest*. Reding asked whether this meant that the Creed did not contain a distinctive view, of its own, which alone was safe, but was merely a negation of error. The clauses, he observed, were positive, not negative. He could get no answer further than that the Creed taught that the doctrines of "the Trinity" and "the Incarnation" were "necessary to salvation," it being apparently left uncertain *what* those doctrines consisted in.

(*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 Nineteenth Article examined*

(*Continued from our last.*)

This article of your faith, entitled "of the Church," is as follows. "The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of Faith."

#### EXAMINATION.

With respect to the first section of this article, we assert that, according to the defini-

tion which you here give of the Church, *your congregation* cannot be called the visible Church of Christ: For in your congregation neither the *pure* Word of God is preached, nor are certain of the Sacraments administered *at all*, much less duly administered. This is partly evident from the facts, reasonings, and arguments we have already adduced—and will be rendered still more apparent from those that are to follow. With the exception of the Roman, we shall pass over the other Churches enumerated by you in the latter section of this article: for the Catholics, too, acknowledge them to have *erred*. But we affirm that you, by teaching that the Roman Church hath erred in faith, manner of ceremonies, and living, are yourselves in error; and that you lead into error all who believe this your doctrine. The following reasonings will now confirm the truth of this assertion.

The first argument we shall adduce is derived from those ancient forms of profession, under which they who had revolted from the Roman See, were, by the Roman Pontiff's, again received into the fold of the Church. When the Church of Constantinople became united to that of Rome, from which it had revolted under the leadership of Acacius, John, Bishop of Constantinople, made the following form of confession. "We, using unequivocally your words,—(viz those of Pope Hormisdas) dictated for us by virtue of your high prerogative, do, by the present letter acknowledge as followeth:—That it is of the first importance to salvation, to guard the rule of the right faith, and deviate in no wise from the tradition of the Fathers; that these words of our Lord Jesus cannot be overlooked, when he said: 'Thou art Peter, and upon this rock I will build my Church.\*' The things now stated are proved by the result; for in the Apostolic See, the Catholic religion is *always* preserved inviolable" &c. And a little after, he (John Bishop of Constantinople) saith— "Wherefore, following, as we have already declared, the Apostolic See in all things, we proclaim whatsoever is decreed by it; and consequently hope to be united with you in the one communion, which the Apostolic See maintains—in which there is pure devotion, and the solid substance and perfection of the Christian religion. We further promise, that, from henceforward, those separated from the communion of the Catholic Church, that is, such as do not agree with the Apostolic Chair in all things, shall not have their names recited during the celebration of the sacred mysteries."†

\* Matt. xvi. 18.

† Tom. 1. Conciliorum, Libellus fidei Joannis Constantinopolitani episcopi ad sanctum Hormisdam Papam, in quo

This same formula of profession was also sent by Pope Hormisdas to the Spanish bishops, in order that persons abandoning schism, and seeking communion with the Church, should be admitted according thereto.\* Pope Boniface II. afterwards prescribed this form for Eulalius bishop of Carthage. See also the formula of profession prescribed by Gregory I. for schismatics returning to the communion of the Church of Rome, book 10. of the epistles collected from the Register, chapter 31 |

## THE HISTORY AND FATE OF SACRILEGE.

By SIR HENRY SPELMAN.

*With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1846.—Objection 6.*

(Continued from our last.)

The days, it may be said, are passed, when chalices were used as carousing cups, horses watered in stone coffins, stoups used as sinks, beds covered with copes, and that thought but a sorry house, which could not boast some of such spoils. They are passed; and the authors of such sin are passed;—and have given account of their own works to God. But the spirit still continues in their successors. Even while we write, an instance is occurring in no remote part of the kingdom. In the valley of the Ouse, near Lewes, the daughter of the Conqueror founded a stately house of Cluniac brothers. And she endowed it with broad lands and goodly pastures, that in the present day might bring in a rental of £60,000 a-year—and she willed that hospitality should there be exercised, the poor there fed, the sevenfold office of the Church there chanted, and the Lord's death there set forth till His coming again. A railway company is formed—the line must run through the Abbey grounds,—through the Abbey church,—must, we believe, cross the very spot where the High Altar once stood.

The tomb of the Founder was violated, and many of the pious brotherhood, that had hoped to rest well till the end of all things, were rudely ejected from their narrow dwelling places,—and without respect to Christianity, without respect to humanity, their

bones were treated as the bones of an ass, heaped up together here, kicked out of the way there, made the subject of the scurrilous jest and ribald evil,—those very bones which (many of them, at least,) shall take to themselves at the Last Day glorified bodies, and dwell among the Blessed. Such a scene recalls the bold speech of the Constantinopolitan Patriarch. Pressed by Justinian to compose a form of Prayer on occasion of the pulling down a church which stood in the way, we suppose, of some “metropolitan improvements,” the old man loag and strenuously refused. At length, wearied out by the pertinacity of the emperor, “Say thus,” he exclaimed; “Glory be to God, Who sufficeth all things, now and evermore.”

You, for whom we write, are in some few, some very few instances, the descendants,—in all, the successors,—of them that pulled down churches, that forcibly banished the Holy Angels from God's chosen dwelling places, that spent upon rioting and gluttony, upon the prodigal and the harlot, endowments which ancient piety had consecrated; that visited with desolation the places where the Holy Mysteries have been celebrated for centuries; that caused wild beasts of the field to be there, and their houses to be full of doleful creatures;—you share in these sins, for you deny restitution—you have, in your own persons added to them;—and you have three additional centuries of legalised guilt to answer for. And can you deem so meanly of the Majesty of God, so unworthily of the power of the Church, can you think so little of the imprecations of the poor,—of the bitter heritage that the departed have bequeathed you, as not to tremble?

An orphan's curse would dr  
A spirit from on hi  
But oh, more horrible in th  
Is the curse in a de man's eye'

It is to you that the festering mass of corruption and guilt in our manufacturing districts is owing; to you that draw your thousands from the revenues of the Church, and subscribe your annual guinea to some benevolent society; that have defrauded the Church of hundreds of acres, and are chronicled as prodigies of benevolence if your resign one:—it is to you that, in great measure, the miserable destitution of the manufacturing districts is to be ascribed; that we have ceased to feed Christ's poor, and have begun to cage them; that we have pulled down alms houses, and erected gaols; that so many souls are perishing, which, unless you kept back the money of the Church, would have entered into Paradise. And can you believe that this long series of wrongs—wrong against God and

anathematizat Nestorii et Eutycheti et reliquorum hereticorum blasphemias.

\* Tom. I. Conciliorum, epist. Hormisdæ Papæ ad episcopos Hispaniæ, in qua eis Joannis Constantinopolitani episcopi professionem dirigit, propter Orientales clericos, qui eorum communionem poposcerant.

† Tom. I. Conciliorum, epist. Bonifacii II., de reconciliatione Carthag. ecclesiæ.

against man, wrongs audaciously perpetrated at first, pertinaciously persevered in now, can go unpunished? Has it ever done so? Does it so now? "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily."

(To be continued.)

## THE CATHOLIC AND ANGLICAN CHURCHES.

THE ARTICLES TREATED ON IN TRACT 90 CONSIDERED. *By the Rev. E. B. Pusey, D. D. Dublin Review, August 1841.*

(Continued from page 171.)

Now let us return to Rome. "At Rome," continues Dr. Pusey, "is an image of the Virgin, which on one day of the year nods her head when she grants prayers: the church is thronged to see it." Here we have no authority: Dr. Pusey of course holds himself responsible for the statement. There is a little work published annually at Rome, under the title of *Diario Sacro*,—being a diary of all the functions and sacred observances of every church and chapel in the city. For years we have been in the habit of consulting it day by day, to discover what was to be visited, as either curious or devout. But strange to say, we never happened to light on the day in which this annual exhibition takes place. Yet, if the church in which it occurs be thronged to see it, it must be very public and notorious, and not concealed from any one's eye. However, it would be easy, and certainly far more satisfactory, for Dr. Pusey to give the name of the church, and the day of the year, in which this singular occurrence takes place; that so we may have better means of verifying his statement. In the meantime, we have no hesitation in giving it a direct contradiction, and expressing our astonishment that he could have admitted such an account into his pages.

As we proceed with Dr. Pusey's "statements," heaped up together from all manner of sources, we literally lose our breath, so mingled with pain and astonishment, and almost indignation, is the perusal of every sentence. With the exception of one writer, the author of the celebrated articles on "Romanism," in the *Quarterly*, we never met a more fervent and rapid enumeration of false charges, than with melancholy and sickening heart we have found in the latter pages of Dr. Pusey's unhappy pamphlet. Statements of travellers, unvouched-for assertions, the fine arts at Munich, popular proverbs, condemned writ-

ings,\* vague sayings of nameless persons, the bill of fare of cardinals, "common opinion, and many other such things, are thrown together in heedless confusion, to produce a cumulative impression, an overwhelming, suffocating argument, that shall cover us with shame and dismay. Exeter Hall has now indeed at hand a well-stored armoury, from which its skirmishers may draw sharp-pointed weapons; and, when asked for their authority for statements that go beyond any they have ventured to advance, they will tauntingly and triumphantly reply;—"Dr. Pusey: who will venture to suspect *him* of advancing such serious charges in such matters, without having fully verified his facts?" At any former assailable stating such things we could afford to smile; his character must excite a very different feeling.

'Who would but laugh, if such a man  
Who would not weep, if Atticus were he!'

We have not heart, we own it, to go into a detailed examination of all he brings forward. Such a passage as the following completely unmans us. "Amongst us, as (in the main) a moral earnest people, Confession is used as a check to sin; in Italy the obligation to it is made consistent with a state of society generally and openly charged with the grossest profligacy, tempting to it, and in itself almost implying the commission of 'adultery in the heart': if common opinion be but partially grounded in truth, we must believe that adulterers and adulteresses receive absolution from the priest, and 'return to the vomit' which they never proposed to quit" (p. 169). On reading this passage, our thoughts were at first painfully inclined to think there was too much in it of thanking, that *we* are not "as the rest of men, . . . adulterers." &c.; but they soon sought out a more pleasing scene. They beheld One mild and venerable, sinless and spotless, standing face to face with a convicted adulteress, and trusting in present repentance, bidding her "go, and sin no more."† Whether she "returned to the vomit" or no, it has not been recorded for us—the lesson of mercy and forgiveness was all that was necessary. And, if the Italian priest in his confessional may, through error, or even through over-indulgence, be deceived into pronouncing sentence of forgiveness upon one whose heart is not repentant, and who purposes no amendment, we leave him to His judgment who ever leaned towards tenderness and forgiveness. But that the practice of the confessional there or elsewhere in the Catholic Church is to ad-

\* The treatise on the Scapular from which Dr. P. so liberally quotes, was long ago condemned by the Archbishop of Dublin.

† John vii, 11.

mit those to absolution whose "purpose" to persevere in sin is known, we must beg leave utterly to deny.

Dr. Pusey proceeds—"In Rome, which calls itself 'Mater Orbis,' the first bishop of the West presides over a government chiefly composed of ecclesiastics, and yet so corrupt, that it has passed into a proverb, that the sight of Rome is incompatible with faith, 'Roma veduta, fede perduta.' Experience sometimes gives the lie to proverbs: the number of conversions which take place in Rome, the still greater number of confirmations in, or returnings to, the Catholic faith which there occur, may suffice in the present instance.\* Moreover, proverbs may be made by enemies as well as friends, by the irreverent as well as by the religious. If a foreigner were to say that the Anglican Church is so corrupt, that it has passed into a proverb in the country, that "the nearer the church, the farther from God," that its ministers are so sordid, as to have given rise to the proverb of "no penny, no pater-noster," would any calm reasoner on such subjects admit the force of the argument; and not, at least, inquire whether the friends or foes of the Establishment made and have kept up the proverb? Rome has had its enemies, even such as speak the Italian language; she had them of old in Venice and in Florence; she has them still in all the Italian offspring of French impiety scattered over Europe, or yet lurking in fair Italy itself; quite enough to start and to perpetuate proverbs against her. Again, there is a historical or chronological view of popular sayings, which are often handed down, after circumstances under which they rose have ceased. And so we may allow that the proverb which Dr. Pusey quotes may have been once applicable, without at all admitting its force at present.† As to the papal government, and the character of the ecclesiastics who compose it at present, we trust that an old proverb will not be considered sufficient to condemn them. Surely the digni-

taries of such a Church are not to be pronounced "corrupt" on no better evidence.

(To be continued.)

## SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

## EVANGELICAL SYMPATHY.

(Continued from our last.)

"It is obvious to the most careless observer that the very name of Protestant is enough to render a man's life insecure."—*Speech of A. S. Hart, Esq. at a Meeting of the Grand Orange Lodge in Dublin, 11th Nov. 1838, from Dub. Ec. Mag., 16th Nov. 1838.*

"Le pauvre homme,"—*Tantuffe.*

M'Alpine continued, much amused, to peruse the ostentatious professions of exclusive piety with which these self-dubbed *Christian* journals teemed, and to marvel at the sanction their palpable hypocrisy received from a numerous class, when his eye was caught by certain volumes on the table—'Six Months in a Convent, by Rebecca Reed,' and 'Awful Disclosures, by Maria Monk.' He was perfectly aware that these compilations of indecent and audacious mendacity had been demonstratively proved to be unfounded falsehoods; and his native integrity was startled, as he also reflected that the booksellers and publishers of the party who arrogate the name of "evangelical," were busily employed in procuring their dissemination by every means within their power. "It is only another specimen," thought he, "of Orange fair play and morality."

The party now rose, as the hour for the charity sermon had arrived. M'Alpine offered an arm to Jessie, which was coldly received, and the company proceeded to the church.

"I cannot help saying, Mess. Jessie," said M'Alpine, "that Mr. Hamilton's conduct at Innisfoyle is strange enough for a minister of peace."

"You may censure that excellent clergyman if you like," retorted Jessie; "but as for what was done at Innisfoyle, I can promise you that you will find that Mr. Hamilton will enjoy impunity."\*

They arrived at the church.

Mr. Hamilton's discourse was replete with impressive inculcations of brotherly love and Christian charity; with occasional taunts at Catholicity for its utter destitution of these excellent principles.

\* A person, who was conversing with the author's brother on the Rathernacree affray, triumphantly boasted, in the words of the text, that Archdeacon Ryder would enjoy impunity.

\* One class alone may suffice to prove this point, that of German artists.—Overbeck, Feith of Frankfort, Roden, Muller of Düsseldorf, the two Rippenhausens, the two Schadows, Knapp, Tierhank, the younger Hauser, Keisermann, and many others, might be mentioned. Dr. Pusey, speaking of the school of Munich, says, "In the new school of art in Munich, on the contrary, where religion is in a purer form" (than at Rome), &c. (p. 166.) It may be observed that the Munich school is truly Roman. Its leading artists studied in Rome; Cornelius went to Rome to prepare his cartoons for his painting in the Ludwigskirche in Munich.

† A comparison of the proverb with the second Novella of the Decamerone will probably best prove to what period it owes its origin. There, however the conclusion drawn is the reverse of Dr. Pusey's. A Jew, finding the conduct of ecclesiastics evil, and seeing that, notwithstanding this, their religion flourishes and increases, is brought to a conviction of its truth, and embraces it.



When the sermon was ended, a meeting of some pious society took place in the church. M'Gwin made a violent declamatory speech, in which, after charging Catholicity with every conceivable and inconceivable abomination, he thus continued in a tone of triumph:—

"But in contrast with these frightful cruelties, these execrable crimes, the Established Church presents herself as tolerant; she is clothed in the garb of Apostolic Christianity; and oh! that the blinded, the deluded Roman Catholics could learn to appreciate the inestimable blessing of living under such a mild and truly apostolic system."

"Hear till him!" ejaculated M'Alpine, "only hear till the brazen deil! Tolerant! and they shooting and stabbing all the chields they can claw, if they winna pay the tithe! Tolerant! Gude guide us a'! and marrauding and robbing and murdering the people! Tolerant! the horde o' bandeeti! Tolerant! Why that leeing deil wad swear that Auld Hornie was a blessed saunt, an the same wad serve his turn!"

When the business of the day was over, the party returned to Mrs. M'Coskey's, where a collation was prepared.

"A great Conservative meeting," said a lady, "will shortly be held in Dublin, to devise measures for the protection of Irish Protestants from Popish persecution."

M'Alpine had been pretty well trained not to wonder at anything he heard; nevertheless this intelligence somewhat endangered his self-possession.

Commentaries were now made on Mr. Hamilton's admirable sermon.

"Within my recollection," said Mrs. M'Coskey, "the style of preaching has been greatly improved. Formerly clergymen used to preach against robbery, and drunkenness, and various immoralities; but now they preach the Gospel."

"I doot the former sort of preaching was no that muckle amiss," said M'Alpine: "I kenned a drunken dog, one Simcox, wha was coaxed by a freend to hear a celebrated preacher wha was famous for your gospel sermons, as they ca' them. When the twa came oot o' church, 'Weel, Simcox,' quo' his friend, 'was not that a searching screed o' doctrine? Will ye e'er get drunk again, my bonny mon?'—'Troth will I,' quo' Simcox. 'Drunk? why the parson did not say one word about brandy from the tae end of his discourse till the tither.' Noo, madam, I think a few words anent the sin of drunkenness wadna hae been muckle amiss on that occasion. Simcox, to be sure, was a sad dog. His wife gar'd him swear upon the Bible that he ne'er wad driuk mair than a single glass

o' liquor after dinner: so, no to break his aith, he sent till the glass-house, and gat a glass blown that held jwa quarts."

The conversation now turned on a Mr. Hopkins, a celebrated preacher, "who," as Miss Mulkelly declared with melting pathos, "left many broken hearts behind him wherever he had preached."

"But he has been married at last, has he not?"

"Yes, and under very interesting circumstances, too. He received an anonymous billet, which stated that the writer had hung enraptured on his accents, sabbath after sabbath; and that she wished to possess at her domestic fireside the incomparable Christian benefit of such a guide and monitor. She stated her qualifications, as being a person of the most decided piety, and enjoying a thorough assurance of salvation, &c. She begged that Mr. Hopkins, if he approved of the affair, and was not otherwise engaged, might drop his handkerchief when preaching on the following Sabbath, which signal she promised to interpret as an invitation to communicate her name and to pursue the business to its happy consummation. She mentioned in a postscript that her personal appearance was pleasing, and her fortune considerable. Mischievous people say that the postscript had more effect in inducing his compliance, than all the sublime advantages enumerated in the preceding part of the letter."

"And did he drop the handkerchief?" asked Emily Sedley.

"Oh dear yes! and the lady fainted from ecstatic feeling;—they were married, and the thing became known; and a few sabbath-afterwards another celebrated preacher dropped his mouchoir from the pulpit accidentally; instantly all eyes were turned to see who would faint; but as it was not a preconcerted signal, no one fainted, and the curiosity of the gazers was of course disappointed."

(To be continued.)

## CHARITY.—(LOVE OF OUR NEIGHBOURS.)

(Continued from our last.)

The Musulmans, who have borrowed largely from the Law and the Gospel, reckon the forgiveness of injuries among their duties. In the verses of Hafiz, a celebrated Persian poet, we find this beautiful paraphrase of the evangelical precept. "Learn from the seashell to love your enemies, and to fill with pearls the hand that hurts you. Be not less

generous than the hard rock ; make the hands of him that tears thy sides, resplendent with precious stones. Seest thou that tree, assailed by a cloud of stones? On those that throw them it casts down either delicious fruits or perfumed flowers. The voice of all nature cries out : ' Shall man alone refuse to cure the hand that was wounded in injuring him?—to bless him that strikes it? '\*

There is another species of forgiveness well worth being mentioned, and which, however, is much neglected : it is that which we should grant, not indeed to those who offend us, but to those whom we ourselves have offended. It might be thought, at first sight, that to forgive is only difficult when we have received an injury : but, unfortunately, it is often those who inflict it, that find it almost impossible to pardon. The consciousness of guilt causes the injured man not only to be hated the more bitterly, because his resentment is most feared ; but to be persecuted incessantly, and reduced to extremes, lest he should ever be enabled to take revenge. The baseness of this feeling is such, that what has been said of parricide among the Greeks may be applied to it. It is so black a crime, that their legislators, deeming it impossible, made no law to punish it.

St. Epiphanius, being at table with St. Hilarion, pressed him to partake of a bird which was served up ; but the holy patriarch begged to be excused, as he never ate what once had life. " As for me," said St. Epiphanius, " my rule is, never to suffer, either in my own heart or in that of my neighbour, any feeling contrary to charity, and to reconcile myself with him before retiring to rest."—" Your rule," answered Hilarion, " is more perfect than mine "

( *To be continued.* )

## I R E L A N D.

The following was the address of the Catholic Bishops :—

*" To Her Most Excellent Majesty the Queen.*

" Most Gracious Sovereign,—We, your Majesty's dutiful and faithful subjects, the undersigned Archbishop and Bishops, professing the Roman Catholic religion in Ireland, humbly and respectfully beg to offer your Majesty our warmest congratulations on your Majesty's arrival in Ireland.

" The sacred obligations of duty, which bind us, in common with all your Majesty's subjects, in ties of loyalty to your Majesty's person and throne, make it imperative on us to tender to your Majesty the tribute of our affectionate attachment and respect ; but we

pray your Majesty to believe that the discharge of this pleasing duty is rendered still more gratifying to us by the recollection that your Majesty's illustrious father was the warm and able advocate of civil and religious liberty, in times when those blessings were denied to the great body of the people of this country ; and recognising, as we do, that the sentiments of affection towards Ireland which actuated your illustrious father have descended to your Majesty, and beat with increased fervour in your Majesty's Royal breast, we avail ourselves, with peculiar satisfaction, of the opportunity which we thus enjoy, by your Majesty's gracious presence among us, to approach your Majesty with the grateful offerings of our most profound homage.

" Although we have not called for any public expression of the opinions of our flocks on this auspicious occasion, nor have we been commissioned to speak in other names than our own, we are still enabled, from the intimate knowledge we have of our devoted people, to assure your Majesty that they hail with the utmost gratitude this welcome visit of your Majesty ; and that they will continue to unite their fervent prayers with our own that God may vouchsafe to pour down on your Majesty, on your Royal Consort, and on your house the richest blessings of Heaven.

" On an occasion so truly cheering as the present we will not place before your Majesty a detail of the many woes of our suffering poor, the thought of which has, we know, pressed already so severely on your Majesty's parental heart. We wish this to be a visit of unmixed joy to your Majesty, and we hope it may be the forerunner of happier days for Ireland. We therefore conclude with an ardent prayer that a benign and merciful Providence may watch over your Majesty, guide your councils for the happiness of your people, and grant your Majesty a long and prosperous reign."

*Answer to the Archbishops and Bishops professing the Roman Catholic Religion in Ireland.*

" I accept with heartfelt satisfaction your congratulations on my arrival in this country, and your assurance of attachment and respect. I have everywhere witnessed the most gratifying proofs that the sentiments which you have expressed are fully shared by your flocks.

" I have deeply sympathised with that large portion of my people who have borne with exemplary patience severe sufferings and privations ; and it is my earnest prayer that the brighter prospects, which I trust are opening, may, by God's blessing, be fully realised, and

\* Asiatic Researches, t. iv. p. 169.

that with the return of plenty to Ireland all classes of my subjects will unite with mutual charity and concord in promoting the progressive and permanent prosperity of the country."

The following Roman Catholic Prelates, who attended the levee, were, by her Majesty's direction, admitted to the private *entrée*:—Most Rev. Dr. Murray, Archbishop of Dublin; Right Rev. Dr. M'Gettigan, Bishop of Raphoe; Right Rev. Dr. Ryan, Bishop of Limerick; Right Rev. Dr. Browne, Bishop of Kilmore; Right Rev. Dr. Kennedy, Bishop of Killaloe; Right Rev. Dr. Haly, Bishop of Kildare and Leighlin; Right Rev. Dr. Blake, Bishop of Dromore; Right Rev. Dr. Olliffe. The address was read by Archbishop Murray, and the three senior prelates, Dr. Murray, Dr. M'Gettigan, and Dr. Ryan, had the honour of kissing her Majesty's hand.

The *Evening Post* remarks:—"Her Majesty has been pleased to extend the honour of the private *entrée* to the Catholic Prelates as well as to the Protestant functionaries who bear similar titles; and it must strike the reader, on perusing the formal announcement of the Lord Chamberlain, that they are described as the Roman Catholic Primate and the Roman Catholic Archbishop of Dublin. We may state further, that her Majesty received the addresses of the Established as well as of the Catholic Prelates on the throne."—*Tablet*.

#### MEMOIR OF BISHOP FENWICK.

*By Dr. Brownson a Convert from Unitarianism to Catholicity.*

(Continued from page 175.)

"Bishop Fenwick could be, when he chose, a keen and subtle disputant, and he delighted to set those who were gathered round him to disputing; but, for himself, he rarely argued, especially with the opponents of the faith. He was, of course, a perfect master of the controversy between Catholics and Protestants, but he was convinced that the best way to reach the understanding is through the heart. It is not precisely argument the enemies of the Church most need, for their objections are less in the understanding than in the will. Their moral state is wrong; their affections are misplaced, and it is therefore that their minds are darkened. To do them good, it is necessary to touch their hearts, and win their reason through love. Hence, he rarely resorted to argument with them. He heard them patiently, but generally replied by some appeal to the heart and conscience. He consequently discouraged controversial preaching, and enjoined it upon his clergy to be plain

and practical in their instructions, and to study first of all to make their own people earnest and devout Catholics. This is not only the best way of maintaining peace and harmony in a community where there are conflicting religious views; but really the best way of propagating the truth; and it was his opinion that those sermons which are best adapted to send Catholics to their duties are the best to affect favourably the hearts of those who, unhappily, are out of the Church. Those of his own sermons which we had the happiness of hearing were plain and practical expositions of duty, or earnest and affectionate addresses of a loving father to the hearts and consciences of his children. They were marked by no display of learning, or even of eloquence; and yet he could have been, if he had chosen, the first pulpit orator of the age. He had every requisite of the orator, the eye, the voice, the figure, and the manner:—a clear, rich, forcible, and elevated style, a ready command of language, extensive knowledge, an exhaustless fund of varied felicitous illustration, a free, bold, earnest, and dignified delivery, appropriate and graceful action. But his natural modesty, his deep humility, his abiding sense of his responsibility as a shepherd of souls, made him shrink from whatever could look like display, and study to feed his flock rather than distinguish himself and lead them to love and obey their Saviour rather than to lose themselves in admiration of their pastor.

"We have spoken of Bishop Fenwick's humility. This was, perhaps, the most striking trait in his character. It gave to his whole character that placid beauty, and that inexpressible charm, which made his society so delightful, and which so endeared him to our hearts. He rarely spoke of himself, when he did, it was always evident that his mind was not pre-occupied with himself. He spoke of the transactions in which he had taken part, nay, in which he had been the sole actor, as if he had, had no connection with them. He held no prominent place in his own eyes. He was not merely indifferent to praise, but seemed to have risen to that sublime degree of humility which takes pleasure in being contemned. He was happy in opportunities to humble himself the deeper before God. Through grace his spirit had become as sweet, as gentle, as docile, as that of the little child, of whom our Saviour said, —'Of such is the kingdom of heaven.' He had long ceased to live for himself, and he was incapable of thinking how this or that would or would not affect his own reputation. He chose always the lowest seat, and was anxious only to draw out and encourage

others. He made himself nothing for Christ's sake, and was free and strong for whatever there was for him to do. It was a lesson and a blessing to contemplate one, so truly eminent for his abilities and acquirements, able to rank with the greatest men and most learned scholars of the age, making himself of no account, completely annihilating himself, for the love of God and the good of souls, and emulous only of serving the lowest and assisting those who were most in need of being assisted. It abashed one's pride, made him ashamed of arrogating any thing to himself, and feel that nothing is truly estimable, save so far as consecrated to the greater glory of God.

(To be continued.)

#### CORRESPONDENCE.

(Continued from our last.)

But let *reason* be the rule, and let him tell us which is *easier* to be believed, that God was an *infant*, 'suckled and adored,' or that the body and blood of Christ are by Divine Omnipotence, truly contained under the appearances of bread and wine? He believes that "Omnipotence, Omniscience, and Omnipresence, was wrapped in swaddling clothes, and abased to the homely usages of a *stable* and a *manger*"—(I quote from the Unitarians) "That the artificer of the whole universe turned carpenter and exercised an inglorious trade in a little cell!"—"That the eternal God could be subject to the meanness of hunger and thirst, and be afflicted in all his appetites"—"That the *Creator, Governor* and *Judge* of the world, was abused in all his concerns and relations; *scorned, spit upon, mocked* and at last *Crucified!*" ALL THIS G. M. believes, if he believes the divinity of Jesus Christ; and yet he rejects Transubstantiation because his *reason* and the *senses* forsooth, cannot comprehend it. But the example of the Jews at Capernaum, of the Socinians and Deists among ourselves should teach him, that *in the mysteries of the Christian Revelation* these are but sorry guides. We may reason on the question whether a mystery has been revealed; and if the *evidence* be sufficient, to convince us that it has; then we BELIEVE. By reason he cannot understand the mystery of the Saviour's divinity, when hanging on the cross he cried out, "My God, my God! why hast thou forsaken me?" Can G. M. comprehend the mysteries just stated? if, he can, let him, I say, go and teach the Unitarians.

When G. M. calls Transubstantiation a miracle, and institutes a parallel between it and the miracles which prove the truth of

Christianity, does he not grossly (I will not say intentionally) deceive his readers? These being intended as proofs were addressed to the senses. The miracle of the Eucharist is like the miracle of the Incarnation, acknowledged by *FAITH*, made known, not by *taste, hearing, sight, smell, or touch*; but by the *Revelation of Jesus Christ*. Hence the Jews were reproached by him because they would not *believe*—G. M. will not *believe*, because he *thinks* it "*an outrageous lie*"—and some of our separated brethren, contrary to their Church Catechism, do not *believe*. But the Apostles *believed*,—the Apostolic Fathers *believed*,—the Catholic Church, of whose faith they are witnesses *believed* and *believe*s and to the end of time will continue to *believe*.

(To be continued.)

#### ROME.

From the *Portafoglio Maltese* of the 23rd August.

General Oudinot on the arrival of the Government Commission in Rome, directed the following circular to the different authorities in the capital.

Sir.--His Holiness, with the view of providing for the re-establishment of order in the Pontifical states, has vouchsafed to nominate a Government Commission which shall reside in this capital, vested with full powers. It is composed of the most eminent Cardinals Gabriele della Genga—Sarmattei Luigi Vanicelli—Casoni and Lodovico Altieri. This commission, the duty of which is to form a ministry, has just arrived in Rome. The high Mission, with which it is invested permits me to give over to the Pontifical government those powers which the accidents of war have, for a time, concentrated in my hands. At this moment when my relations of service with you are about to cease, I feel it my duty to record my recognition of the active, and at the same time enlightened support which you have been pleased to afford me in the management of affairs. My relations with you, Sir, shall leave me precious remembrances, from the fact that you, in a difficult position, and under grave circumstances, have rendered me every possible service.

Receive, I entreat you, with this expression of my gratitude the assurance of my deep esteem and respect.

OUDINOT.

#### BISHOP OLLIFFE.

The Right Rev. Dr. Olliffe, Bishop of Dacca, in Bengal, and coadjutor to the Archbishop at Calcutta, was presented to her Majesty on Wednesday last.—*Freeman's Journal, Dublin.*

### BENGAL CATHOLIC MALE ORPHANAGE.

In compliance with the request of His Grace the Archbishop. We the undersigned Members of the General Committee paid a visit to the Male Orphanage on Sunday last, the 7th Instant, and we feel much pleasure in recording, that we were highly gratified with every thing we saw on the occasion. There was an air of neatness and comfort pervading the whole establishment, and we need not add that we returned with our minds deeply impressed with the conviction, that the management of the Institution is in excellent hands. The Dormitory, which is in the upper floor of the Building, lately erected at the back of the Cathedral, is very spacious and well ventilated. The beds, some of which are of cast iron, are constructed upon a new plan: they occupy very little space, and they admit of being shifted with much ease for the purpose of being properly aired daily, a thing which we may mention is particularly attended to. There are now upwards of thirty-five Boarders in the Orphanage, and their appearance at once indicated, that, much care and attention have been paid to their health and comfort. Brother Francis, and his excellent Community to whom the Catholic Community is much indebted for the zeal and assiduity with which he and they devote themselves to the work, informed us that there are besides the Boarders upwards of a hundred and twenty day-pupils attached to the Institution, and there was every likelihood of the number increasing in a very short time. The Pupils under the Christian Brothers at Bow-Bazar are 43 in number. By the School Returns for last September the total number of Pupils in the Catholic Institution of Calcutta is 469. We have every reason to expect that the Orphanage, will in time send out young men, who will acquit themselves creditably in every department of life, and become useful members of society. We heard with much pleasure that Mr. Corcoran of the Sudder Court, with a praiseworthy zeal devotes a portion of his time to the instruction of the Orphans in the Urdu and Bengali Languages; paying likewise for a Pandit and Moonsee, and supplying such Books as are required for the vernacular classes. From our knowledge of Mr. Corcoran's high proficiency in these languages, we cannot but anticipate very happy results from his labor of love.

(Signed) D. JOHN.  
J. SPENCE.  
P. S. D'ROZARIO.  
G. F. LACKERSTEEN.  
CHAS. D'CRUZ.

8th October, 1859.

### VIZAGAPATAM.

#### PROPAGATION OF THE FAITH.

A well educated and very virtuous Young Man, a Sub-Inspector, in the Corps of Sappers and Miners has embraced the Catholic faith at Vizagapatam.

### PONDICHERY, MYSORE, AND VIZAGAPATAM.

On the 12th July last, Six Missionaries embarked at Bourdeaux for Pondichery and Mysore, and two Missionaries and four Nuns for the Mission and Female Schools of Vizagapatam.

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

The late Richard Walker of the Artillery Dum-Dum left by will the Sum which the sale of his effects would realize to the Bengal Catholic Orphanage, and the amount has been kindly forwarded by Lieut. Maxwell to the Archbishop, ... Rs. 46 9 5

*Subscription for the Month of September last.*

Mr. H. C. Lackersteen, ... ..	Rs. 5 0
Miss Lackersteen, ... ..	5 0
P. S. D'Rozario, ... ..	33 0
Miss D'Rozario, ... ..	5 0
Messrs. Thos. D'Souza, and Co., ...	8 0
N. O'Brien, for August, ... ..	2 0
Mr. Flury, Jun. ... ..	6 0 0

#### THROUGH N. O'BRIEN.

W. T. Denman, Esq, ... ..	Rs. 5 0
H. Davis, .. ... ..	2 0
S. H. D. W., ... ..	5 0

### IRELAND.

#### SOCIETY FOR THE PROPAGATION OF THE FAITH.

Amount of the National Monthly Subscriptions from July 2nd to August 8th, ... .. £159 15s 9d

#### PROPAGATION OF THE FAITH.

Mr. Fleury, Jun. ... .. 1 0 0

### Selections.

#### THE QUEEN'S VISIT TO IRELAND

(Abridged from the London and Irish Papers.)  
VISIT OF HER MAJESTY AND PRINCE ALBERT TO THE DUKE AND DUCHESS OF LEINSTER.

DUBLIN, Friday.

Her Majesty having signified her intention of paying a visit on this day to the Duke and Duchess of Leinster, at their seat at Carton, the public interest and curiosity which during the

week have had ample food for enjoyment in the city of Dublin and its immediate vicinage, were attracted to the county of Kildare, where the seat of his Grace is situated. A number of individuals belonging to the higher ranks were invited to meet the Queen and her Royal Consort. The list included the Earl and Countess of Clarendon, the Marquis of Lansdowne, the Marquis of Breadalbane, the Earl of Fortescue, the Earl of Charlemont, Lord Clements, &c.

The demesne was thrown open to the public, and towards the approach of noon hundreds of the peasantry were to be seen wending their way along its avenues, or hurrying along the greenward to witness the arrival of her Majesty. The families of the neighbouring farmers were also in attendance, and horses and jaunting cars were put in requisition to convey them to the scene of attraction. Crowds of beggars were also to be seen journeying through the demesne of Carton, hoping, no doubt, to have an opportunity of displaying their loyalty by eating a good dinner. The day was beautifully fine, and the scene was one pleasant to look on.

The Queen on this occasion travelled in the Royal carriage in preference to the railway, and by doing so, passed through, or by, some of the most beautiful scenery of Kildare. She left the Viceregal Lodge about twelve o'clock in an open carriage, in which also was seated his Royal Highness Prince Albert. Two other carriages followed, containing the Earl and Countess of Clarendon, Marquis of Lansdowne, Earl Fortescue, Sir George Grey, and Viscountess Jocelyn. The carriages were preceded by outriders in the Royal liveries, and attended by an escort of the 17th Lancers. The line of route lay along the Valley of the Liffey, by Chapelizod, and through Lucan, within view of the Salmon Leap, and shortly after one o'clock the Royal *cortège* entered the demesne of Carton. Her Majesty was loudly cheered by the assembled people. The Royal visitors passed on wards to the house, where they were received and welcomed by their noble host and hostess, and the Marquis of Kildare.

In a few minutes after her arrival, her Majesty and Prince Albert appeared on the esplanade in front of the mansion. Within one of the principal rooms of the mansion the "Round Table" was laid out, at which the Royal visitors and about thirty or forty other guests were regaled, while the remainder of the distinguished company, numbering about 160 persons, were supplied with refreshments of the most varied and costly kind, beneath a number of handsome marques, which had been erected upon the beautiful esplanade and Italian garden fronting the grand entrance of the mansion.

After partaking of the *déjeuner*, her Majesty, leaning upon the arm of his Grace the Duke of Leinster, appeared upon the esplanade, and proceeded to promenade, the highly ornamental parterre which has been formed upon it, and which, together with the noble mansion, secured a large share of the Royal admiration. There was another circumstance which was also greatly calculated to add to the enjoyment of her Majesty and the Prince. After fully inspecting the mansion and the adjoining garden, her Majesty

was conducted by his Grace the Duke of Leinster to the front of the esplanade, where her Majesty, his Royal Highness Prince Albert, and the rest of the company, as well as those in the lawn, were enabled to witness a real Irish jig, which was danced to the music of an Irish piper by a number of the Duke's tenants and their wives and daughters. The dancing was carried on with much spirit for some time; and her Majesty, who, we presume, never saw a jig of this kind before, seemed to be highly pleased. The music to which the jig was danced was supplied by Sheridan, the well-known bag-piper of Kilcock, who, it must be allowed, handled his drone in the neatest manner on this occasion.

As soon as the Royal party, suite, and company had fully enjoyed themselves, the Royal carriage was brought out upon the esplanade, and her Majesty, the Prince, and the Duke of Leinster having taken their seats, it was driven into the lawn, and through the immense mass of people there assembled, without a guard or escort of any kind, amid thunders of acclamation and incessant cheers, in acknowledgment of which her Majesty and the Prince bowed repeatedly. The Royal pair were driven through the most attractive and picturesque portions of the park, his Grace the Duke of Leinster pointing out to his Royal guests the numerous landscape beauties of his splendid property. Almost immediately after the Royal party returned from their pleasant ride through the demesne, they bade adieu to Carton. At four o'clock the Royal visitors quitted Carton, being loudly cheered as they departed in the direction of Leixlip.—*Tablet*.

## IRISH POPULAR SUPERSTITIONS.

### MEDICAL SUPERSTITIONS, FAIRY LORE, AND ENCHANTMENT.

*Irish Fairy Archeology—the Unchurched—How to get back a Wife—the Worm Charm, a Blarney Tale—the Roscommon Doctor, a Legend of Ruth Croghan—Interior of the Fairy Palace—How to Escape—the Fee—Fairy Medicine—Tests for Fairy-stricken—the Changeling—the Lusmore and the 'Backgone'—the Piper of Ballinagar—the Ken—the Fairy Path, a Legend of Lough Corrib.*

Mr. Croker's story of the Brewery of Eggshells, is a graphic illustration of this belief, which is common to most of the northern parts of Europe; but in the British isles is now chiefly confined to Ireland, Scotland, and the Isle of Man.\*

To preserve the new-born child from fairy influence, the Northern wife sews up a knitting-needle, a horseshoe nail, and darning-needle, as well as a bit of its father's coat, in its dress; and whenever she leaves the house, she places the tongs across the cradle, and puts a quenched coal in the child's bib. It is considered unlucky for one woman to hand a child to another the

\* See Train's 'Account of the Isle of Man,' 'Waldron's Description of the Manx Customs,' 'Sir Walter Scott's Minstrelsy of the Scottish Border,' and Ellis's edition of 'Brand's Popular Antiquities.'

first time it leaves the house. From the observance of this very ancient custom, arose one of the chief points of evidence in the celebrated case of superstitious children (*Keon v. Keon*), that caused so much noise in Connaught some years ago.

Although the fairy gentry have never been accused of road-jobbing, yet are they exceedingly tenacious of the rights and royalties connected with their high-ways and by-ways, so that they frequently inflict those who venture, even unwittingly, to obstruct their paths, with the severest penalties; and often no less a forfeit than death itself has been inflicted for so grave an offence. The executive of fairy majesty is not content with a single victim in such instances; the law is allowed to take its full course until the crime has been not only atoned for, but the obstruction removed. Thus, when several of a family have, either owing to hereditary taint, the unhealthiness of the situation, or other circumstances, been carried off in succession by consumption, or some such lingering complaint, it is attributed to the fact of the house in which they died having been unluckily built upon the fairy path. This is generally discovered by means of a 'travelling woman,' a sort of *scholar*, half mendicant, half quack, generally a stout, strapping, 'black-avized,' hard-featured, middle-aged woman, 'out of the North; as in both Connaught and Munster, the knowledge and power of a north country-woman is deemed more efficacious than that of all others put together; for sure all the witchcraft and magic comes out of the bottom of the black north. The remedy is obvious and indispensable. To appease the offended sylvan deities, and avert further mischief, the house must be removed, no matter at what cost, or how inconvenient, once the fairy-woman has pronounced its doom. To our own knowledge, and that of several of our friends, the cabin has, under such circumstances, been pulled down, and either built on the other side of the road, or a few yards to the right or left of its original locality. Let the following Joyce Country tale illustrate this peculiar superstition, as well as affords a good specimen of the mourning of an Irish peasant mother, given, as it generally is, partly in English and partly in Irish, with all the pathos and soul stirring energy which those who have ever heard it known that it fully possesses:—

'*Oh wirra strue, wirra strue—deelish deelish, gad-de shin*, what's this for. Amn't I the unlucky and misfortunate woman this day, to be sitting here under the foot of Ban Ieyee, and the loss of my four fine boys under the cowld clay in Inch-an-Goull.\* *Och, och!* I'll never be the same again. *O Thierna*, can it be that the full four of ye are laid weak and low this night. *Oh, wirra, wirra*, my four fine boys, ye that were the joy of my heart, my four children! were the passionate expressions—uttered in a low, whining tone—of Honor Donnelly, as she rocked herself backwards and forwards on a creppy stool beside the decaying embers of a neglected fire, on the evening of the day of her last son's funeral.

\* Inch-an-Goull, an island in Lough Corrib, celebrated for its burial-place, and ancient inscriptions.

'*Och, Cormac darling*, you that war the pride of my sowl. *Ochone, ochone, gadhow gadhow, dhow, oh!*—(for ever, for ever, ever.)

'*Oh, misha, go worid! Dia orm, astore* you were that I'll never see you again, my fair-haired *lanuah*.

'*Mo chuid don Theel hu,*' tis you that were the *patha—gra machree*, my own heart's blood; the sight of my eyes is gone with you. *Och*, the worms picked your heart—they did—*ochone, ochone*.

'One by one they were taken from me, my four beautiful boys, and Cormac Beg, the last of them, *O Thierna*, 'tis little I thought I'd live to see this *Och, gurm hu, gurm agus cosgin ni hu*, the Lord be with you this night, and send ye all to glory, I thought ye would be crying over me, and rowing my ould body off to the blessed island.

'*Och, cusbha machree*, Paddy, darlin', wer'n't you the flower of the flock, with your two blew eyes as bright as the stream that's dancing over the fall of the As Rus. Arrah, Paddy avour-neen, heavy is your sleep, that you are not comin' home to me. Do you pity your mother to-night—me, that gave you the suck five quarters, and that rocked you in your cradle for many's the long night—why don't you speak to me? *Ochone, ochone, ochone, oh!*

'Arrah, Jammy, *sthor machree*, why did you leave me. *Och, gad e shin*, what's this for. Why did you go from me, and leave me here without one to help me. 'Tis you that comforted me when the rest would be playing out in the *moonen*. Sure you'd come to lay your little head in my lap, and tell me stories to keep off the lonely. *Ochone, gadhow dhaw! ochone, chone, oh!*

'*Orrah wirrah wirrah*—what's this for, Michaelleen, Michaelleen, *naa riu cree*, what are you doing? isn't the strings of my heart houlding you, and why don't you come back to me, *riu gil* with your cheeks like the roses, and your hair equal to the flax itself. *Och! wirrah!* Sure the cows and the goats do be lookin' for you, to drive them home in the evenings.

'*Och*, my darlings, and are ye all gone, *ochone*—who'll buy me the coat, and the ribbon, or bring me home the tabacy from the market? *Och*, who'll take care of me when I'm ould, and carry my four bones over the blue waters? *Oh! Thierna, ochone ochone ochone, gadhow, gadhow dhaw, oh!\**

\* The foregoing keen, or Irish lamentation, is not a mere literary composition; it is the absolute thought and expression of the keeners in the west of Ireland, and principally written from memory of what the writer has often heard at wakes, and repeated over graves. It is not the wild Irish cry sung at a funeral, but the emphatic lament of real grief vented over the corpse, or by the mourning relative kneeling at the grave, or, as in the instance above, *chaunted* by the weeping mother at her own fire-side. Abrupt and irregular as all outpourings of the heart in such cases must be, no matter what the language, it always wants the smoothness of a studied composition; yet there is a harmony pervading it. Many of the Irish expressions introduced are purely western, and some of them very local. Several of them are but exclamations of grief, and do not possess any definite meaning, that could be translated into English at least. The *Wirra Strue o. Is twagh*, is an expression of intense pity, and forms, with the *ochone*, the burden of most of our laments. Each of these epithets and expressions, and those others, such as

The slanting beams of the western sun fell through the open door upon the cold hearth by which she sat; the wheel and the rock lay with the household furniture neglected and unused, and silence and desolation appeared to reign around, as well as within the mourning mother's heart. The doorway darkened, and as a tall female figure passed within it, the usual salutation, 'God save all here,' would not have arrested the keener's attention, but that it was pronounced with rather a strange accent for the neighbourhood of Connemara.

When Honor Donnelly turned to see the speaker, she perceived a travelling woman, such as we have already described, and differing slightly in her costume from that of the western country, by wearing an old tattered grey cloak, and on her head the relics of a black beaver bonnet, so battered in by rain and storm, that its peak fell down like a shade, below her nose. Honor said nothing, but gave vent to another wail *ochone, ochone*.

'You're in trouble, honest woman, and small blame to you after what you have suffered,' said the traveller, 'after the loss of your four children.'

'True for you, true for you; every one knows their own know, and I know my own know: *ochone*, sure I'm left desolate with nobody in the wide world, but the man of the house and the colleen beg, to look after me, and may be I'd lose them same afore long, if the Lordisn't good to me, *a wan Uladh*.'

'Pon my conscience, and you're not far wrong neither,' said the traveller, 'as she cleared her pipe, and gave rather a knowing look at the distracted mother.

*Deelish*, 'dearest,' or *Gadhoo*, 'for ever,' are repeated several times in succession; and the latter term in particular may be recognised among the western laments as the beginning and ending of several of the stanzas for in reality they are a sort of metrical extemporery elegy. It is a most touching expression, implying the everlasting loss the person has sustained, thus pointed forth—far ever! for ever! ever, ever, *du! Gad de shin*—what is this, or why is this. *O Therna* (O Lord) is nearly always expressed in Irish. *Go tara Du yon*—God help me. *Micneal don theel hu*—'my only worldly treasure,' is a term of both endearment and respect very common in Roscommon and Mayo. *Gra Machee*—love of my heart—is, from the beautiful air of that name, already well known to most of our readers. *Laneuh* is child; and *osthore* is an Anglo-Irish expression long in use. *Patha* means simply a pet. *Woo, wo* is merely an exclamation of intense sorrow; but the *Craeh maudne*, 'a morning's desolation,' has a fustianed, but not the less significant meaning, referring to the ancient plundering and consequent desolation seen in the locality on the break of day. Frequently the term for grief or endearment is expressed first in Irish and then in English as *na run gil*—my white secret—what are you doing and if the mourner speaks English fluently, both languages are very commonly mixed up and run into one another as we have shewn in the text, the more passionate thoughts being expressed in the original language. *Gurim agus costym mach hu* is another term of excessive endearment, meaning love, praise, and the invocation of blessing, very common in the west. *Avourneen* or *avourneen*—my dear. *Moncen*—a low, damp, boggy ground, *Marrone*—my sorrow.

We have spelled the Irish terms introduced above chiefly by the sound, but at the same time as much as possible according to the true orthography. In the Irish cry, or keene, used at funerals in Connemara, the tune is generally raised with. *Oh, ilow, ilow, ilow*.

'Why, then, *ahager*,' said Honor, 'whose curiosity and superstition were now fully awakened, 'if I might make bould, may be you'd be after telling us if you know anything about them that is gone—*ochone: ochoney, oh!*'

'Troth, then, may be I could do that same, Didn't you lose your four fine gossoons, one after the other? Didn't they melt a way from your sight like snow off the side of a mountain? and what do you think they died of?'

At this interrogatory the mother's grief again gushed forth, and she recounted the virtues and beauties of her lost ones in the full aching of her heart. 'What did they die of? Oh, *avourneen* the decay! the decay! what my mother afore me of, died and more was the pity, for 'tis she was the *loughy*\* woman, though 'tis myself that says it. Sure the worms picked their hearts, and they wasted ever, ever, till they were taken from me, and I am left alone. *Oh, mirra mirra*.'

''Tis truth you're speaking, Mrs. Donnelly, they were taken from you; but did ye try never a cure?'

'Cure! *Och—goday* am cure. 'Tis many's the cure I tried for one and all of them. Wasn't I at the Dispensary with the doctor: *ducteur sallagh*. What good is he, only bleathering and givin' a dose of salts to everybody, and the master paying him two pound tin a-year for looking after all the tenants on the 'state. I and the last time I was there, for *Paddenly boult*†; he told me to put a warming plaster on his shust [chest], and to leave it on till it fell off. Sarah shust we had in the house, but I stuck it on the lid of the box, and it's there to this blessed hour, and not a good it did him, any more than the ass's shoe that's nelt upon the thrashald. Cure!—didn't I carry Michaelen, a *vue*, on my back to the pattern of Bal, and performed for him, and washed him in the blessed well, in the *lough* of St. Kierann; and wasn't I on my two bare, bended knees all the way up the rock, in honour of a vow I made for the little girl, and never broke my fast till I came home again. Sure, when Jimminy had the *felloon*, didn't I bring him all the ways to Cong, to the Abbot, till he was touched with the blessed rag;‡ and didn't they all wear the scapular, and the gospels round their necks, till the day of their death. I went to my duty late and early, and said seven paters, seven aves, and a creed,§ every Wednesday and Friday, in hopes that the Lord would be good to me, and look down upon my desolate condition. Cures! *Och, och; mirra*,

\* *Loughy*. Pleasant, agreeable, civil

† Poor little Patrick.

‡ The *phulla ree* was a bit of linen, believed to be marked with the blood of the Martyr, possessed by the late Rev. P. Prendergast, generally styled, Abbot of Cong. It was supposed to cure scrofulous diseases, and numbers flocked to him to be touched with it. We have seen it, when a boy, in the possession of the venerable old man, who generally kept it along with the two celebrated relics, now in the collection of the Royal Irish Academy—the crozier, or cross of Cong, and the shrine of the *Piacul Phodroog*. This miracle-working rag passed into the possession of the Prendergasts, of Ballu—dangm, county Mayo.

§ We are in the habit of sneering at the wordy repetitions, and oft-repeated prayers of the truly religious Irish peasant.



wirra. Where's the use in talking; didn't I go to the fairyman that's over in the Partrey Mountains, and bring home a bottle from him for Carmacen; and never spoke to man or mortal while I was going and coming. Ochone, my darling; the angels be with you this night. Hadn't we a knowledgeable woman' here in the house for a quarter, boiling herbs, and giving it to them to drink. Ochone; 'tis the many, and 'a many's the cure we got, but all to no purpose. They were to go, and what is to be must be—the Lord be with them. Och! *mida nusha*, cures!

How long she might have recited the various cures and charms employed, it would be difficult to say when the traveller interrupted her with, 'Oh, then, did nobody ever tell you the real reason of their going. Little business you had looking for cures, and going to the doctors, when the ground you're standing on isn't right. Isn't the house you're living in built on the track of the good people, and how could ye expect luck nor grace after crossing them the way ye've done. Take my advice, Honor Donnelly, and change the house you're living in out of this, and I'll go bail you'll lose no more of your children. Didn't you ever hear tell of the man in Innis Turk, that built a new house, and had as fine a family of children as ever stood on a floore, or gathered round a skiebs and weren't they all taken away from him, one after the other, till the five of them were gone? Well, at long; run, after the last of them was taken away, he was getting up one fine morning in May, to look after a sick cow he had, and when he opened the street door he saw a strange-looking man, with a great crowd of people after him, coming up to the house, and he thought it might be the peelers; so he ran back to hide a little keg of potten he had, but before he had time to turn on the floor, a little old man came into the house and told him not to be anyways daunted, for that they were only the fairies. 'Now, Peter Toole,' says he, 'if you take my advice, you'll knock down the house, that is in the way of the gintry, and when you have removed it to the other side of the boreen you'll get your children back again; so don't be frickened.' He said no more, but walked away, and left Peter Toole thinking and dreaming all day.

'At last he did as he was desired, and knocked down the house, and sign is on him, he got his reward: for one morning, very early, he heard some one knocking at the door of the new house, and when he opened it, there was the same old man, with the five children with him, just at the same ages as when they were taken away. 'Here are your children,' says the man, 'and never let them be late out at night, and don't allow your wife to throw out the ashes early in the morning; and when any of the cows does be calving, put a gad in their ears and I'll engage no ill luck will come next or nigh them.'—*Dublin University Magazine*.

### THE SNAKE NUT.

We have just been favored with specimens of the Snake Nut, of which we find the subjoined account in the *London Record* of the 7th June. We hope that they may vegetate in our climate,

and add to the number of vegetable wonders we already possess in such profusion:—

"Some specimens of this curious vegetable production were brought to England by a gentleman on board the West India steamer *Conway*, with an intention of sending one of them to her Majesty. Snake nuts are brought down to the Guayna coast from Essequibo, and sold as curiosities on board the West India steamers. The nut is about the size of an egg, and the kernel perfectly resembles a miniature boa constrictor, coiled up as if asleep. While the nut is unripe, the kernel can be uncoiled, and its resemblance then to the body, fang, and tail, of a reptile is most extraordinary. Owing to its not being edible or fit for any domestic purpose, it is scarcely ever brought to or known in this country; as an illustration, however, of the infinitely fertile fancy displayed by nature in producing variety in the vegetable world, the Snake nut is singularly interesting."—*Times*, August 29.

### ITALY.

Rome.—The present contest is not one for liberty and good government, but for the ascendancy of a tyrannical infidelity, which, being utterly unprincipled, respects neither human nor Divine law. If it can succeed in lodging itself in the States of the Church, it will by the calamity of Europe; and whether it shall do so or not depends entirely on the Sovereign Pontiff. If worldly politicians will interfere with him and give him their advice, and trouble him with memoranda, they will do something towards bringing about so deplorable a result. They may do enough to injure themselves, but they will not succeed in injuring the Church, and we are therefore perfectly contented to abide the issues yet in the womb of time; British diplomacy, even in the hands of Lord Palmerston has now come into contact with a Power which is not to be broken.—*Tablet*.

### RESTITUTION.

The Norwalk (O.) *Experiment* tells of a case of conscience, in which a Mr. Newman, of Huron county, who some fifteen years since, lost a pocket-book containing sixty dollars, was waited on a few days ago by the Rev. Augustino Burgen, the officiating Catholic Priest at Sandusky city, and paid by him thirty-five dollars in gold, which amount he said he had received at the confessional from a nameless individual, with specified directions where to pay it, as being money wrongfully withheld from the rightful owner.—*Tablet*.

*The Cholera*.—The deaths by cholera in New York, in the week ending the 23rd ult., were 689—total deaths, 1,377—only 29 short of the previous week. Total deaths in Philadelphia, 415—90 less than the previous week; deaths by Asiatic cholera included in above, 836; by kindred diseases, 117. The disease has broken out in the city and county prison, and committed great ravages. The epidemic appears to be fast leaving the western cities.

THE  
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CATHOLIC HERALD

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

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THE CATHOLIC AND ANGLICAN CHURCHES.

THE ARTICLES TREATED ON IN TRACT 90 CONSIDERED.—*By the Rev. E. B. Pusey, D. D.—Dublin Review, August 1841.*

(Continued from our last.)

Let us proceed. "In Rome, the very day of our Lord's passion (and that during the very hours when he was nailed to the cross for us) is uniformly, amid some outward distinctions of meats, made by cardinals a day of official entertainment, and a feast." Here we have a note, to authorize the charge; it is as follows:—"On Good Friday, Cardinal — received all the cardinals at dinner at two in the afternoon, with many Englishmen in uniform. The dinner consisted of soup, fish, cutlets, and every variety of dish, all made of fish, but undistinguishable, from the riches of the sauces, from any other dinner. This was annual." (MS Journal.) We almost blush as we transcribe these words from the book of a grave and learned man, engaged in the solemn attempt to prove a charge of idolatry against the venerable Roman Church. Can it be less than blindness in such a one to overlook the heart-melting commemoration of our Saviour's passion in which those cardinals are engaged day after day, and through the entire day, the splendid services with which the Papal court does homage to the season, the kneeling at pilgrims' feet and washing them, in imitation of the divine example and suppose that they who go through all this would select the very hour of our Lord's passion for a festive meeting and the pleasures of the table? For does not Dr. Pusey's narrative cruelly force one to conclude that the day and hour are chosen expressly, almost in mockery of the day?

Now let us see how the truth stands. The services of Holy Week are performed at the Vatican. They are long, and occupy both morning and afternoon on Thursday and Friday in Holy Week. There is but a short interval between the services, and it has been customary on those two days, to have two repasts in the palace, one presided over by the secretary of state, the other by the *maggior-domo*. The first is for the higher order, the

second for the lower order of persons engaged in the functions. The cardinal will probably invite foreign ambassadors, and some cardinals; the master of the palace, the gentlemen in waiting, masters of ceremonies, and clerks of the chapel, the officers on duty and other official persons. Surely thus far seems nothing more than almost a duty: there would hardly be time for those engaged in the duties of the day to go to their homes from that remote quarter of the city, and return. The days are appointed because of necessity, not by choice. Now as to the dinner. We have our doubts whether, when a duty of hospitality has to be discharged, it be not in better accordance with the precept "not to appear to men to fast," and to "wash our faces," and not to be, "as the hypocrites, said," to prepare a table in accordance with the rank, and usages of the society, of your guests, observing the precepts of the Church regarding meats, and leaving it to each one (in that his or y meal in the day) to regulate himself as he thinks right, rather than to place before them what perhaps would be more becoming food at any time for sinners, the dry fare of the anchorer's table. The choice is meagre enough on those days in Rome, no flesh-meat, nor eggs, nor milk, nor butter, nor cheese; and whatever the rich sauces may have been, which probably, aided by the novelty of the entertainment to the journalist, seemed very "rich," fish, depend upon it, was the sole substance, and oil the only condiment of the feast.\* But let not the display of their ingenuity by Italian cooks, however misplaced,

\* We have tasted of these supposed feasts (which would almost deserve to be called *Thyestean*, if given to the spirit which Dr. P. seems to attribute to them,) and can safely pronounce, that many of their recedite and fallacious dishes will better suit the *dava missorum illia*, than those of "English gentlemen in uniform." There are several other secondary errors in Dr. Pusey's account. Formerly the cardinals all dined together semi-publiely; this has long been abolished. Very few, if any, unattached to the palace, dine there at all.

become a *locus theologicus* in our present controversies.

We are tired of following Dr. Pusey into this sort of detail, but we have several reasons for doing so. First, we find him particularly cautious about evidence which we adduce. "Romanist citations of the fathers," he says, "require to be sifted." (p. 115, note.) Now from one who thus writes, we have a just demand for authenticity in his facts. And if we are apt to be over-credulous in regard to what we deem manifestations of God's power in favour of his Church triumphant, is it less dangerous to be credulous regarding grievous charges, like idolatry, against his Church militant? Secondly, we think it right to call attention to the manner in which any evidence is taken up against us, however ungrounded, however trivial, or however painful. We cannot but trust that many minds of a generous cast will be more easily undeceived by exposure of this eagerness to condemn Rome, at almost any rate, than by any controversial discussion. They will look with misgivings upon a position which requires them to charge her with idolatry, and to accept as sufficient, evidence like this. These reasons must plead our apology for what many readers may consider almost solemn trifling; and if we have expressed ourselves warmly, it has been more in sorrow than in anger at seeing the name of one whom we have long honoured and esteemed, now set down as a voucher for assertions which a few months ago would only have come from an opposite direction—from common adversaries.

We cannot better conclude our article, which, though prolonged beyond our original intention, has not touched on some important topics which we had intended to include in it, than in the words of Mr. Ward, with whom we part with feelings of regard and kindness.\*

"Many persons are very painfully affected when things are said in favour of the Roman Churches, without protests being also expressed against their corruptions. Now, on the other hand, several persons who fully believe in the existence of those corruptions, dislike this habit of always mentioning them; and this for three reasons: first, it seems ungracious in a Church so faulty as our own to be continually 'throwing stones' at our neighbours, and seems almost to imply (though Mr. Newman nowhere does imply it) that we consider our own Church purer. 2. It tends

to make persons forget the true character and claims of the Roman Church, as being a true Church 'built upon, the foundations of the Apostles and Prophets,' as having held up for imitation, certainly more than any other Church of modern times, patterns of evangelical sanctity; and having been, even in her worst times, on most points, a firm and consistent witness in act and word for orthodox doctrine, when in that respect it rather becomes us to imitate than to criticise. 3. It tends to make persons forget, what it is so important that they should remember our own practical corruptions. Surely the faults of others concern us not so nearly as our own; and national Churches, not less than individuals, bear the surest mark of their own condemnation when they are loud in self-praise. Might not *Rev.* iii. 17, 19, afford at times a useful lesson to many of us English Churchmen?"—*Few More Words*, p. 79.

(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 Nineteenth Article examined

(Continued from our last.)

The second argument is drawn from the testimonies of the Synods, which prove the integrity of the Roman Church in faith and piety. We shall produce the testimonies of three Synods. The first we produce, is the second Synod of Constantinople, which many regard as a general, but all admit to have been a solemnly convoked, and numerous attended council. At this Synod, Menas, bishop of Constantinople, added to the sentence pronounced by him against Ananias, bishop of Trapezum, and to which sentence all the fathers of the council subscribed—"For we, as your Holiness knows, follow the apostolic chair, and obey it. These in communion with it, we hold as communicants; those condemned by it, we also condemn."\* This synod, therefore, in subscribing to the judgment of Menas (as can be seen in the place quoted in the note,) embraces, as true and certain, the doctrine of the apostolic chair, and consequently of the Roman Church, concerning faith and piety. For otherwise it would not *unexceptionably* esteem as Catholics, all who communicated with the Roman and apostolic church, and condemn all, whom the apostolic see condemned.

\* We ought to have noticed that in the case of University subscription, Mr. Ward allows the "impotence" of the Articles to be the University. We differ from him in two things therefore:—1st. In thinking that the University has declared its "anathema" by the practical excommunication of Catholics; 2d. In taking the case of the University only as an illustration, for deciding, by analogy, who is the "impotent" on other occasions of subscription.—p. 77.

\* Tom. 2. Conciliorum. Concl. 5. generale, Constantino-polit. secund., act. 4., sententia Menne contra Ananiam.

The next testimony is that of the sixth general council, and the third of Constantinople. In this synod was read the profession of faith, which Agatho, the Roman Pontiff, sent from a numerous Roman synod to the general one of Constantinople, and to Constantine Augustus, surnamed Pogonatus, and of which the fathers of this general council approved, as appears from acts 8, 13, 17, 18. Amongst other things contained in the profession of the Pontiff Agatho and the Roman Synod, are the following: "He, (namely Peter) after three recommendations, received the feeding of the spiritual sheep of the church from the REDEEMER of mankind, in consequence of whose aid and protection, this his apostolic church hath never swerved from the way of truth, even to the least particle of error; but the whole Catholic Church of Christ, and the universal synods, faithfully embracing her authority, as that of the prince of the apostles, have invariably followed her in all things; and all the venerable fathers and holy orthodox teachers, joyously receiving her apostolic doctrine, whereby the most renowned luminaries of the church of Christ became illustrious, have revered and followed it; whilst heretics persecuted her with false accusations, malevolence hatred and detraction," &c. And immediately after we read. "This is the rule of the true faith, which, both in prosperity and adversity, this spiritual mother—the apostolic church of Christ—hath vigorously maintained and defended. For she endowed with the grace of the Omnipotent God, will be proved never to have erred from the path of apostolic doctrine, or depravedly succumbed to heretical innovations; but as she hath received this doctrine from her founders—the princes of Christ's apostles—so doth she retain it pure and unalloyed to the end of time, according to the Divine promise of our Lord and Saviour himself, made in the sacred Gospel to the prince of his disciples, when he said: 'Peter, Peter, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and thou being once converted, confirm thy brethren,\* Let your clemency, therefore, take into calm consideration, how the Lord and Saviour of mankind, the Author of faith, who promised Peter that his faith should not fail, admonished him to confirm his brethren, which duty every one is aware hath been at all times confidently performed by my predecessors, the apostolic pontiffs; of whom I, though their inferior, yet, because of the ministry conferred on me by Divine authority, desire to be the humble follower."†

The third testimony which we produce, is that of the seventh general council, and the second of Nice. At this council, the Synodical epistle of Adrian the first, the Roman pontiff, was read, wherein it is declared—that the Roman Church is the head of all the churches; that she is perfectly right in her faith, and the guardian of uncorrupted religion. This epistle was received and approved of by the general synod, as appears from act the second. The words of the epistle are partly as follow: "Wherefore the blessed apostle Peter, feeding the church in compliance with God's command, overlooked nothing whatsoever, but obtained and obtaineth sovereignty everywhere; to him and to our blessed and apostolic see, which is the head of all the churches of God. I, from sincere affection and with my whole heart, wish you to be united, as she is perfectly right in her faith, and is the guardian of uncorrupted religion." Then after the epistle, was read, "Two priests named Peter, legates of the apostolic chair, said; 'Let the synod tell us whether it receives the letter of his holiness, the Bishop of ancient Rome, or not? Whereupon the holy synod replied: 'We follow, we receive, and approve of it.'"

(To be continued)

## SAINTS AND SINNERS.

BY W. O'NEIL DAUNT, ESQ.

## EVANGELICAL SYMPATHY.

(Continued from our last.)

"It is obvious to the most careless observer that the very name of Protestant is enough to render a man's life insecure."—*Speech of J. S. Hart, Esq. at a Meeting of the Grand Orange Lodge in Dublin, 11th Nov. 1838, from Dub. Le Mail, 16th Nov. 1838.*

"Le pauvre homme."—*Tartuffe*

Miss McGruer enjoyed the most unlimited persuasion that she was one of those persons whose spirits are "sealed unto the day of redemption." (Eph. iv. 5) and she showered forth a copious profusion of the texts which the favourers of this strange delusion are wont to allege in support of their personal assurance of heaven. Her friend was astounded at the extent and accuracy of her memory, which enabled her to tell, in most cases, the particular part of the page in which the verse required was to be found.

"Your acquaintance with the Word of God is astonishingly intimate," said he

† Luke xxii. 31, 32.

‡ Tom. 2. Conciliorum, Concil. 6. generale, Constantinopolit. tertium, act. 4.

\* Tom. 2. Conciliorum, Concil. generale septimum, Nicen. secundum, act. 2, epist. Adriani Papæ Tharasto Patriarchæ, &c.

"Yes.—I may say, that, like Timothy, 'from a child I have *known* the Holy Scriptures, which are able to make me wise unto salvation.'"

Miss M'Grider made the grand blunder which modern evangelizers make,—namely, she reasoned and acted as if the mere letter of the bible was the Word of God; and accordingly, like them, she habitually boasted that *the Bible alone* was the religion of Protestants.

To expose the monstrous absurdity of this impracticable boast, it is not necessary to exhibit the utter incompetency of Protestants to demonstrate, *from the Bible alone*, the very foundation of their system,—namely, the truth, the authenticity, and the inspiration of the Bible itself. It is only requisite to observe that, although each sect individually claims the "Bible alone" as its religion, and all sects collectively, claim the "Bible alone" as the religion of Protestants collectively.—*yet not one sect of Protestants ever allows that the "Bible alone" is the religion of any other sect.* Every sect invariably accuses every other sect with either adding to, or taking from, the Word of God.

Thus the Socinian Protestant says to the Trinitarian, "You do not find the Trinity in the Bible; you superadd this doctrine to the Bible; therefore your creed is the Trinity *in addition* to the Bible, and consequently it is *not the Bible alone.*"

The Trinitarian retorts on the Socinian, "In rejecting the doctrine of the Trinity, you *subtract from* Scripture; therefore the Bible is not your religion; you reject its most important truth; you have only got *part* of the Bible."

In like manner the Sacramentarian says to the Lutheran, "You cannot find your consubstantiation in the Bible; therefore your religion is *not the Bible alone*, but the Bible and consubstantiation." The Lutheran, then, thus retorts on the Sacramentarian: "In rejecting the real bodily presence in the Eucharist, you *subtract from* Scripture; therefore the Bible is *not* your religion; you have only got part of the Bible."

Thus, the Anabaptist tells the advocate of infant baptism, that his religion is not the Bible alone, but the Bible and infant baptism. The Quaker tells the other sects, that their creed is not Scripture alone, but Scripture and a priesthood and sacraments. The Presbyterian says to the Episcopalian, "I do not find episcopacy in the Bible; therefore your religion is *not the Bible alone*, but the Bible and episcopacy." And so on, *ad infinitum.*

The Bible, when filtered through the brains of a person who does not understand it, is no

longer the Word of God. "The letter killeth, the Spirit giveth life." Every misinterpretation of the Bible is necessarily either a something *superadded* to the Bible, or a something *taken from* it. Now, when we reflect that our dissenting brethren all proclaim the liability of their several churches to err in interpreting Scripture; and when we also reflect that every sect discovers in every other sect, something either of omission or excess, which it does *not* discover in Scripture,—what shall we say of the ineffably preposterous boast of *all*, that they *all* have got the Word of God, and that their religion, which, (upon their own showing) consists of nearly as many *additions to, or subtractions from* Scripture, as there are different interpretations, is, all the while, *Scripture alone*?

And what shall we say of a system which necessarily, systematically, and on principle, exposes to continual perversion, and to repeated rejection, the most vital doctrines of that volume which has God for its author, truth for its matter, and salvation for its end?\*

(To be continued.)

## FLOWERS OF HEAVEN.

Connexion between Religion and Morality.

(Continued from our last.)

RELIGION and morality are like those two palm-trees that the Caliph Haroun passed by, one day, on the solitary coast of Chalvane. To cure him of a contagious fever, with which he was attacked on his journey, his physicians cut down one of these palms, whose refreshing sap restored the Caliph to health. Some time afterwards, Haroun travelled the same road, and observed the solitary palm-tree, whose once verdant leaves had now contracted

\* Our separated brethren sometimes reproach the Catholic Church with not having furnished a commentary upon every chapter and verse in the Bible. It is true she has not given notes on every text, but she has furnished, substantially, a commentary on the Scripture in her authorised professions of faith; in the Apostles' Creed, the Nicene, the Athanasian, and the creed of Pope Pius. What are these creeds but authorised commentaries on the Bible? What is the admirable "Catechism of the Council of Trent" but a commentary on the Bible?

"Oh, but the Church has not given notes on every text in Scripture, and Doctor Milner says that there are portions of the Bible respecting the meaning of which she has received no tradition. How then is the Church infallible, if there be things which she does not know and cannot tell?"

The objectors who put this question, seem to forget that the argument which it contains would if valid, undermine the infallibility of our blessed Lord. For He declared with respect to the time of the Last Judgment, that "of that day and hour knoweth no man; no, not the angels who are in heaven, neither the Son, but the Father." Here our Divine Lord, whose infallibility none will dare to question, declares that there is a certain thing which he does not know. This example, then, should show our separated friends, that an authority may be infallible in what it does profess to teach, without at the same time professing to teach everything.

the melancholy tinge of their approachin death, while the tree itself seemed to be slowly pining away beside the mutilated trunk of its departed brother. The prince, affected even to tears at the sight, exclaimed: "Had I known that you could only live and flourish together, beautiful palms! I would have spared you both, even at the hazard of my life!

In our times there are many who, like the physicians of the Arabian Caliph, imprudently wish to separate what God has joined together; and when they have felled, with sacrilegious axe, the palm tree of faith, they pompously seek shelter under the shadow of its companion—morality, without suspecting for a moment that, when the one has been destroyed, the other must languish and decay. Although these men do not profess to love God, and would disdain to serve him, they still pride themselves on their attachment to virtue. Accuse them of atheism, and they will feebly rebut the charge; insinuate that they have no faith, and they will complacently smile; tell them that they designedly violate the laws of God and of his Church, and they will good-humouredly assent to the accusation: but should you hint that they have infringed on any point, no matter how trifling, the arbitrary and sometimes barbarous laws called *of honour*, and your life may be the forfeit of your temerity.

The reason is obvious; the man who dares proclaim his irreligion, is not audacious enough to avow his immorality. This would be to put himself under the ban of public opinion—to excite well-founded suspicions against him—and entirely to ruin his credit; for the world, which mocks at faith, has not yet gone so far as to scoff at morality. This, on the contrary, is at least externally respected; it is warmly recommended; it is publicly praised; it is not designedly deprecated, and men would wish to see it flourish, provided it flourished alone—which, unfortunately for these theorists, is impossible.

Religion is to morality what heat is to the soil on which it acts; it fertilizes and vivifies it; and, accordingly, materialism has never yet originated one sublime thought, or produced one great virtue. All its showy systems bear within them the sting of death, which escapes, indeed, the observation of weak minds, that are fond of novelty, but which fills the profound thinker with apprehension. The most brilliant moral creations of infidelity resemble those porticoes and palaces that rise in the ice-bound polar seas, under the cold ray which gilds their surface: they glisten with all the brightness of the diamond, while in reality they are nothing but—ice!

(To be continued.)

## LIVES OF THE QUEENS OF ENGLAND.

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

(Continued from our last.)

### MATILDA OF FLANDERS.

We must now return to the personal history of Matilda. The latter years of this queen were spent in Normandy, where she continued to exercise the functions of government for her royal husband.\*

Ordericus Vitalis relates the particulars of a visit which she paid to the monastery of Ouche, to entreat the prayers of the Abbot Manier, and his monks, in behalf of her second daughter, the Lady Constance, the wife of Alan Fergeant, Duke of Bretagne. This princess, who was passionately desirous of bringing an heir to Bretagne, was childless, and had fallen into a declining state of health, to the great grief of her mother. Matilda, in the hope of averting the apprehended death of the youthful duchess, sought the shrine of St. Eurole, the patron of the monks of Ouche, with prayers and offerings. She was most honorably received by the learned Abbot Manier and his monks, who conducted her into the church. She offered a mark of gold on the altar there, and presented to the shrine of St. Eurole a costly ornament adorned with precious stones, and vowed many benefits in reversion if the saint were propitious. After this the queen-duchess dined in the common refectory, behaving at the same time with the most edifying humility, so as to leave an agreeable remembrance of her visit on the minds of the brethren, of whom the worthy chronicler who related this circumstance to the honour and glory of his convent was one.†

Matilda found that her visit and offerings to the shrine of St. Eurole were unavailing to prolong the life of her daughter, for the Duchess Constance died in the flower of her age, after an unfruitful marriage of seven

\* Ordericus Vitalis.

† Ordericus Vitalis, the most eloquent of all the historians of that period, and the most minute and faithful in his personal records of the Conqueror, his queen, and family, was, nevertheless, born in England, and of Anglo-Saxon parentage. He was ten years old at the epoch of the Norman invasion, when for better security he was, to use his own language, "conveyed with weeping eyes from his native country to be educated in Normandy at the convent of Ouche," which finally became so dear to him, that all the affections of his heart appear to have been centred within its bounds. In his chronicle of the Norman sovereigns, he sometimes makes digressions of a hundred pages to descend on St. Eurole, and the merits of the brethren of Ouche.

years. Her remains were conveyed to England, and interred in the Abbey of St Edmund's Bury. Like all the children of William and Matilda, she had been carefully educated, and is said to have been a princess possessed of great mental acquirements. After her death, Alan Duke of Bretagne married again, and had a family by his second wife; but the rich grant of English lands, with which the Conqueror had dowered his daughter Constance, he was permitted to retain, together with the title of Earl of Richmond, which was long borne by the Dukes of Bretagne, his successors.

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

*With a continuation, large additions and an Introductory Essay by two Priests of the Church (Protestant) of England: London, 1846.—Objection 6.*

(Continued from our last.)

And you talk of the impossibility of restitution! You confess that wrong has been done, you wish the Church had its right, so it cost you nothing, you would be glad to see the poor possessed of their own, so you had not to refund it! But as to restoration, that is out of the question. You cannot give up your London season—you cannot lay down your carriage—you could not do without your hunters—you must have your box at the opera—you will indulge in the thousands and thousands of frivolous expenses to which you have been accustomed. Well, your choice is made; abide by it. You will cling to these pleasures—take them; and with them take the judgments that the unappeased curse of the Church is bringing upon you. And if even these fail to open your eyes, there yet remains one thing more. When you are giving in your account to God, as one day you must give it in, the blood of those whom, by defrauding God, you have caused to perish, will be required at your hands. You drew the tithes of such a parish; you were therefore its Ecclesiastical head: its people, for whom you never took any care if they are lost, are lost by your means. God has spoken it, once for all. "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand." You possessed such an Abbey site,—you kept up the ruin, and were praised as a man of taste; but the inhabitants of the neighbouring hamlet had no access to the Sacraments, and one after another went

down to the grave without them. And can you plead that you are guiltless of their blood?

It is a fearful thing to fall into the hands of the Living God. And they that being often reprov'd,—reprov'd from Scripture, by history, by natural reason, by the heathens themselves, by examples of all ages, by proof at the present time, still harden their neck, shall doubtless suddenly be destroyed, and that without remedy.

(To be continued.)

## MEMOIR OF BISHOP FENWICK.

*By Dr Brownson a Convert from Unitarianism to Catholicity.*

(Continued from our last.)

"It is hardly necessary to speak of this good father's tender solicitude for the flock committed to his charge. Every member was dear to him, and he took a lively interest in each one's concerns, temporal as well as spiritual. They were all his children, and no father's heart ever warmed with more generous affection, or overflowed with more tender solicitude. He lived only to serve them, and he brought all his energies to bear in devising ways and means to benefit them, both here and hereafter. Their joy was his joy, their sorrow was his sorrow. Especially was he the father of the poor. He gave every thing he had, even the very considerable estate he had inherited, and it all were not amply provided for, it was only because his purse was not so large as his heart. He carried his kindness and paternal love even to those who did not always make a suitable return; and possessed, pre-eminently, the power of rendering good for evil. No ingratitude ever discouraged him; no unworthy recipients of his bounty ever induced him to abandon or reproach them. If as rarely happened, some rude or violent member of his flock forgot what was due to their father, he felt no resentment, but melted into compassion for the offender. All who had any real or fancied grievances were permitted to tell their story in their own way, were listened to with patience, and dismissed with gentleness and the paternal blessing. Yet his remarkable patience and gentleness, so obvious to all who were in the way of observing his intercourse with all sorts of people, were the work of grace; for we are inclined to think he was naturally, somewhat impatient and irascible. This trait in his character was, therefore, all the more beautiful, for it proved the victory of grace over nature. The victory was complete; if nature showed sometimes a disposition to rebel, she

was instantly suppressed, and nothing was seen but the meekness, gentleness, and forbearance of divine grace.

“Bishop Fenwick’s consideration for the feelings of others was another beautiful trait in his character. He could not bear to give the least pain to another, and he studied to hide his excessive tenderness under an affectation of harshness and severity, which, however, only made it the more apparent. He delighted to have his children, especially his clergy, around him, and was never happier than when they shared freely his boundless hospitality. Nothing could be more delightful than to mark his kindness to them and their love and veneration for him. Nothing was constrained, nothing was cold or distant. It was truly the re-union of the father and his children. No one was overlooked, no one was unwelcome; and we have often admired the unaffected, the apparently unconscious, consideration shown to the feelings of each one present. If one had been longer absent than usual, without any sufficient reason, or seemed to show that he doubted whether he was perfectly welcome or not, the conversation was always sure to take such a turn, and without any one’s being one to perceive when or how, as to make him certain that his absence had been regretted, and that, if any thing had occurred to wound his sensibility, it was unintended, and would be atoned for at any sacrifice. All this was done so naturally, so spontaneously, so unconsciously, so from the heart, that none but a very nice and practised observer could detect or suspect it.

“He ever studied to make others happy, and his joy was always to see himself surrounded by glad hearts and smiling faces. He had had his trials, and trials of no ordinary severity; he had met with many things, in the administration of his diocese, to grieve his paternal heart; but he never permitted his own afflictions to cloud his brow, or that of another, with him all was smooth and sunny, and you imagined that he was free from all solicitude, and that no care ever oppressed him. This trait in his character was strikingly displayed all through his long and painful illness. He had naturally a vigorous constitution, and had always enjoyed robust health. In 1844, he assured us that he knew sickness only by seeing it in others. When, therefore, he was taken down in the early part of the last winter, we all felt, and he must himself have felt, that it would most likely go hard with him, and that his recovery was, at best, extremely doubtful. But his habitual cheerfulness never for a moment deserted him. He knew how much we all loved him, and how

painful it would be to his flock to feel that he was suffering, and that there was danger that he would be removed from them; and he made light of his disease, continued as playful as ever, compelling us to forget when with him, that he was ill and dying. He rarely alluded to his illness; answered to our inquiries, that he was well or very nearly well; talked of matters and things in general, and of his plans for the Church, for his people, as if nothing ailed him, and really made one feel that his sufferings were but trifling. He would have no one alluded to his account; and up to the Saturday previous to his death sat in his usual place, talked in his usual lively and brilliant strain, and the stranger admitted to his table would not have dreamed that he was not in his usual health. And yet, none of this time was he free from suffering. For nine months he had not lain down, and had no means of resting himself but in changing from one chair to another.

(To be continued)

#### ITALY—ROME.

The Commission of Government has published the following manifesto at Rome:—

“The Government Commission of State, in the name of his Holiness Pope Pius IX., happy reigning, to all his subjects of his temporal dominions:—

“Divine Providence has delivered the people of the whole Pontifical State, and especially those of the city of Rome, the seat and centre of our most holy religion, from the tempestuous whirlwind of the blindest and most wicked passions, by the invincible and glorious arm of Catholic forces. Therefore, the Holy Father, faithful to his promise, announced by his venerated *Motu proprio*, given at Gaeta, on the 17th of last month, sends us now among you with full powers, in order to repair by the best means, and as soon as possible, the serious evils produced by anarchy and the despotism of a few men. Our first care shall be that religion and morality be respected by all as the basis and foundation of every social bond, that justice have its full and regular course for every one distinctly, and that the administration of public matters may receive the organisation and improvement which are so necessary after the unworthy misrule exercised by demagogues without sense or name. To obtain these very important results we shall seek the advice of persons distinguished for their intelligence and zeal, and for the general confidence they enjoy, which contributes so much to the success of affairs. The regular order of matters requires that there shall be called to the direction of



each Ministry men of integrity and experience in the branch to which they are to devote their attention with the greatest alacrity; therefore, we shall name without delay those who shall direct the affairs of the Interior and Police, those of Justice, Finance, and Arms, as well as Public Works and Commerce; while Foreign Affairs shall remain in the hands of the Most Eminent Cardinal Pro-Secretary of State, who, during his absence, shall have a substitute at Rome for ordinary matters. Thus may, as we hope, confidence be restored among every class and order of persons, while the Holy Father in his really beneficent mind is considering the means of granting such improvements and institutions as are compatible with his most elevated dignity and power of Supreme Pontiff, with the nature of this State, the preservation of which interests the whole Catholic world, and with the real wants of his beloved subjects.

"Rome, from our residence of the Quirinal Palace, August 1.

"G Cardinal DELLA GENGA SERMATTEI,  
"L. Cardinal VANNICELLI CASONI,  
"L. Cardinal ALTIERI."

They have issued a decree relative to the paper circulation, which makes a great sensation. The meaning of it is, that the Papal Government recognises all the paper money issued by the Pope, and 600,000 dollars put into circulation immediately after his departure, and that it reduces by 35 per cent. all the notes since issued by the Republic.

The decree textually is as follows:—

"The nullity of the laws and acts of the so-called Provisional and Republican Governments would have of itself rendered null and void the paper money placed by them in circulation for the purpose of sustaining their usurpation and prolonging their idle and fatal resistance.

"Still the mind of the Holy Father, profoundly moved by the losses which might fall on honest citizens, and the ruin that might come on worthy families, and especially those of the poorest and most indigent class, but still having in view the necessity of conciliating the interests of commerce, has thought proper to decree as follows:—

"Art. 1.—Remains confirmed—and, consequently, it will continue its due circulation—all the paper money to the letter O. of which his Holiness had authorised the emission.

"2.—All the other bonds and notes of the Republican and Provisional Governments shall be acknowledged at the rate of 65 per cent. of their nominal value.

"3.—The Government will provide, as soon as possible, for the withdrawal of the bonds, and their being changed to notes of a more

regular form, for the purpose of inspiring greater confidence in the public and in commercial affairs. The Government will, at the same time, make every effort to substitute a metallic currency for such part as may not cause great sacrifices.

"4.—The paper money issued by provinces or districts may continue its course in the respective localities, but without any guarantee on the part of the Government.

"Cardinal DELLA GENGA.

"Cardinal VANNICELLI.

"Cardinal ALTIERI.

"Rome, from our residence in the Quirinal Aug. 3."

The following order has been issued in reference to the public offices:—

"For the purpose of duly providing for the regular course of civil, criminal, and administrative justice, it is ordered as follows:—

"Art. 1.—All laws and regulations relative to public employes emanating since the 16th of November, 1848, are null and void.

"2.—The renewal of mortgage inscriptions remain suspended until further orders.

"3.—The Pontifical tribunals existing previous to that period are renewed, and all arising from the illegitimate power are dissolved.

"4.—All servants dismissed for refusing to act under the late Government are restored to their posts as they existed on the 16th of November, 1848; and all those who were promoted return in like manner to their original destination.

"5.—A council will be formed for the purpose of examining into the character and conduct of public employes in every branch until the definitive pleasure of the Sovereign respecting them be made known.

"6.—All provincial municipalities are for the present dissolved, and the presidents of of the communal departments will provide temporarily for the public wants.

"Cardinal DELLA GENGA.

"VANNICELLI.

"ALTIERI.

"Rome, from our residence in the Quirinal Palace, Aug. 3."—*Tablet*.

The following were among the addresses presented at the levee at Dublin:—

#### ADDRESS OF THE CATHOLIC BISHOPS TO PRINCE ALBERT.

"To his Royal Highness Prince Albert of Saxe Coburg.

"May it please your Royal Highness.—We, the undersigned Archbishops and Bishops professing the Catholic religion in Ireland, feel it a bounden duty to offer to your

royal highness the tribute of our warmest and most respectful welcome on the first arrival of your Royal Highness of our shores.

"We are aware of the many titles on which we owe to your Royal Highness a feeling of deep respect; but permit us to observe that there is one title which renders your royal highness an object of peculiar interest to us, and inspires us with an ardent wish for your continued welfare, it is, that your Royal Highness is so closely bound up with the happiness of our beloved Queen.

"We pray God, therefore, to preserve your Royal Highness in His holy keeping, to bestow on you and your Royal consort His blessings, here, and to elevate both hereafter to a higher than any earthly throne, a throne of unfading glory in Heaven."

This address was presented, *but not read*, and, of course, not answered.—*Ibid.*

#### ADDRESS FROM THE COLLEGE OF MAYNOOTH TO THE QUEEN.

"TO THE QUEEN'S MOST EXCELLENT MAJESTY.

"MAY IT PLEASE YOUR MAJESTY—We, the President, Masters Professors and Students of the Royal College of St. Patrick, Maynooth, humbly beg leave to offer to your Majesty our most loyal, dutiful, and affectionate welcome upon this your first gracious visit to your Irish people.

"Loyal, by the principles of the religion which we profess, and ever zealously inculcating the solemn obligation of allegiance to the Sovereign and the throne, it is to us an especial happiness to feel that the homage of devoted loyalty which we now offer to your Majesty, is not alone a tribute of duty, but a sincere and fervent expression of respectful attachment to your Majesty's person, and admiration of your Majesty's exemplary virtues. And may it please your Majesty, besides the higher motive which religion and duty suggest we cannot but remember, with the deepest gratitude, that it is to your Majesty's auspicious reign, and your royal solicitude for the true interests of your Irish subjects, that our college is indebted for an endowment suited to the importance of ecclesiastical education, the wants of a numerous people, and the dignity of your great empire.

"We shall ever pray the Almighty King of Kings that he graciously deign to grant unto your Majesty a long and prosperous reign; that in the words of our liturgy, that he bestow upon your Majesty an increase of every virtue; and that he bless your royal children with the same good gifts which it has been your Majesty's happiness to inherit from your beloved parents.

"(For the College).

"L. F. RENNAN, President."

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

Mr. Mack of the Police, ... .. Rs. 10 0  
A Friend, through Mr. J. Piaggio, .. 5 0

August 1849.

T. Murphy, Esq., ... .. 2 0  
Mrs. T. Murphy, for July and August, 2 0  
Mrs. T. D. Senaes, .. .. 1 0  
Mr. J. R. Carbery, for September, ... 4 0  
Mrs. J. R. Carbery, .. .. 2 0  
Mr. J. Rostan, for August, ... .. 4 0

#### Selections.

##### CHURCH AND STATE.

There has been a stir in both of these departments during the last few days. On Sunday the Very Reverend Dean Farrell awakened every sleeper of the Trinity Church congregation by reading to them, with a command of muscle very much to be envied, the extraordinary documents emanating from Bishop Short which we print below; and on Tuesday Governor Young no less amazed the public by a speech to his Legislative Council on colonial "things in general," which, on most important points, out-herods all orations of the sort which have yet gone before it.

We give the *pas* at present to the Bishop; and his Excellency must therefore stand aside for a few minutes, until we place his Lordship's "tub upon its own bottom."

The facts of the ecclesiastical affair are these:—A few days ago an appeal was made to the members of the Roman Catholic Church by the Right Rev. Dr. Murphy, its Bishop for South Australia, on behalf of the Pope—whose "poverty and pecuniary difficulties" had already excited the compassionate feelings of their fellow-worshippers throughout Europe. His Lordship (for equally with Bishop Short, Bishop Murphy is so officially addressed) therefore directed—

"That a Collection be made in this Chapel at all the Masses, on next Sunday, and the Sunday following: and that the proceeds of the Collection, accompanied with an affectionate Address, signed by the Bishop and Clergy on behalf of themselves and the faithful, be transmitted without delay to Pius the Ninth, our venerable and illustrious Supreme Pontiff."

Now, this was a simple alms-giving matter—addressed to and touching nobody but the Roman Catholics themselves. This denomination of Christians had a "bazaar" the other day for some religious or charitable purpose of their own; the Congregationalists have had several things of the sort for the maintenance of their own particular variety of independence; the Wesleyans, Baptists, and other sects have not hesitated to appeal to their fellow-colonists when it was necessary to raise means for their own ecclesiastical purposes;

and all this has been done without remonstrance from Bishop Short. Nay, the Episcopalians themselves have never scrupled "to ask alms," and take them too, without particular enquiry of the giver whether or no he believed the Anglican to be the only "Catholic or Universal Church." They have, in fact, established a much more undeniable claim than the colonial representative of Saint Peter to be the true descendants of the Fisherman—in as much as "all is fish that comes into their net"; for, while the Catholic Bishop asks alms *only from his own flock*, for a particular occasion; and repudiates the doctrine that he has any right to enact *Bill Spoones* in the pockets of the Protestant Bishop or his community, the latter takes alms whenever he can get them, without remonstrance, and never hesitates to bolt a Government "grant," notwithstanding it is composed of and polluted by the dross of believers in the "Bishop of Rome," not unminged with forced contributions from more unscrupulous antagonists of the Episcopal Church, and of Christianity itself.

In this state of matters, and while it was fresh in the recollection of every colonist that a Minister of the Crown had just declared in his place in Parliament that there existed no Established Church of England and Ireland in the colonies; *that there all religious sects were on a footing of perfect equality*, the head of the Episcopalian sect has thought fit to fulminate the following:—

Augustus, by Divine permission, Bishop of Adelaide, and, pursuant to the letters patent of Her Gracious Majesty Queen Victoria, bearing date at Westminster, June 25th, 1849, Ordinary Pastor of the Diocese of Adelaide—To the Clergy and all the Faithful in this Diocese, grace and peace be multiplied.  
Dearly beloved brethren—

Whereas it hath been brought to our notice that alms have been solicited for the purpose of supporting the Bishop of Rome in his pretended claim to carry on the government of the Universal Church, such claim being contrary to the Word of God, the primitive order of the Catholic Church, and the law of England, affirming the Queen's Majesty to be, under God, within her dominions. Supreme in all causes, and over all persons, ecclesiastical or civil; and whereas such claim, and all jurisdiction, superiority, or pre-eminence emanating therefrom, under any such style of title as Catholic Bishop of Adelaide, has, by solemn protest bearing date March 25, 1843, been dissented from and contradicted by the Right Reverend William Grant, Bishop of Sydney, our predecessor, now metropolitan of Australasia, Tasmania, and New Zealand. We, feeling in duty bound to maintain the lawful supremacy of our Lady the Queen, the canonical order of the Catholic Church, publicly wounded at this time by the pretended universal jurisdiction of the See of Rome, the rights of it by law established in England and Ireland, as well as those of ourselves and successors, Bishops of Adelaide, do hereby publicly protest against any and every act of episcopal authority done, or to be done, at any time by any person whatever, by virtue of any right or title derived from the

assumed claim of the said Bishop of Rome to ecclesiastical sovereignty.

Fare ye well.

Augustus, by Divine permission, and favour of our Sovereign Lady the Queen, Lord Bishop of Adelaide.

Given at Adelaide.

Tuesday, the 3rd day of July, 1849.

We, the undersigned Presbyters, duly licensed. Within the Diocese and jurisdiction of the See of Adelaide, having been summoned by the Lord Bishop of Adelaide to advice with him concerning the matter referred to in the above protest, and having maturely considered the same in Chapter assembled, do heartily concur in the said protest, and recommend its being publicly read in the Cathedral Church, on Sunday, July 8th, at morning prayer, after the Nicene creed.

James Farrell, Dean of Adelaide,  
Matthew B. Hale, Archdeacon of Adelaide,  
W. J. Woodcock, Canon  
T. P. Wilson, Canon

I, William Bartley, of Adelaide, in the province of South Australia, Notary Public, and Registrar of the Diocese, duly authorised and appointed, do hereby certify and attest that the foregoing protest was duly made, signed, and sealed by the Right Reverend Augustus, by Divine permission, Bishop of Adelaide, in my presence, on the 3rd day of July, 1849, and to testify to the due execution thereof, I have granted these presents under my notarial form and seal of Office.

Done and passed in Adelaide aforesaid, this 4th day of July, in the year of our Lord one thousand eight hundred and forty-nine.

Willm. Bartley, Notary Public, Adelaide.

We think all friends to the religious peace of the community, whatever may be their peculiar creed, will agree with us in opinion that these protests, ecclesiastical and secular, are altogether ill-advised and uncalled for. No right of Bishop Murphy to interfere with any religionists but his own can be recognised; and assuredly no right exists in Bishop Short to interfere with any but those Episcopalians who choose to acknowledge his authority and to obey it. He is the chief pastor of a sect on the same footing as all other priests, without a shadow of right to supremacy or dominance over his brethren beyond the pale of his own Church; at the head merely of the Anglican denomination of Christians as Dr. Murphy is of the Roman Catholic, or Mr. Haining, or Mr. Drummond are of the Presbyterians. He has quite as much right to protest against Dr. Murphy asking his people to give alms for any purpose of their Church, as Dr. Murphy has to protest against Dr. Short's monthly offertory, when collections are made for lamp oil and scrubbing-brushes for the lighting and cleansing of Trinity Church Cathedral. It is not pitiful at this time of the day, to see men of sense and education squabbling over such rubbish as supremacy and divine right, sacrificing their usefulness,—throwing suspicions alike on their charity

and Christianity? Were it worth while what comments could be made on Bishop Short's protest—on its law, its facts, its pretensions, its conclusions! Could no one be found among his advisers to warn him that so far from advancing the interests of his Church, he was merely bringing a hornets' nest about his ears—gratuitously inviting discord, and strengthening the determination of the Colonists, already sufficiently strong, to encourage no ecclesiastical assumption—no priestly arrogance—no dominant sectarianism—and that whether Catholic or Protestant—Anglican, or Lutheran, Presbyterian or Jew, or Mahomedan, every denomination, like the tub we have mentioned, shall within South Australia at east, "stand upon its own bottom."—*South Australian Gazette and Mining Journal.*

### FATHER MATHEW IN AMERICA.

(From the New York Tribune.)

The following letter from the city's distinguished guest, was transmitted to the common council by the Mayor. It will be read with interest:—

TO HIS HONOR THE MAYOR OF NEW YORK.

"MY DEAR SIR—Before entering on the discharge of the important duties immediately connected with my temperance mission, permit me to return to you, SIR, to the municipal authorities, and to the citizens of New York, my most grateful and heartfelt thanks for the generosity and kind feeling displayed towards me, and which would have oppressed me by its intensity, were I not conscious that it was paid to that great and sacred cause of which I am esteemed the personification. The courtesy and polite attention of Alderman Haws and the honored members of the committee, and the many disinterested proofs of sympathy, kindness, and affection which I have received from the citizens, have made an impression that will never be effaced.

"From the moment I caught the first glimpse of American land, every incident has awakened renewed pleasure and delight. I have gazed with rapture on the bold outline of your coast, and have admired the beautiful scenery of your noble bay, unrivalled for its maritime capabilities, and designed by nature as the great *entrepot* of trade and of commerce of the Western World, have seen your majestic river dotted with richly freighted vessels bearing the teeming produce of your luxuriant soil to far distant nations; and oh, I could not look on those winged messengers of peace and plenty, without associating with them the magnanimous bounty of a brave people to an afflicted nation.

"I have visited your busy warehouses, your thronged streets and bustling thoroughfares, and have been forcibly struck with these external evidences of mercantile greatness and prosperity which shadow forth the high commercial destiny that yet awaits your already glorious republic. I have seen in the comfort and abundance enjoyed by all—in the total absence of squalid poverty, and in the liberal remuneration which awaits honest toil, proofs of prosperity which contrast strikingly with scenes that have often

harrowed my soul in that poor old country which, trodden down and oppressed as she is, is still the land of my birth and of my affections. I have visited your Godlike institutions, upheld with a munificence worthy of your mighty republic, in which you imitate at an humble distance the mercy of the Redeemer, making 'the blind to see the dumb to speak.' I have minutely inspected their internal arrangements, and witnessed with intense satisfaction the philanthropic system and the absence of all religious exclusion on which those asylums, sacred to humanity, are based and conducted. I have also inspected in admiration the stupendous structure at High Bridge—the reservoirs, sufficiently capacious to supply an abundance of the purest water to your multitudinous citizens—magnificent works, far surpassing the boasted aqueducts of ancient Rome. Nor, in my intercourse among your people could I overlook that manly independence of character, that decorum and self-respect, so worthy of freemen, which characterises American citizens, and which may be observed as well in the joyous celebration of their national fetes as in their co-mingling with each other in the active duties of social life.

"O Sir, what a powerful influence must the example of such a people necessarily exercise on the destinies of mankind! After years of toil and anxiety, I am cheered and consoled to find my humble efforts worthy of such approval, and I feel inspired with new energy to commence, with the divine assistance, my exertions in the states under such glorious auspices.

Joining in the aspirations of your most distinguished president, I fervently pray that He who holds in His hands the destinies of nations may make yours worthy of the favours he has bestowed, and with pure hearts, pure hands, and sleepless vigilance, that you may guard and defend to the end of time the great charge He has committed to your keeping.

"With the warmest gratitude for the kindness conferred in imparting to me the hospitalities of your city, and treating me as its honoured guest, I am, Mr Mayor, with sentiments of profound respect, your devoted and grateful friend.

FUGOALD MATHEW.

New-York, 7th July, 1849."

### CHINA.

(From the Hongkong Register, August 28.)

MACAO.—The late daring and atrocious assassination of Governor Amaral at Macao, on the evening of the 22nd instant, has created general regret and sympathy—not only among the Portuguese of Macao, but the whole Foreign community in this part of China. So far as we have been able to glean them, the particulars of this melancholy event are the following:—

The Governor, accompanied by his Aide-de-camp, was taking his customary evening ride, and when about 300 yards from the Barriar gate was met by a boy carrying a bamboo, which he presented at the Governor's face, and then struck him. When the Governor was wheeling round his horse to resent this, eight men who had been

concealed attacked him, dragged him from his horse, and dispatched him with common small Chinese swords. The Aide-de-camp was also attacked and wounded, but managed to get clear, and immediately galloped into Town to give the alarm. The Governor's head was severed from the body, but in a hacking clumsy way, part of the jaw remaining attached to the trunk. This daring and brutal act was perpetrated in open day-light, and on a public road, and even in presence of some foreigners, who, having no weapons, could neither render assistance to the Governor, nor make capture of any of the party. Within three or four minutes after the deed was committed the body was surrounded by several of the foreign residents, and conveyed into town in a gentleman's carriage under an escort of horsemen.

The Governor's body has been since embalmed, and placed in a leaden coffin waiting burial, as it has been thought that from representations made to the Chinese authorities the head and hand may be recovered. From many of his political acts the late Governor had rendered himself obnoxious to the Chinese inhabitants of Macao, but an act so daring and fool hardy as this assassination so publicly, would lead us to imagine that something more than common revenge prompted the deed. Revenge would have been satisfied by death. Can an offer of reward not account for the cutting off of the head? The Governor's watch and other valuables which would have raised the cupidity of common ruffians were left on his person.

We hear that a spirited letter has been addressed by the present Portuguese Government along with the Foreign Ambassadors at present residing at Macao to Sue, and we further learn that the reply thereto has been ungracious and unsatisfactory in the extreme.

The excitement on the part of the Portuguese, both Civil and Military, has been great, and their desire to revenge the death of their Governor intense.

On the morning of the 25th, some alarm was created by an alleged insubordination on the part of the regular troops to their commanding officer. The Senate removed the officer from his command, and an appointment made in his stead gave general satisfaction to the troops. Further alarm was so created by a rumour that a reward of thirty dollars had been offered for the head of any foreigner. This doubtless was groundless, but some shade of probability was thrown over it, as some China servants had entreated their masters (not being Portuguese) not to expose themselves at night. While the foreign force, British, American, and French remain at Macao, there seems little cause to dread danger to foreign lives and property. A party of marines and sailors had been landed from the *Amazon*, and some men had also been landed from the *Elymouth*. The *Dolphin* had gone into the Inner Harbour to prevent any landing of Chinese troops on that side of the Town. Though the danger may not be now great, still when *apparent security* shall have caused the foreign forces to be removed, evil consequences may be apprehended. The murder of Governor Amaral was the Chinese mode of taking the initiative in the rein-

statement of the Hoppe whom the late Governor had removed, and the Chinese will not readily brook a repulse from a power they have long held in contempt. If the swarms of pirates which infest this part of China get a *Carte blanche* to plunder and destroy Macao, the consequence may be fearful.

On the senate resolving on taking possession of the Barrier, troops were despatched for that purpose, and on approaching the place were fired at from the fort on the left, leading to Casa Branca. This fort, occupied (our Portuguese correspondent informs us) by 700 or 800 men, continued to keep up a brisk fire on the troops stationed at the Barrier. It was resolved that the fort should be carried, and three guns were moved towards it, but it was found impossible to get them within range on account of paddy-fields and bad roads. Lieutenant Musquita on reaching the place with one gun and twenty-two men, leaving the gun, made a desperate rush at the fort, and under a discharge of musketry, obtained of it forcing the gate, killing sixty Chinese, and wounding about two hundred. Eighteen long guns were spiked in the fort, and twelve in different positions around it. Only one Portuguese soldier was wounded. The commander of the fort was shot, and his head and left hand, stuck on a long spike, were carried into Macao amid the vociferous exclamations of the multitude. We are sorry to hear that the Portuguese soldiers have done an act so barbarous and savage.

We learn that the troops, both regular and militia, bore themselves with great bravery.

## STEAM VOYAGE ON THE MOSELLE.

(Continued from page 196)

I visited the cathedral of St. Peter, also called of St. Helen, in consequence of its being part of the palace which was occupied by that empress. The east and west ends of this structure are semicircular, and are constructed of bricks, which bear every appearance of a Roman character. Within the church are four immense granite pillars; three are said still to occupy the place in which they were arranged when the basilica was originally constructed; the fourth pillar has been walled up in consequence of its having declined from the perpendicular and threatened to give way. The whole of the four Corinthian capitals, however, with which the columns were surmounted, may still be seen in the church: some of the arches are round, some sharply pointed. The organ is magnificent; it was made at Munster in the year 1837; the ceiling over it is beautifully carved. The baptismal font is of pure white marble, and executed in the most exquisite style: it is said that an Englishman offered five thousand pounds for it. The tomb of Baldwin, formerly prince and elector of Treves, is a remarkably handsome structure, and may be considered one of the principal ornaments of this singular church, which reminded me in some points of view of the mosque at Cordova.

When we were at Treves the see was vacant, and had been so for some years. The chapter had elected for archbishop a clergyman whom

they believed to be in every way worthy of that arduous office, but the late king of Prussia, in the prosecution of that feeling of hostility towards the Catholic Church by which he was unhappily actuated, refused to confirm the nomination of the chapter. His successor has wisely adopted a different system; since his accession to the throne, he has, I am informed, in no instance attempted to interfere with the just demands of his Catholic subjects, with whom he is as popular as his father was the reverse. By this prudent policy he has avoided the consequences of a revolution, which was notoriously in preparation throughout the whole of the Rhenish provinces, the fairest portion of his dominions.

Besides the monument already noticed, there are several other electoral tombs in this church, which, though very unequal in their fashion or style and execution, still cannot be contemplated without feelings of profound interest, when one recollects that the prince bishops of Treves formerly held sway over the whole country extending from Treves to Coblenz, and that within their jurisdiction were the four electorates of Mayence, Treves, Cologne, and the palatinate of the Rhine. These monuments, the vast height of the building, the ancient massive columns, the associations connected with the name and character of the Empress Helena, all combine to impart an air of primitive Christianity, and at the same time of an imperial majesty, to this cathedral which are not to be found in any other sacred edifice that I have ever seen.

(To be continued.)

#### THE LEVEE ON WEDNESDAY.

On this subject the *Morning Herald's* correspondent has the following remarks:—"By a notice in last night's *Gazette* we are informed that Her Majesty has been pleased to desire that the following persons should have the *entrée* at the Castle, to wit: 'The Primate, the Chancellor, and the Archbishop of Dublin.' So far, so good. Then follows:—'Roman Catholic Primate.' Now at present there is no such personage. Ah! but then we are told that Dr. McGettigan, the titular of Raphoe, is doing duty as Primate *locum tenens*. Well, then, his Lordship must be the man who is to take precedence of the following personages given in this list of her Majesty's Lord Chamberlain:—'The Roman Catholic Archbishop of Dublin, Duke of Leinster, Cabinet Ministers, her Majesty's Household, Lord Lieutenant's Household, Lord Chief Justice of the Queen's Bench, Master of the Rolls.' Several other Judges, with the Commander of the Forces, and the notice thus concluding, 'all who have the *entrée* at St. James's.'"—*Triblet*.

QUEEN'S OPINION OF HER RECEPTION.—"It is stated," says the *Morning Herald*, "on unquestionable authority that immediately upon the arrival of her Majesty at the Viceregal Lodge, on Monday last, and in the presence of all her suite, she expressed to the Lord-Lieutenant her delight at the enthusiastic reception she had met in the city of Dublin, and declared that if she should have life and health next summer she

would come again in State, and hold a Court for some time in the Irish metropolis. Her Majesty also spoke in terms of admiration of the extent and beauty of this city,—of which she had heard so much—but all her previous conceptions of its general appearance never came up to that which she had just witnessed. 'I shall,' added her Majesty, 'take the earliest opportunity afforded to me to drive quietly through parts of the city which I have not seen to-day, and when the whole shall have resumed its every-day aspect.' This is not only the substance but the identical *con amore* speech delivered by her Majesty to her Viceroy ere she had been half an hour in his Excellency's palace in the Phoenix Park."—*Ibid*.

STATE TO THE QUEEN.—For some days past, an active correspondence has been in progress respecting a project to commemorate the Royal visit by a statue of the Queen, to be erected by public subscription in Dublin. Letters have been addressed to the Duke of Leinster and to the leading nobility and gentry, requesting their co-operation. I have seen the circular, which proposes that individual subscriptions to this national testimonial should be limited to 2*l.*, in order to embrace the largest possible number in the public manifestation of loyalty and gratitude to the Queen.

THE QUEEN AND THE IRISH SHAMROCK.—The *Dublin Evening Post* contains the following further anecdotes of the Royal visit:—"During the Queen's visit with their Excellencies the Lord Lieutenant and the Countess of Clarendon, her Majesty frequently walked in the gardens and adjoining grounds, sometimes alone, at other times accompanied by Prince Albert and the Royal children. The last occasion on which her Majesty was in the Viceregal-gardens she commanded that three large flower-pots, in which shamrocks were growing, should be conveyed to Kingstown, and put on board one of the Royal squadron there. Her Majesty expressed her Royal pleasure that those pots should be disposed, one at Balmoral, one at Osborne, and the other at one of the Royal residences in London, in order that the Irish shamrock should be propagated at those places of her Majesty's residence, and that she would cherish them as memorials of her first visit to Ireland. The Prince of Wales seemed deeply impressed with the sentiments of attachments which his august parents have formed for Ireland and the Irish. His Royal Highness said he should have plenty of shamrocks and plenty of Irish plants for his garden at Osborne, and, fostering his artless attachment for the Irish, her Majesty encouraged his innocent love by consenting that he should have whatever Irish plants he might require. Her Majesty, at Carton, was so much pleased at her drive on an Irish outside car, that the Duke of Leinster, with that generous good-nature and liberal spirit of politeness for which he is distinguished, respectfully requested that her Majesty would be graciously pleased to accept of a present from him of an Irish car. The noble Duke's offer was accepted without hesitation, her Majesty, smiling, expressed the pleasure she would feel in receiving his Grace's present.

The Duke lost no time in carrying out his own and her Majesty's intentions. He has given orders that the car should be forthwith constructed, and from the circumstance of his Grace's offer, the incident that called it forth, and her Majesty's gracious acceptance of it, the Irish car will become a fashionable vehicle not only in London, but in every provincial district throughout Great Britain."—*Ibid.*

#### SUBSCRIPTIONS FOR IRELAND.

The Rev. J. Finn, P. P., Killasser, Swinford, begs to acknowledge the receipt of £1., the joint contribution of a charitable English lady and her brother.

The Rev. Daniel Mullarky, P. P., Killeadan, Kiltornagh, Co. Mayo, begs to acknowledge the receipt of 2*l.* from a benevolent gentleman, who does not wish to give his name, residing at present in London. A word in the description we are unable to decipher.—*Ibid.*

THE QUEEN'S LETTER ON HER MAJESTY'S RECEPTION IN IRELAND:—"I am indebted," says the correspondent of the *Morning Chronicle*, "to the editor of the *Dublin Evening Post* for an early copy of the following important communication, addressed by the Home Secretary to the Lord Lieutenant. It was posted at Glasgow on the 14th instant, and was received by his Excellency on Wednesday evening:—

"Royal Yacht, Aug. 13, 1849.

"My Lord—It is with sincere pleasure that I perform the duty which devolves upon me, in obedience to her Majesty's command of expressing to your Excellency, at the close of her Majesty's visit to Ireland, the heartfelt satisfaction which she has derived from her reception in that portion of the United Kingdom, and from the gratifying evidence that universally presented itself, from the time of her Majesty's arrival at Cork to that of her departure from Belfast, of warm and devoted loyalty and attachment to her throne and person, and of affection for every branch of her family. The circumstances which have attended this visit cannot fail to strengthen the deep interest which, your Excellency is aware, has long been felt by her Majesty in all that concerns the happiness and welfare of her Irish people.

"Her Majesty rejoiced to observe among the multitudes who enthusiastically greeted her appearance the absence of all distinction of class and party; and she indulges the hope, that the feelings elicited on this occasion may tend to promote among all her faithful subjects in Ireland that union of heart and affection which is essential to the prosperity of their common country.

"I am further commanded to assure you of the satisfaction with which her Majesty remarked the general regard and esteem entertained for your Excellency, which have been so justly earned by your able, judicious, and impartial discharge of the high trust confided to you.

"I am, with great truth and regard, my Lord, your Excellency's obedient servant,  
(Signed) "G. GREY."

#### ANECDOTES OF THE QUEEN'S VISIT.

The *Dublin Evening Post* contains the following:—"The dove which had been so gracefully presented to the Queen by the Messrs. Williams of Talbot-street, on the day of her Majesty's entrance into Dublin, has been by her commands conveyed to Osborne by a special messenger. Her Majesty manifested the greatest attachment for her Irish dove, which she will cherish as a dear *souvenir* of her peaceful visit and brilliant reception in Ireland. While her Majesty was driving through the grounds at Carton on Friday she observed an outside car, and having been informed that it was the property of her noble host, the Duke of Leinster, she descended from the carriage, and mounted the car, saying, with her accustomed affability, that she would not leave Ireland without taking a drive on an Irish car; and in this simple manner her Majesty returned through the enraptured crowd to the pleasure grounds, amidst the most ardent demonstrations of affection and loyalty. As an instance of the devotion to the Queen, in which all classes, of every shade and degree, in Dublin were absorbed, we have peculiar pleasure in recording the fact, that during her Majesty's visit, with the countless thousands of people who thronged the streets, the charges for even petty offences were considerable under the average number on ordinary occasions. The office of police magistrate was almost a sinecure during the week."—*Ibid.*

#### CRIME.

A MOTHER STABBED BY HER DAUGHTER.—On the 28th an inquest was held at Ramsy, at the house of William Pyman, a farmer, on the body of his wife, Anne Spencer Pyman, aged 74. Mary Anne Pyman, single woman, stated that the deceased was her mother. On Tuesday, the 10th inst. about one o'clock in the afternoon, her mother and her sister, Eliza Pyman, were in the sitting-room together, when her sister called to her to bring a lily leaf to put on her mother's knee; she got a leaf, and went into the room with it, when her mother said to her, "She (meaning her sister Eliza) has cut a hole in my knee, only because I said there should be some more cabbage for dinner." She placed a lily leaf steeped in brandy upon the wound, and tied a handkerchief over it. She had forgotten before to state, that as soon as she came into the room her mother said to her, "Eliza has thrown a knife at my knee;" her sister Eliza said nothing; the wound was continued to be dressed by them until the Tuesday following (the 17th), when Mr. Smith, the surgeon, of Manningtree, was sent for, who came that morning, and who attended her up to the time of her death, which took place on Thursday, the 26th inst. Her sister had been for some time past labouring under aberration of intellect. The jury returned a verdict of "Manslaughter against Eliza Pyman," and she was committed for trial. The daughter, who has been committed to take her trial, is about twenty-four years old.—*Ibid.*

THE  
BENGAL  
CATHOLIC HERALD

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

No. 17.]

CALCUTTA: SATURDAY, OCTOBER, 27, 1849.

[VOL. XVII.]

LOSS AND GAIN.

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

(Continued from page 198.)

One day he asked how grievous sins were to be forgiven, which were committed after baptism, whether by faith, or not at all in this life? He was answered that the Articles said nothing on the subject; that the Romish doctrine of pardons and purgatory was false; and that it was well to avoid both curious questions and subtle answers.

Another question turned up at another lecture, viz. whether the Real Presence meant a Presence of Christ in the elements, or in the soul, *i. e.* in the faith of the recipient; that is, whether the Presence was really such, or a mere name. Mr. Upton pronounced it an open question. Another day Charles asked whether Christ was present in fact, or only in effect. Mr. Upton answered decidedly "in effect," which seemed to Reding to mean no real presence at all.

He had had some difficulty in receiving the doctrine of eternal punishment; it had seemed to him the hardest doctrine of revelation. Then he said to himself, "But what is faith in its very notion but an acceptance of the word of God, when reason seems to oppose it? How is it faith at all, if there is nothing to try it?" This thought fully satisfied him. The only question was, *Is* it part of the revealed word? "I can believe it," he said, "if I know for certain that I *ought* to believe it; but if I am not bound to believe it, I can't believe it." Accordingly he put the question to Mr. Upton, whether the eternal punishment of the wicked, in the ordinary sense of the words, was a necessary doctrine of revelation, and whether it was included under the anathema of the Athanasian Creed; again, whether it was a doctrine of the Church of England; that is, whether it came under the subscription to the Articles. He could obtain no answer. Yet if he did *not* believe this doctrine, he felt the whole fabric of his faith shake under him. Close upon it came the doctrine of the Atonement.

It is difficult to give instances of this kind, without producing the impression on the reader's mind that Charles was forward and captious in his inquiries. Certainly Mr. Upton had his own thoughts about him, but he never thought his manner inconsistent with modesty and respect towards himself.

Charles naturally was full of the subject, and would have disclosed his perplexities to Sheffield, had he not had a strong anticipation that this would have been making matters worse. He thought Bateman, however, might be of some service, and he disburdened himself to him in the course of a country walk. What was he to do? for on his entrance he had been told, that when he took his degree he should have to sign the Articles, not on faith as then, but on reason; yet they were unintelligible; and how could he prove what he could not construe?

Bateman seemed unwilling to talk on the subject; at last he said, "Oh, my dear Reding, you really are in an excited state of mind; I don't like to talk to you just now, for you will not see things in a straightforward way, and take them naturally. What a bugbear you are conjuring up! You are in an Article-lecture in your second year; and hardly have you commenced, but you begin to fancy what you will or will not think at the end of your time. Don't ask about the Articles now; wait at least till you have seen the lecture through." "It really is not my way to be fussed or to fidget," said Charles; "though I own I am not so quiet as I ought to be. I hear so many different opinions in conversation; then I go to church, and one preacher deals his blows at another; lastly, I betake myself to the Articles, and really I cannot make out what they would teach me. For instance, I cannot make out their doctrine about faith, about the sacraments, about predestination, about the Church, about the inspiration of Scripture. And their tone is so unlike the Prayer-



book. Upton has brought this out in his lectures most clearly." "Now my most respectable friend," said Bateman, "do think for a moment what men have signed the Articles. Perhaps King Charles himself; certainly Laud, and all the great Bishops of his day, and of the next generation. Think of the most orthodox Bull, the singularly learned Pearson, the eloquent Taylor. Montague, Barrow, Thorndike, good dear Bishop Horne, and Jones of Nayland. Can't you do what they did?" "The argument is a very strong one," said Charles; "I have felt it: you mean, then, I must sign on faith." "Yes, certainly, if necessary," said Bateman. "And how am I to sign as a Master, and when I am ordained?" asked Charles. "That's what I mean by fidgetting," answered Bateman. "You are not content with your day; you are reaching forward to five years hence." Charles laughed. "It isn't quite that," he said, "I was but testing your advice; however, there's some truth in it." And he changed the subject.

They talked a while of indifferent matters; but on a pause Charles' thoughts fell back again to the Articles. "Tell me Bateman," he said, "as a mere matter of curiosity, how you subscribed when you took your degree." "Oh, I had no difficulty at all," said Bateman; "the examples of Bull and Pearson are enough for me." "Then you signed on faith." "Not exactly, but it was that thought which smoothed all difficulties." "Could you have signed without it?" "How can you ask me the question? of course." "Well, do tell me, then, what was your ground?" "Oh, I had many grounds. I can't recollect in a moment what happened some time ago." "Oh, it was a matter of difficulty; indeed, you said so just now." "Not at all; my only difficulty was, not about myself, but how to state the matter to other people." "What, some one suspected you?" "No, no; you are quite mistaken. I mean, for instance, the Article says that we are justified by faith only; now the Protestant sense of this statement is point blank opposite to our standard divines; the question was, what I was to say when asked *my* sense of it." "I understand," said Charles; "now tell me how you solved the problem." "Well, I don't deny that the Protestant sense is heretical," answered Bateman; "and so is the Protestant sense of many other things in the Articles; but then we need not take them in the Protestant sense." "Then in what sense?" "Why, first," said Bateman, "we need not take them in any sense at all. Don't smile; listen. Great authorities, such as Laud or Bramhall, seem to have considered that we only sign the

Articles as articles of peace; not as really holding them, but as not opposing them. Therefore, when we sign the Articles, we only engage not to preach against them." Reding thought; then he said: "Tell me, Bateman, would not this view of subscription to the Articles let the Unitarians into the Church?" Bateman allowed it would, but the Liturgy would still keep them out. Charles then went on to suggest that they would take the Liturgy as a Liturgy of peace to.

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

*The definition of Sacrilege, with the several kinds thereof, manifested out of Scripture; together with the punishments following thereupon*

(Continued from our last.)

Sacrilege is an invading, stealing, or purloining from God, any sacred thing, either belonging to the majesty of His person, or appropriate to the celebration of His divine service.

The etymology of the word implieth the description: for *sacrum* is a holy thing; and *legium à legendo*, is to steal, or pull away.

The definition divides itself apparently into two parts; namely, into Sacrilege committed immediately upon the Person of God, and Sacrilege done upon the things appropriate to His divine service.

That of the Person is, when the very Deity is invaded, profaned, or robbed of Its glory: of this kind was that sacrilege of Lucifer, that would "place his throne in the north, and ascend above the clouds, and be like the most Highest;"\* *similis ero Altissimo*. Of this kind is all idolatry; and therefore when the Israelites worshipped Baal-peor, that is, the God of the Midianites upon the hill Pe-gor, or Phagor, it is said in Jerome's translation (Numb. xxv. 18) to be *Sacrilegium Phagor*, the sacrilege committed upon Mount Phagor. So when the style of God is bestowed upon stocks or stones, or living creatures; or when man, in pride of Lucifer, will be called God, as Alexander, Caius Caligula, Domitian, Nero, and others.(A) In this high sin are blasphemers, sorcerers, witches, and enchanters: and as it maketh the greatest irruption into the glorious majesty of Almighty God, so it maketh also the greatest divorce betwixt God and man.

In this sin, above all others, was Satan most desirous to plunge our first parents, Adam and Eve; that, as himself by it had fallen from all felicity, so he might draw them likewise into the same perdition: *You shall be (saith he) like God, knowing good and evil.* That divine faculty of knowing good and evil, tickled the itching humour of a weak woman; and to be like God fired her wholly with ambition, and carried her and Adam into the highest kind of sacrilege, committing thereby robbery upon the Deity itself: for so it is censured, Philip. ii. 6, where it is declared, that to be *equal with God was no robbery in the second Adam*, implying by an antithesis, that it was a robbery (and so a sacrilege) in the first Adam; who is also guilty in the other kind of sacrilege, by taking the forbidden fruit reserved from him, as the priest's portion; for knowledge belongeth to the priest.

Thus the first man that was created fell into sacrilege several ways, and so did also the first man that was born of a woman. Cain bringeth an oblation to God, but sacrilegiously, either withholding the best of his fruits, and offering the worst, as some conceived, *rectè offert, sed non rectè dividit*, or doing it hypocritically, as the later expoundeth it: whichsoever it was (and like enough to be both ways) he robbed God of His honour and divine faculty of knowing all things; he granted Him to be omnipotent, but not omniscient; he did not think Him to be καρδιωνώστης, to know the secret thoughts of a man's heart: upon which reason S. Ambrose chargeth him also with another sacrilege in answering God, that he could not tell what was become of his brother, when himself had murdered\* him; with the crime of sacrilege, (saith Ambrose), in that he durst lie to God's own face: a pattern to the sacrilege of Ananias and Sapphira in the Acts of the Apostles.

To my understanding Cain is yet chargeable with another grievous sacrilege, even the murder of his brother; for in it he destroyed the temple of God, and in that temple the very sacred image of God: *Do ye not know (saith S. Paul) that you are the temple of God, and that the Spirit of God dwelleth in you?* And again positively, *Ye are the temple of the living God.*† This temple did Cain sacrilegiously destroy, and the Spirit of God which dwelled in it did he also sacrilegiously deface and expel; even that Holy Spirit [Which] was the very image of God, for *in the image of God created He him* §

Thus it appeareth that Sacrilege was the first sin, the master-sin, and the common sin at the beginning of the world, committed in earth by man in corruption, committed in paradise by man in perfection, committed in heaven itself by the angels in glory; against God the Father by arrogating His power, against God the Son by contemning His word, against God the Holy Ghost by profaning things sanctified, and against all of them in general by invading and violating the Deity. (B) Let us now see how God revenged Himself upon sinners in this kind, and by way of collation apply it to ourselves, for His wisdom, and power, and justice are the same perpetually.

(To be continued.)

## SAINTS AND SINNERS

BY W. O'NEIL DAUNT, ESQ.

### A DISCUSSION.

(Continued from our last.)

"Strange such a difference there should be!"  
Dean Swift.

How strange are the effects of religious bigotry upon the human mind! The zealous coterie whose sayings we have recorded in our last chapter, contained many persons, who, of their own mild natures, would have shrunk from hurting a worm; and who, nevertheless, regarded the murderous achievement of Mr. Hamilton with a sentiment approaching to complacency!

Martha Sedley had sat by, and silently listened to all the M'Coskeyfications which were uttered on the subject. She had a vague, dreamy horror of the monster, Popery; she looked on the recent massacre as a lamentable, yet necessary check to papistical aggressions on the outworks of Protestant truth; Mr. Hamilton habitually quoted perhaps a larger number of Scripture texts in his sermons than his brother clergy, and announced what are called high election doctrines with indefatigable earnestness. To attach moral culpability to such a man was of course impossible. The Innisfoyle recusants had been shot dead, and there was an end of them. Had the contumacious rascals paid their tithes to the excellent expounder of the Pauline mysteries, they wouldn't have been shot; so their fate was clearly their own fault, and nobody else's. And Martha, arriving at this comforting conclusion, did not for one moment suspect that her sentiments were not the very quintessence of heaven-born Christian charity.

\* Crimine Sacrilegii. quod Deo creditur mentendum. S. Ambros. de Paradiso, cap. xiv. tom. I. 129 M.  
Cor. vi. 19. † 2 Cor. vi. 16. Gen. i. 27.

"And so you *will* go back to Innisfoyle?" she mournfully said to Emily. "My dearest sister, they will ensnare you with their wiles and devices; they will wean your affections from the truth; that wily man, the abbot, will cunningly, and imperceptibly instil papal notions into your mind, when you will not have the pillars of the faith at your side—M'Gwin or Owzel,—to expose his chicanery, and unravel the dexterously woven web of error."

"I shall have my Bible at my side," answered Emily, "and Saint Paul should be at least as good a match for popish sophistry as Owzel. Besides, if you think that St. Paul needs any modern assistance, I shall have Owzel also—for the abbot has accepted his challenge to discuss the Romish notion of St. Peter's supremacy; and I own that I feel no little curiosity to see Owzel pitted against such an opponent."

"Oh, if holy Mr. Owzel will be there," said Martha, somewhat relieved, "your danger will be the less. Yet, Emily, I shall not cease especially to pray for your soul—for I verily look on your condition as being in a high degree perilous!"

"Thank you, sister."

"I shall also pray for dear Mr. Hamilton," said Martha, "for those wretches will be now exasperated, and they may kill him. May God protect him from their blind vengeance!"

Emily could not help laughing. "Really, sister, said she, "I should advise you rather to pray for the safety of his unlucky Catholic parishioners;—for if we are to judge from recent events, they seem to stand much more in need of protection from the worthy parson's violence than he does from theirs."

"O, Emily, do not speak so lightly! You little know the length, and breadth, and height, and depth of the Mystery of Iniquity."

"Why, truly, Martha, you must allow it is *un peu trop fort* to offer up these fervent prayers for the preservation of the gentle shepherd who shoots his parishioners, from the hauds of the flock who offered him no personal violence whatever."

Martha shook her head in silence, and mentally concluded that her sister was incorrigible.

Emily returned to Innisfoyle in sufficient time to be present at the discussion between Owzel and the abbot on the subject of St. Peter's supremacy.

"We will first," said Owzel, "canvass your proofs; and when they are disposed of, I shall state my objections."

The abbot, who was a most business-like reasoner, came at once to the point, by quoting Christ's promise to Saint Peter, from

Matthew xviii. 18, "And I say also unto thee that thou art Peter," (which means a rock) "and upon this rock I will build my church, and the gates of hell shall not prevail against it."\*

"My dear sir, the rock upon which our Lord here promises to build his church is *not* Peter, but the faith which Peter had professed in the 16th verse, when he said, 'Thou art Christ the Son of the living God.' It *cannot* be Peter; because *Petros*, the name given by our Lord to the apostle, is masculine, and *Petra*, the rock on which He promises to build his church, is a feminine noun."

"But," rejoined the abbot, "Christ did not speak Greek, but Syriac; and the Syriac word *Cephas*, which Our Saviour used, admits of no such variation of genders."

"But why did not the translator of Matthew's gospel into Greek preserve the identity of gender?"

"Really, Mr. Owzel, as we do not even know who this translator was, it would not be easy to conjecture his motive, if he had one. But why should we suppose that this translator, whoever he was, conceived that the application of the term '*rock*' to Peter was at all affected by this change of genders? I can perfectly well conceive how the termination of a feminine noun may be masculinized, in order to adapt it as the proper name of a man; while the writer, still preserving in his sentence the allusive meaning for which the name was given, subsequently makes use of the noun in its original gender. There is nothing inconsistent in this with common sense, or with the laws of language. Tell me now, honestly, Mr. Owzel, do you give up your foolish quibble on the genders of *Petros* and *Petra*?"

Owzel smiled, and shook his head, but said nothing.

"Then," resumed the abbot, "we will next consider the question from the context. Our Lord says, 'And I say unto thee also that thou art Peter, and on this rock I will build my church.' *You* pretend that the '*rock*' refers not to Peter himself, but to the faith he had professed in the 16th verse. In this case, it inevitably follows that Christ's words, 'And I say unto thee also that thou art Peter, are,

\* I am aware that certain fathers have applied the term "rock" to Peter's faith; but the very same fathers have also referred this term to Peter himself. Their meaning, therefore, manifestly is, that the Rock meant *Peter enlivened by his faith in Christ*; and that this was the foundation upon which our Lord erected his visible Church. St. Jerome says (Ep. 61 ad Pammachium), "It was not Peter's *body*, but his *faith*, that walked upon the waters." What should we think of any modern controvertist who should argue from this passage that Jerome *denied* the miracle of St. Peter's walking on the water?

an unmeaning and unnatural excrescence on the sentence. If the word 'rock' refers not to Peter,—if it refers to a thing separated from it by a whole period,—why does our Lord introduce the *irrelevant* announcement of St. Peter's name, with such a marked and impressive commencement as, '*And I say also unto thee?*' Peter knew his *name* very well, from his first introduction to his Lord, (John i. 42), and there was not the smallest necessity for Christ's most impressive announcement of it upon this occasion, if it were only (as *you* pretend) a parenthetical or interjectional remark, in no way connected with the sense of the context. But our all-wise Saviour, who never spoke without a meaning, was not guilty of the gross absurdity in which the Protestant interpretation would involve him. He specially arrests Peter's attention to what he was going to say; '*AND I SAY ALSO UNTO THEE?*' To what does this impressive commencement lead? to so trifling a fact as an *unmeaning* name, of which the apostle, moreover, was already well aware, and which had nothing at all to do with the context? O, No! but to an appellation fraught with most important meaning, which the Saviour immediately explains: '*thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.*'

(*To be continued.*)

#### MEMOIR OF BISHOP FENWICK.

By *Dr. Brownson a Convert from Unitarianism to Catholicity.*

(*Concluded from our last.*)

"They who knew him were not surprised that he bore his long tedious, and painful illness without a single complaint, a single murmur, and that he manifested never the least impatience, but exhibited throughout the whole the most perfect gentleness and resignation; for they expected no less. He felt that suffering was good for him, and he was thankful for it. If needed as a purgatory, it was better to have it here than hereafter; if not so needed, it would only afford the opportunity of acquiring a larger stock of merit. Death had and could have no terrors for him. To our remark, in the early stages of his sickness, that we were unable to look upon death as a thing to be dreaded, he mildly rebuked us, and replied, '*It is a great thing to die; but when the opinion of the physicians was communicated to him, that his disease must prove fatal, he exhibited not the least emotion, not the slightest change of look, tone, or manner. He said his own opinion was different, but it was best to act as if it were not. He sub-*

*sequently rallied, and many thought he would recover; those who saw him daily, and knew the nature of his disease, thought otherwise. But when he was taken down for the last time, on Saturday previous to the Tuesday on which he died,—when it was evident to all that his departure was at hand, and Bishop Fitzpatrick told him that hope was gone, and he must die,* he exhibited no more emotion than on the former occasion. He simply replied, calmly and in his usual tone. '*In the name of God, then, let us prepare.*' He recollected himself for a few moments, and then made his confession and received the last sacraments. From that time till Tuesday forenoon, his sufferings were great and almost unremitted, but he bore them without a murmur, without a groan, was cheerful as usual, and consoled those of his children around him as long as the power of speech remained.

"Of his truly edifying death we cannot speak in detail. It was what was to have been expected from his life. He retained his faculties and his recollection to the last moment. He knew the change that was taking place, but it did not take him by surprise. All his life had been but a preparation for it yet he made all the acts and preparations the time and the occasion required. He who had never left him, who, through all his sickness, had nursed him with the tender affection of the son and the tenderer charity of the Christian, stood by him, whispering suitable aspirations in his ear, which he repeated after him. His last words were, '*In te, Domine, speravi, non confundar in æternum.*' As he repeated the words, half formed, the agony seized him, he stretched forth his hands as if for absolution and the last indulgence, which were given; some one thought they heard him respond, '*Amen*'; the agony was over, the spirit was emancipated, and its joy was reflected on that countenance which had been so dear to us all.

We have nothing more to add. His monument is in the grateful recollections of his people, whom he fed with the bread of life, and governed with equal affection and wisdom for over twenty years. Everywhere in his diocese we may read the proofs of his paternal solicitude, his wisdom and energy, his devotion to the people of his charge, and of his having lived and labored with no thought but for the greater glory of God, and the advancement of the Church. He has stamped his character on his diocese, and his influence will continue to be felt till that day comes when the elements shall melt with fervent heat, and the heavens and the earth be dissolved. He found his diocese with only three small Churches, and one priest; he

leaves it with nearly fifty Churches, and as many priests. His flock was poor, small, and scattered; his means, saving his paternal inheritance, all of which he expended for the Church, were to be created, yet he succeeded in creating them, and, to no small extent, in providing for the wants of his diocese, he relieved the poor, paid especial attention to the education and training of the young, and finally crowned his well-spent life with the erection of that noble Monument to his love of learning and his zeal for his people, the College of the Holy Cross, at Worcester, destined to be, if the youngest, yet the first, of the noble literary institutions of New England, and where the grateful student long shall kneel at his tomb, and pray that he may be like him, and his last end like his.

His remains, on the Thursday after his death, were carried in procession, an immense concourse of people following, from the Cathedral of the Holy Cross to the railroad depot, from there on the cars to the College of the Holy Cross, Worcester, where they were deposited agreeably to his wish and his special request. *Requiescat in pace.* Take him all in all he was such a man as Heaven seldom vouchsafes us. It will be long before we look upon his like again. But he has been ours; he has left his light along our pathways; he has blessed us all by his pure example and his labors of love, and we are thankful. We bless God that he gave him to us, we bless God that he has thought fit to remove him from his labors to his rest.

"Not Catholics alone wept his removal. Our whole city seemed to feel that one of her firmest supports was taken away. Religious differences and prejudices for the moment were hushed, for it was felt that God was speaking. The conduct of our citizens during his sickness and the funeral obsequies was what we expected from Bostonians, and induced many a regret that they are not more generally members of that Church which alone can exalt their proverbial philanthropy into charity, and give to their benevolence and energy a direction—safe for themselves and glorious for humanity.

Bishop Fenwick is succeeded by his former coadjutor, the Right Rev. John Bernard Fitzpatrick, a native Bostonian, born November 1, 1812, he received his early education in the public Schools of this city; he made his humanities and philosophy at Montreal, Canada, and his theology at the Seminary of St. Sulpice, Paris. He was selected by Bishop Fenwick to succeed him, and we may be permitted to trust that not all of the father we have lost will disappear in the one we have found. Long may his life be spared to us,

and, when called to the reward of his labors, may he be followed by the tears and benedictions of his people! The Church is now firmly established in this diocese, the principal obstacles have been overcome: and its course will be constantly onward, if Catholics are only careful to practise the requirements of their holy religion."

Your's obediently,  
CATHOLICUS.

#### PATNA.

*Consecration of the New Catholic Chapel of St. Peter in Purneah, and the laying of the foundation stone of a Chapel dedicated to St. Joseph at Bankpoor in the City of Patna.*

*To the Editor of the Bengal Catholic Herald.*

SIR,—Knowing that the readers of your valuable journal will be gratified to learn of any step in the progress of our Holy Religion, I take the liberty to send you a brief description of the above named ceremonies, which have lately taken place in our recently established Vicariate of Patna.

The Consecration of St. Peter's Chapel at Purneah was performed according to the solemn rites of the Roman Ritual on Sunday the 19th August last, by our dearly beloved Bishop the Right Rev. Dr. Hartmann assisted by the Rev. Father Lawrence. This ceremony was attended by several inhabitants of the station among whom were persons of all ranks and persuasions, who appeared not a little delighted and edified with the sacred functions of the day. The consecration was followed by a solemn High Mass, and the Gospel being chanted; His Lordship for the first time proclaimed the word of God in the temple which had been raised and just devoted to his worship and glory. This newly consecrated Chapel which possesses a beautiful marble altar landed from Europe, will be a standing monument of the late Rev. Father Damassus of Turin under whose superintendance and unwearied exertions the Chapel was built, and the altar supplied; as well as a lasting memorial of the exemplary piety of the Catholics of Purneah, who contributed so handsomely to erect a temple, wherein to adore the living and the true God, amidst many discouragements, and with very limited resources. They certainly merit the praise of the completion of an edifice; under the protection and aid of God, which had been in contemplation for a long time.

On the 23d September last the foundation stone of a Chapel dedicated to St. Joseph at Bankpoor in the city of Patna was laid by

our worthy Prelate the Right Rev. Dr. Hartmann assisted by three of His Lordship's Clergy in the presence of the Christians of the neighbourhood. The ejection of this edifice is solely depended on the Providence of God, and the pecuniary assistance of our Christian brethren; having no funds especially allotted for the purpose. Till now a liberal contribution has been made by the Christians indiscriminately; but the sum rendered is still insufficient to complete the work; it is therefore hoped, that those generous Christians whose ardent zeal led to the commencement of the building, will take care, that it is not suffered to lie unfinished for the want of further means. Thus it will be observed that our Holy religion is making rapid progress, and while not long ago; most of our Churches lay desolate and in ruins; since the establishment of this Vicariate, under the vigilance and indefatigable labor of our estimable Bishop; new places of worship are beginning to rise.

I beg to annex a list of the names of those individuals, who have subscribed towards the Chapel at Bankipoor; and solicit a corner in the next issue of your widely circulated journal for this letter, by granting which you will confer a great favor upon,

Your's truly,

FATHER LAWRENCE,

*Catholic Missionary.*

Patna, 16th October, 1849.

*Contribution for the Chapel dedicated to St. Joseph at Bankipoor.*

George Gough, Esq.,	..... R,	25	0
R. J. Loughman, Esq.,	....	300	0
Edward Lushington, Esq.,	...	16	0
E. J. Taylor, Esq.,	....	10	0
W. M. Cookburn, Esq.,	... ..	16	0
Major Wm. Riddells,	....	16	0
P. S. Dickens, Esq., M. D.,	...	16	0
J. Corbet, Esq., M. D.,	....	16	0
R. King, Esq.,	...	16	0
R. Francis, Esq.,	....	10	0
C. Muller, Esq.,	....	16	0
McDonell, Esq., M. D.,	...	30	0
Jeffry Finch, Esq.,	.....	250	0
E. DaCosta, Esq.,	... ..	100	0
J. W. Boilard, Esq.,	... ..	100	0
Patna Church,	.....	100	0
Right Rev. Dr. Carli,	....	50	0
F. S. Lopes, Esq.,	....	50	0
W. B. Johnson, Esq.,	...	16	0
Juban Boilard, Esq.,	..	10	0
Rev. Father Michael Angelo,	...	20	0
D. Picachy, Esq., M. D.,	...	5	0
Mrs. Abigail DaCosta,	...	10	0

Mr. Joseph DaCosta,	... ..	5	0
Mr. W. Watkins,	....	5	0
Mr. P. Tyson,	.....	5	0
Mr. R. F. Homingly,	.....	4	0
N. N.,	.....	10	0
Mr. J. Almeida, ..	.....	5	0
Mr. Alexander Almeida,	....	10	0
Mr. Samuel DaCosta,	....	20	0
Mr. Louis DaAbreo,	..	12	0
Mrs. Shavier,	.....	5	0
J. Antony,	..	2	0
Seraphum Antony,	... ..	30	0
Mr. J. M. D. Cercino,	... ..	10	0
S. Antony,	.....	4	0
J. R. K.,	....	10	0
Mr. James Pote,	....	10	0
W. D.,	....	6	0
Mr. J. Manoel,	....	20	0
Mr. J. Hopper,	....	10	0
D. J. C. J.,	..	10	0
Mrs. A. Hinton,	....	4	0
Mr. F. D'Caamera,	..	1	0
M. C. L.,	...	25	0
Phelothca,	..	25	0
Mr. F. Lawlur,	..	20	0
Mr. C. Shavier,	...	10	0
Mr. F. Shavier,	..	10	0
Mr. J. G. DeSouza,	..	10	0
Mr. W. Havel,	....	10	0
J. J. B.,	..	5	0
Mr. Kullun,	..	16	0
Mr. J. F. Periera, ..	.....	5	0
Michael Antony,	....	2	0
Mr. E. Sac,	...	5	0
Mr. William Suares,	....	5	0
Mr. James Shavier,	..	10	0
F. F.,	.....	20	0
Mr. B. Shavier,	...	2	0
Mrs. D. Thomas,	..	2	0
Mrs. W.,	....	7	0
C. C.,	.....	5	0
Mr. Serpentine,	..	10	0
Mr. D. A. Gantzer,	...	5	0
Mr. M. B. Elias,	..	5	0
Paul Sylvester,	...	2	0
Peter,	.....	1	0

CORRESPONDENCE.

*Letter of "a Convert."*

(Continued from page 205.)

But says G. M. that "Transubstantiation has no foundation to rest on" — what a fib. He will see that I have already given Scriptural references for the belief of Transubstantiation and if he would but take the trouble to read Catholic books on this doctrine he will find more extensive references made to the testimony of the sacred volumes and with such success as to warrant the assertion, that this

article of Catholic faith far from being in any wise opposed to the spirit, or contradicted by the letter of the holy Scriptures, is triumphantly confirmed by them on every occasion.

The death bed scene of Cardinal Perron and his calling the doctrine of Transubstantiation "a monster" has nothing to do with Catholics, for if the story be *true*, he ceased to be a Catholic. But it is something gained when candid Protestants defend our doctrines. "We have" writes G. M. "nothing to do with the *opinions* of men; we reject them altogether; to our own Master we stand or fall." This is stoutly and correctly stated; and if he will only adhere to this good Christian principle, he will cease to abuse his Catholic neighbours,—because whatever he may urge against them will be but his *sorry opinion* and who will care a straw about it—who made him a judge in our case? our works will be scrutinized, not by a human, but a Divine Judge: then, "judge not lest ye be judged"—"to our own Master we stand or fall."

If our separated brethren are consistent in their judgment and rational in its application.—If they will *only* take the pains to *analyze their own belief*, they will find it to rest on no other foundation, *save* their *own private opinions*. And when they have perused the Bible, if they are asked what doctrines it contains, they will be obliged to answer according to their *opinions* of its meaning. One believes in predestination; another, reading the Bible, with equal sincerity, disbelieves it:—a third reads the Bible and believes in everlasting punishment: a fourth rejects that belief. Protestants will say that "Infant Baptism is sufficient." "No," retorts the Baptist, "it has no sanction in the word of God, it is *Anti-Christ*—you must *believe* and be baptized, and that by immersion."—"The baptism of the spirit is sufficient," says the Quaker. "You must repeat and avoid hell," says the Methodist.—"There is no hell in the Bible," says the Universalist, "it is a bugbear invented by priestcraft."—"You must worship Christ," says the Dissenter.—"If you do," says the Unitarian, "you will commit *idolatry*; for Christ is nothing more than a mere creature, according to the *Scriptures*,—The Father alone is God." "Oh! how you blaspheme," exclaims the Swedenborgian—"The son *alone* constitutes the Deity"—and so on of all the others. Are they all right? Certainly not—though they *may be all sincere*. Is it the Bible that deceives them? Certainly it is not. But they are deceived by their *opinions*, which taught them that in order to know *what doctrines had been revealed by the Saviour of man*, each one must form his belief through the crucible of his own

*private opinion*. And though their minds should have undergone a thousand changes, as to the meaning of the inspired Book, still their *opinion* has determined, with the hand of destiny, that they shall end where they began, and never arrive at any thing more certain than their *sorry opinions*.

As long as words a different sense will bear,  
And each one by his own *opinion* steer,  
Their any faith will no foundation find.  
The word's a weathercock for every wind.

(To be continued.)

### CALCUTTA CATHOLIC SCHOOLS.

From the returns lately made of the state of the several Catholic Schools in Calcutta, we have much pleasure in giving the following authenticated statements respecting the East Indian Pupils of those Institutions. The total number of Pupils of this Class now attached to the several Catholic Schools in Calcutta may be estimated at almost four hundred on an average the number of Communicants on each Sunday in the three Parish Churches of Calcutta may be computed at 100, of this number nine-tenths are East Indians and as each Pupil may be ordinarily considered as the representative of each of four hundred distinct families, we may be hence enabled to form a tolerably accurate opinion of the moral condition of those families. If in every European Country the care evinced by Parents for the virtuous education of their Children be a criterion, by which their moral worth may be fairly estimated, the application of the same standard here, will lead us to entertain both very favorable sentiments of a large number of the Parents belonging to the Catholic Portion of the East Indian Community, and well grounded pleasing anticipations of a great moral and intellectual amelioration of the same Class.

We may profit of this opportunity to add, that of the one hundred and forty Persons, (Adults,) who receive alms at the Cathedral, on the first Sunday of each Month, every Individual produced at last Easter a written Certificate, signed by an approved Priest of the Bengal Vicariate, testifying that the party had complied with their religious duties, by confessing their sins and receiving the Holy Eucharist. Each of these poor persons belongs also to a numerically distinct family.

That, notwithstanding these encouraging clear proofs of a great improvement in that Section of the Community of which we speak, there is still much to be done, to extirpate vice and ignorance from among many of its Members, cannot be denied. Experience

shows, however, that the surest way to succeed in such an enterprise, is to provide, as extensively as possible for the virtuous education of the Youth of both Sexes. In this Country, moreover, it is in every many cases necessary, if we would rescue the rising Youth from the corruption of bad example at home, to separate them totally from their domestic connections, and bring them up in Orphanages or other such Institutions, where they may be trained to habits of obedience, study, order and virtue. All this cannot be effected without the persevering and generous Co-operation of every Catholic, who not in word or in tongue, but indeed and in truth, feels for the wants of his Brethren and wishes sincerely to raise them in the scale of Religion and Society.

In the preceding remarks, we have confined ourselves chiefly that to portion of the East Indian Catholic Community, which belongs to the humblest walks of life, and have made no reference to the many and daily increasing number of East Indian families, which, by morable industry and ability, exerted, either the ordinary pursuits of business or in the service of Government, have justly earned and gained, together with a competency in what regards their temporal income, the esteem and respect of their fellow-Citizens of every denomination. On each returning Sabbath, as well as each great festival, and indeed frequently throughout the week, it is delightful and edifying to witness the number of these excellent souls, who accompanied by their families assist devoutly at the public offices of Religion and approach often to the Holy Sacrament. This a larger number than has at any period heretofore attended the Calcutta Catholic Schools.

Yes, thanks to Divine Providence, there are among us, of the Class we speak of, just men far more than enough to have formerly saved God from destruction. Men, who in any age, Country would by their spotless lives and conversation and their large talents to the glory and do honour to Catholicity. The sacred influence of their example will not be lost to their Children or on their neighbours. They will inspire, and disseminate besides securing to themselves widely, a holy emulation among their Brethren, to walk in their footsteps and in the end will bring down a copious benediction on the Church, which shall adorned a blessed eternity, by their numerous virtues.

*Moral Sentiment.*—A great genius will sincerely acknowledge his defects and perfections: for it is a madness not to own the ill as well as the good which is in us.

## BERHAMPORE CATHOLIC MISSION REV. MR. BOCCACIO.

*Extract of a letter from a Gentleman at  
Berhampore, to a friend in Calcutta.*

"I like Rev. Mr. Boccacio very much he is a great favourite with every one at this station no matter what their creed is. He is also a most exemplary clergyman preaches beautifully and has wonderful influence over the men of the 87th Regt. he has his little Chapel open night and morning for them nearly half the men have been at their confession and communion since they came under his care and many of them that were not so from 10 14 and 20 years before and some never in their lives. Mrs. ——— went with me to hear him preach last Sunday and Rev. Mr. Boccacio breakfasted and dined with us afterwards we have had cholera very bad since our arrival and numbers died. Rev. Mr. Boccacio was most attentive to the sick and constantly in the hospital the disease has now left us thank God and we are pretty healthy. We were wishing, Commanding Officer and all that we could have Rev. Mr. Boccacio for our Regimental Chaplain, hardly a man brought to the orderly room for drunkenness any other crime latterly, and the natives are constantly remarking how quiet the Soldiers are no Bobbery Walla's amongst them."

*Berhampore October 20th 1849.*

### ST. JOHN'S COLLEGE.

*His Grace the Most Rev. Dr. Curew, Arch-  
bishop of Edessa V. A. B.*

MY DEAR LORD,—There are at present sixteen East Indian boys in St. John's College I do not include the Manilla boys in this number. They receive religious instruction for half an hour every day; and, considering their time of life, I should say, that they are well instructed in their religion. Their conduct is satisfactory; and in their classes, with a few exceptions, they have made good progress, as your Grace may perceive from the weekly Examinations.

I remain,

Your Grace's most humble and obdt. &c.

J. KENNEDY.

*St. John's College*  
*Oct. 24, 1849.*

### CATHEDRAL SCHOOL.

UNDER THE CARE OF THE CHRISTIAN  
BROTHERS.

Upwards of 160 boys attend this School, of these about 130 are East Indian Catholics who are taught their prayers, Catechism &c



and receive religious instruction, every day for three quarters of an hour. On Sundays also there is religious instruction given from 11 to 12 o'clock, all who wish may be present at this lecture Adults as well as Pupils. As it is an especial object with the Brothers to endeavour to make the Catholics who attend their Schools good Christians as well as good Scholars, they every day open and close their Schools with prayer, teach the children to say a short prayer everytime the clock strikes and visit the Blessed Sacrament at noon.

BROTHER FRANCIS.  
In Charge of Cathedral School.

24th Oct. 1849.

**CATHEDRAL FEMALE SCHOOL.**

There are 39 East Indians in the School under my care, they receive daily religious instruction and those who are fit approach the Sacraments every month; some of them have very good abilities and give great satisfaction.

M. D'CHANTAL.

24th Oct. 1849.

**LORETTO HOUSE FEMALE PAY SCHOOL.**

We have sixteen Catholic East Indian pupils. They have an opportunity of approaching the Sacraments every month regularly, and even every fortnight, if they desire to do so. They receive spiritual instructions every day. The same attention is paid to their morals, health, proficiency, as to our European pupils, without the slightest distinction.

M. J. DELPHINE.  
Mistress of Schools,  
Loretto House.

**ST. XAVIER'S MALE SCHOOL BOW-BAZAR.**

UNDER THE DIRECTION OF THE CHRISTIAN BROTHERS.

From forty to fifty East Indian Catholic boys attend this School, who are taught their prayers or Catechism and receive religious instruction every day for three quarters of an hour.

BROTHER BERNARD.  
In charge of St. Xavier's School.

24th Oct. 1849.

**BOW-BAZAR FEMALE SCHOOL.**

There are 94 children attending the Bow-Bazar Female Free School, 91 of whom are East Indians and 3 the children of European parents. They receive instruction daily in Catechism Reading, Spelling Writing and Needle-Work, and those whose age and abilities permit, in Arithmetic, Geography,

Grammar, and Fancy work, 23 of those (whose ages allow) approach the Sacraments regularly every month, or six weeks.

S. M. JOHANNA.

Of the Loretto Institute.

October 23, 1849.

**INTALLY SCHOOL ORPHANAGE AND WIDOWS' ASYLUM.**

We have ninety Children in the whole of our Establishment, of this number there are forty-two of Colour and some among the latter of pure native extraction. They all receive the same Religious instructions both on Sundays and week days and such as are old enough attend to their Religious duties and the Sacraments regularly and understand their Religion with such accuracy that it is to be hoped that with the blessing of God nothing will be able to shake their faith. The matrons and widows East Indians and Natives on the Establishment are likewise made to attend regularly to their Religious duties and such as are ignorant receive the benefit of instruction, both from the Priests and the Nuns.

M. J. PHILOMIN.

24th October, 1849.

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

Mr. Costelloe, .. .. .	Rs. 5 0
" C. B. Piaggio, .. .. .	2 0
David John, for August, .. .. .	4 0
Mr. Murphy, ,, September, .. .. .	2 0

COLLECTED BY E. O'BRIEN, &c.

Mr. E. Heberlet, for August and September, .. .. .	4 0
" F. C. Belletty, for ,, ,, .. .. .	4 0
" G. F. Lackersteen, ,, ,, .. .. .	10 1
" E. O'Brien, ,, ,, .. .. .	10 0
" T. Lepres, for Sept. and October, .. .. .	2 0

**SUBSCRIPTION FOR ST. XAVIER'S CHAPEL AT BOW-BAZAR.**

THROUGH MR. GRAN.

C. Guzman, (Monthly,) .. .. .	Rs. 1 0
J. Stephens, ,, .. .. .	1 0
Jno. Andrews, ,, .. .. .	0 8
C. Collins, (Donation) .. .. .	6 0
E. Favier, ,, .. .. .	1 0
T. J. D'Santos, ,, .. .. .	1 0

DAY IS BREAKING—BY LINNÆUS BANKS.

Day is <sup>breaking</sup> breaking  
On the mountain <sup>of Time,</sup> of Time,  
As they stand, <sup>l-bared and hoary,</sup> l-bared and hoary,  
Watching from <sup>heights sublime,</sup> heights sublime,  
The new Morning <sup>ward climb</sup> ward climb  
In its resplendent <sup>glory.</sup> glory.

\* To defray the cost of a student on public Worship, the wages of the Pobra at Burwan &c, &c. &c.

Day is breaking!  
Like a bubbling sea of light  
Stretching over Time's dark ocean;  
And the darkness of the Night  
Melts before its gathering might.  
Like a spectral thing in motion.

Day is breaking! •  
As, when in some pleasant dream,  
The Soul goes forth exploring,  
And Heaven's pavements windows seem,  
Through which, in one eternal beam  
Its light on earth is pouring.

Day is breaking!  
Like a host of Angels best  
On some Divine commission  
And o'er the cloudless firmament  
It spreadeth as a rainbow sent  
On its Angele mission.

Day is breaking!  
In the valleys, on the hills,  
The earth is as an infant swathed in brightness;  
And the rivers and the rills  
With a sparkling joy it fills,  
As to lyric measure turns their rapping lighness.

Day is breaking!  
And the gladsome, merry band,  
As a ray of music, distilled in music, singing  
Through the welkin air is heard,  
Thrilling, like the parting word  
Of a lover, to his earthly beloved.

Day is breaking!  
And the wicket of the Soul  
Through hags, that they may enter, while it  
proceeds

Dons in the side-way, as they roll  
And pointing to the Past's dark scene  
Of the Future's dawn.

Day is breaking!  
The Man's double life is common now  
A delight in both is found,  
Nor, as the rize of Day and Earth  
Hark! Wrote our Forefathers old  
With it, in ethics resting.

Day is breaking!  
And, from the grave of other years,  
In new birth, Man is waking,  
Who, o'er the dust of Death, awakes  
His face, bedeck'd with smiles, not tears,  
For Man's Day is breaking.

Day is breaking!  
And, with a quiet, unobtrusive shout,  
Released from gloom and Gloom,  
The sun of truth, Man awakes,  
Beyond the pit's sun, and the dot  
To Good no more a stranger.

Day is breaking!  
In the dark, unbelieved night,  
Around the factory who of valour's dew  
Bright hopes and great achievements shine,  
Inspiring energy divine,  
With which his breast, for purpose pure,  
swells.

Day is breaking!  
A crimson rust treads on the sword,  
Devoured with blood of its own shedding  
And where the cannon thunders roar,  
To nobler Peace and Self restored,  
Man, by the light of God, is treading.

Day is breaking,  
As a vast earthquake, on the world,  
Fraught with a mighty shaking;  
Grim Prejudice is downward hurled,  
And Truth's bright banner, wide unfurled,  
Proclaims the "Day is breaking."

## BENEDICTINE ABBEY, LONDON ROAD.

TO THE EDITOR OF THE TABLET.

London, 29, Falcon-square, 3d August.

Dear Sir—In consequence of the many inter-

pretations given to the meaning of the above-named establishment, some of which cannot serve its interests, I beg your perusal of the enclosed letter from the Lady Abbess, and your insertion of the same. Believe me yours truly,

M. SCALLY, O.G.C.

"Dear Rev. Father Scally—Firmly convinced that Almighty God willed the re-establishment in England of our ancient Benedictine Abbeys in their essential character of a large, warm heart towards God and towards man, I made a pilgrimage to Rome in the year 1845, where I was commanded to give in writing a sketch of the duties of the revived Benedictine Abbey, which duties, that they might be performed in their utmost perfection, I had divided amongst three classes of Religious. In this arrangement I had considered the working of that great moral and spiritual machine, the ancient Abbey, which while effecting its immense charities around, and its hospitality within, must have adopted some system to preserve undisturbed the calm repose of its cloister. Therefore in the Constitutions submitted first to his late Eminence Cardinal Acton, then to the Cardinal Head of the Propaganda Fide (Cardinal Fransoni), and finally to his Holiness Pius the Ninth, it was enacted that our Benedictine Abbey should contain—first, the Choir Nuns of the Perpetual Adoration; second, a small body of active females to dispense the alms of the cloistered community, and devote themselves under the sacred shelter of the Abbey to the perfection of their active vocation, being bound neither to the Divine office nor to enclosure, nor to the austerities of the cloister; put with permission to pass—so advised and so inspired—from the active to the contemplative life in their own abbey. Third, the labouring, or Lay Sisters.

On the 17th of January, 1847, the Pope granted me, through the Secretary of the Propaganda Fide, Monsignor Brunchi, a "Rescript of Encouragement" containing Indulgences partial and plenary. On the 7th of April, 1847, we were admitted to an audience of the Pope in the Quirina Palace, when his Holiness gave me permission to commence the Institute in Rome, provided that England were kept in view. In December, 1847, it was decided that the foundation was to be made in London.

On the 24th of May, 1848, his Holiness granted permission, through the Cardinal Vicar of Rome (Cardinal Patrizzi) and the Cardinal Head of the Propaganda (Cardinal Fransoni), to give the white veil to the first Novice of the Order; and the ceremony was performed by their delegate, Bishop Pomalini, in the private chapel attached to our monastic residence, under the immediate protection of the Princess Volkonsky in Rome.

On the 21st of January, 1849, we were admitted to an audience of the Pope at Gaeta in the full costume of our Order, when we presented in form the Rule of the Benedictine Solitaries and Handmaids of Jesus and Mary, which his Holiness graciously accepted, and on the following day bestowed the favour of his sacred autograph attached to a fresh grant of Indulgence on receiving Holy Communion in our abbey chapel.

"On the 2nd of February, in Naples, Cardinal Fransoni gave me his official letter, recommending us and our Institute to the late Right Rev. Dr. Walsh, which letter, together with the above-mentioned documents from Rome and Gaëta, I laid at the feet of his successor, our Bishop, Dr. Wiseman, on the 14th day of March, at his residence, Golden-square, London.

"On the 14th of April, the Lord Bishop placed us here in the premises of old St. George's Chapel and Presbytery, in the London-road, where, being already thirteen in community, we are endeavouring to carry into effect the two chief designs of the revived Benedictine Abbey, namely, the Perpetual Adoration, and Relief of the Suffering Poor.

"For further particulars, I refer you, Very Rev. Father, to the work just issuing from the press, entitled, 'Rome and the Abbey,' and with grateful acknowledgments of your holy zeal in our cause, I am your humble servant and Sister in Christ.

"Sister MARY CLARE, of the M. H. Trinity, in the world, ELIZABETH DE VAUX AGNEW.

"London Abbey, London-road, July 30, 1849."—*Tablet*.

## TWO NEW PROTESTANT BISHOPS FOR INDIA.

THE *Atlas* for the 7th August states, that there is a new batch of bishops in the colonial oven; and amongst them is a prelate for the Agra presidency, in the person of the musical, Dr. DEALTRY, late of Calcutta, now of St. John's Chapel, Bedford Row; and another for the district of Tinnevely, to be represented by Mr. SHORTLAND, formerly of the Company's military service, but presently Archdeacon of the diocese of Madras: both reverend gentlemen equally distinguished *sui cujusque laudis*, as well as qualified by a personal acquaintance with India, and by having officiated as bishop's-depute for a considerable time; and who would consequently assume the little cocked-hat and lawn-sleeves under better prospects of being really useful in their higher sphere of ecclesiastical duty, than did Dr. WILSON and Dr. SPENCER; a portion of whose spiritual territories is designed to become their respective appropriations.

If head colonial overseers are really necessary for the management of the Anglican Church in India,—a point which we do not intend to dispute,—it follows, that their number should be such as to allow the proper fulfilment of the episcopal functions; and in order to effect this,—considering the vast extent of British India, lately enlarged by the accession of the Punjaub,—instead of two, scarcely two dozen additional such prelates would be sufficient; but then it stands to reason and justice, that if these labourers are worthy of their hire, they should demand payment from those only, to and for whom their services are devoted. In several of the new Sees this will be the case,—as it is in regard to Hongkong; and of course must be at the Mauritius, where, the majority of the population being Gallican Catholics, not even iron-headed Earl GAY would not presume to order an Anglican bishop to be paid from the Colonial exchequer: some-

thing too of this kind is the case in Ceylon, where the bishop is, we believe, chargeable upon the revenues of the island, any deficiency therein being made up from the imperial cash chest.

But in India circumstances are very different; the bishops do not derive their incomes from the Clergy Fund, nor from the bounty of rich individuals—such as Miss BURDETT, whose consecrated £. S. D. have converted the zealous missionary image breaker, SMITH, into a right reverend father in God—nor from the state treasury of the mother country. No, no; the episcopal lawn, the prelatical cocked-hat, the sacred paraphernalia, and eccle-iastical revenue of the Company's bishops are wrung from the poverty of heathen ryots; whose backs and bellies must be pinched with hunger, and bent down with extra toil, in order to provide the temporalities of these mandarin bonzes from the West; who, through the mouth of their arch-image of Calcutta, have long since expressed the desire and expectation of being able to parcel out the length and breadth of Hindostan into Anglican parishes, for the spiritual and pecuniary benefit of themselves, and their subordinates, the reverend the English Clergy.

Every foundation of a new bishopric is a fresh tax upon the ryots, and a grand step towards the consummation of the appropriation scheme of Bishop WILSON. Let the natives look to their affairs in time, and protest against this scheme, with all their energy, to the British parliament; for the idea, that the state church of England is also the state church of India, is gaining ground among the members of that highly favoured and still more ambitious community. We have lately read a letter in the *Englishman*, demanding that the Danish church at Serampore, having become the property of the state by the Company's recent purchase of that settlement, should be delivered over to the state church of India, meaning the Anglican; and that the Baptists, who at present have the use of it, should be thrust out in order to make way for a state clergyman; and in the *Madras Advertiser* for Monday evening there is a letter in which the said church is considered a state church in this country.

For the introduction of a state church *de facto* there is but a very narrow step to the maintenance of it *de jure* by a tax or tithe upon the entire population,—similar to that now existing in the United Kingdom,—raised and set apart for the special purpose; for as surely as Russian policy is aiming at swallowing up the Turkish empire, so surely is the episcopal diplomacy of Anglicanism bent upon claiming the ecclesiastical domination of British India; which, while we are not disposed to censure, as out of character or unnatural, we would advise the natives to resist, while yet resistance is available.—*Crescent*, September 19.

## MALTA.

On Friday last at noon, His Excellency the Right Honourable Richard More O'Ferrall received Messrs John Grant, Joseph Buttigieg, and Joseph Sonnino, forming a deputation of the Chamber of Commerce to present the follow-

ing address, which the said Chamber directed to His Excellency before his departure.

TO HIS EXCELLENCY.

The Right Honorable Richard More O'Ferrall, a Member of Her Majesty's Most Honorable Privy Council, Governor and Commander in Chief of the Island of Malta and its Dependencies, &c. &c. &c.

May it please Your Excellency:—

We the undersigned, President, Vice President, and Members of the Chamber of Commerce, being informed of Your Excellency's intention to absent yourself for a time from the cares of your government, beg leave respectfully to approach Your Excellency, to express our deepest thanks and gratitude for the great interest manifested by Your Excellency in the prosperity of, and your earnest endeavours to advance, the trade of these Islands, upon which their welfare so intimately depends.

The unwearied assiduity which Your Excellency has applied yourself to the collection of such information as would best enable you to carry into effect this beneficent intentions of our beloved Sovereign towards these Islands, and the readiness with which suggestions, having for their object the improvement and extension of our trade, have reached and adopted by Your Excellency, cannot be by us too gratefully acknowledged; and, as the result of Your Excellency's abundant labours, we have the gratification to see the moles of our port improved and extended, increasing facilities for the construction and repair of Vessels, a grant of the public money, appropriated with a liberal hand for works, now in progress, for the purpose of enlarging the accommodation for the storage of Grain, Oil, &c. besides many other public works and measures which it is unnecessary for us to enumerate, all tending to the general good of these Islands, and to their commercial prosperity.

In again expressing our thanks and gratitude for the many benefits thus already conferred upon our trade during the short period that has elapsed since the administration of this Government was assumed by Your Excellency, and which we feel assured will be followed by many others equally valuable—we venture to express the hope, that Your Excellency's absence will be but of short duration, and that in the enjoyment of the full confidence of our gracious Queen, and of the confidence and affection of this people, you will long occupy your exalted station among us, to witness the result of your wise and liberal administrations of the Government of these Islands in the commencement of a long period of increasing prosperity, which we confidently anticipate therefrom.

We have the honor to be,

YOUR EXCELLENCY'S  
Most obedient humble servants

(Signed) AGOSTINO PORTELLI, *President*,  
JOHN GRANT, *Vice-President*,  
RAPHAEL FERRO, *Treasurer*,  
GIUSEPPE BUTTIGIAC,  
GIUSEPPE SONNINO,  
GIUSEPPE MONTIBELLO PULIS,  
WILLIAM LEONARD, and

ROSARIO MESSINA.

Chamber of Commerce,  
Malta, August 24, 1849.

On Friday afternoon at half past four His Excellency embarked on board the *Merlin*, which a few minutes afterwards left for Marseilles. His Excellency accompanied by a few select friends was received at the Quarantine Harbour by the Honourable Colonel Jones, but all ceremony was dispensed with at His Excellency's particular request. He proceeds, we understand, in the first instance to Boulogne-Sur-Mer, where his Lady is residing and thence to London. We may expect to have the pleasure of seeing him among us again in about eight weeks.—*Times*, August 24.

### COLONIAL JUDGES.

As it is not an every-day occurrence for a stranger to the laws which he had to administer, we think the following dialogue may be reckoned a curiosity. The scene is a Committee-room of the House of Commons. Chairman: What course did you adopt to enable you to discharge your duties properly? Judge: I felt exceedingly awkward and embarrassed, upon looking at the system that I was called upon to administer. I found that I was called to decide upon the lives and welfare of the people, according to a law about which I knew nothing; and the only way in which I reconciled myself for staying there was, thinking that I was perhaps as likely a person to do it as anybody else. If I had thought that there were other men qualified at home that could be sent out in my place, I have no doubt that I should have resigned my office." Chairman: Were the inhabitants accustomed to receive Judges not better acquainted with their laws than you were at the time? Judge: They were all equally unacquainted at first, but they all made themselves acquainted with the law before they left the country."—*Report from the Select Committee on Legal Education*.—3517, 3518. Our readers, doubtless, long to learn the latitude and longitude of a country where the inhabitants have got "accustomed" to such a predicament as this; where the patient public pays its Judges, not for administering the law, but for "acquainting themselves with it before they leave the country;" where, the judicial *curriculum* being the first object, and justice the second, law-suits are looked on as lessons for the bench; where, at a trial, it is the bench that is tried; where men are mulcted by way of legal exercise, and get hanged hypothetically—all for the benefit of the bench; where in short, a court of justice—like the ditch at Schweidnitz fort—presents the rare spectacle of suitors and prisoners rushing to be victimized with nothing in view but the patriotic hope that some day or other, "before he leaves the country, the ignoramus in ermine may march, over their backs, to a mastery of his vocation! A report was drawn up and printed by the House of Commons, founded on the unanimous evidence of noble ex-Chancellors, retired Judges, and learned leaders of the bar. To its pages, then,

we turn; and the first thing we find broadly laid down is, that the great body of practitioners in Westminster-hall do not even pretend to any legal learning beyond the bounds of the system there administered! Old Whitgift's sneer, it seems is no libel. "The temporal lawyer's learning," wrote the archbishop to Cecil, "is no learning any where but here at home." And so our dependencies groan under judicial incompetence, because, forsooth, such brilliant exceptions as may be found to the general rule of the English bar are not to be tempted by the trifling emoluments of colonial judgeships. One noble and learned witness, Lord Brougham, speaks thus plainly from his own experience:—"I ought to add that, with respect to the Judges, the deficiency of the means of legal education is peculiarly to be remarked in the case of colonial judges. . . . I can speak of my own knowledge, from having frequently while a minister at the head of the department of justice, been applied to by my colleagues to recommend colonial judges; I have always found the greatest difficulty, and indeed have, generally speaking, refused to make any recommendation: giving, as my reason, that I could not go into Westminster hall with such low terms of engagement, and obtain persons whom I could conscientiously recommend for the place. . . . The Minister takes those whom he can get, and whom the place suits, rather than those who are suited to the places. A very young barrister, or a barrister who has failed to obtain practice at the bar, is thus sent out, either before he has become fit to practice at the bar (much more to decide as a judge), or after his unfitness has been ascertained by his failure?—*South Australian Gazette, and Mining Journal.*

## ADLAIDE SOUTHERN AUSTRALIA.

### ST. PATRICK'S SOCIETY.

A general meeting of the members of this recently formed society was held at the "Wellington Inn," Currie street, on Saturday last, pursuant to advertisement, the Hon. Major O'Halloran, President, in the chair. A lengthy address to the Irish people, descriptive of the condition and prospects of the colony, and a memorial to Lord Grey, urging the utility of emigration from Ireland direct, were read and unanimously adopted. Owing to the very boisterous state of the weather and the almost impassable condition of the roads, from the recent rains, the meeting was not so numerously attended as was anticipated. The gallant chairman detailed at some length the object they had in view—to direct the attention of their countrymen of the poorer class to the prospects which this colony held out for securing by means of honest industry, not merely competence, but independence; and also to advise, assist, and otherwise promote the interests of such Irish emigrants as might arrive in the colony. The speaker remarked that out of the Emigration Fund John Bull, as usual, took the lion's share, and complained of the cruel treatment which the emigrant underwent in steam vessels crossing the Channel

to join ships in English ports about to proceed to the Australian colonies. He had no doubt the best results would flow from the society's exertions, and hoped on the 17th March next, the anniversary of their patron saint, to see at least 1000 persons enrolled as members in such a praiseworthy and benevolent undertaking. The subscription was 5s annually, and 5s on entering the society. The meeting was afterwards addressed by G. S. Kingston, McDonald, C. B. Newenham (Sheriff), R. R. Torrens (Collector of Customs), and H. Johnson, Esqrs., and Captain O'Halloran. The majority of those present seemed to be of opinion that the apprehension entertained by some—that the present rate of emigration would reduce the scale of wages, and otherwise interfere with the healthy state of the labor market—was erroneous and groundless. Mr McLean, in reply to a vote of thanks for the gratuitous use of his room for the meetings of the society, hoped by the next anniversary to have St. Patrick's Hall erected which would be worthy of their reception, and of the laudable purpose for which the society was constituted. A vote of thanks having been cordially voted to the gallant chairman, the thing broke up. We had a full report of the speeches prepared, which we are compelled to hold over for the present, owing to the press of Council and other matters of business.

### DEATH OF A PRIEST.

Father Dominic, of Poplar House, Westend, Hampstead, has been suddenly removed from his earthly labours, and his death was accompanied by circumstances of peculiar suffering. He left London in good spirits on Monday morning by the Great Western Railway, accompanied by Father Lowes, on his way to Stroud. When near the Pangbourne station he was suddenly indisposed, and being removed from the train medical assistance was immediately given, and his complaint ascertained to be disease of the heart. Remedies were applied, and application made to the inn for admission, but no room could, as it was stated, be afforded. The unfortunate sufferer was then removed to a cottage, and laid upon some straw on a crick floor for upwards of an hour. Upon the arrival of the up-train he was lifted in and brought to the Railway Tavern at Reading. The prescriptions were again applied, and temporary ease obtained, but the spasm at the heart returned with violence and he expired at three o'clock the same afternoon. Father Dominic was very generally known to the Roman Catholic communities, and particularly to the rev-gentlemen who have seceded from the Church of England.—*Atlas for India.*

**SIMPLE MODE OF DETECTING FORGED BANK NOTES.**—Take a genuine note, and placing it along side of the forgery, damp both in a part, when the water-mark becomes clearly visible, and in an instant the difference is quite perceptible. In the genuine note the moisture renders the water-mark more conspicuous and distinct, while on the forgery it is almost wholly obliterated. The result is invariable and unmistakable.—*Ibid.*

THE  
BENGAL  
CATHOLIC HERALD

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

No. 18.]

CALCUTTA: SATURDAY, NOVEMBER, 3, 1849.

[VOL. XVII.]

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.

It is fortunate that, in the outset of this inquiry, we can appeal to a writer, against whose testimony no objection can lie,—to one who candidly informs us of the sources of his information,—and who is plainly under no bias to lead him to the suppression or the disguise of the truth;—to the venerable Bede, a contemporary and a countryman, and the first scholar of his age in the western, probably in the whole Christian Church. Bede wrote the *Ecclesiastical History of the English*, from A.D. 596 to A.D. 731, almost the very year before his death. Now, we can often form a satisfactory judgment of the opinions prevalent among a people, from the language which their writers employ in treating of certain subjects. How, then, does Bede speak of the bishops of Rome, and the independence of the English Church? In the language of Mr. Palmer and his friends? No: in language exactly the reverse. In allusion to the arrival of Augustine and the first missionaries sent by Gregory the Great, bishop of Rome, he tells us that Gregory ought to be styled "the apostle of the English; because, when he held the first episcopal office in the whole world, and was placed over the Churches already converted to the belief of the truth, he made our nation, which up to that time had been enslaved to the worship of idols, a Church of Christ."\* Perhaps Mr. Palmer never saw this passage; perhaps he would not see it;—for we are not sure that he does not occasionally turn his back on an inconvenient fact or statement, that he may pursue his course in happy or affected ignorance of that which, if it were seen and acknowledged, might operate as a stumbling-block in his way. But whether he saw it or not, this is plain, that it expresses the opinion

of Bede and of his fellow-churchmen of that early age, who believed that not only was the Church of Rome the first Church in the whole world, but that the bishops of Rome were placed in authority over all converted Churches, and of course over the Church of England, as soon as the English became aggregated to the Catholic Church. We observe, indeed, that Mr. Palmer is very unwilling to make use of words which sound gratefully on an orthodox ear; and that he therefore converts the *commands* and *decrees*, attributed by Bede to the pontiffs, into *wishes*, or *advice*, or *invitations*: whence it is not improbable that he may also interpret this passage of a primacy of honour, and not of jurisdiction. But the subterfuge will not avail him. It is not said that the bishop of Rome is placed over other bishops, but over all converted Churches,—an expression which evidently implies an authority of inspection and correction.

From the opinion of Bede, we proceed to the facts which he relates. As soon as the king of Kent, and a portion of his subjects, had been baptized, Augustine, by order of Gregory, crossed the sea to Arles; where the metropolitan of Gaul, also by the order of Gregory, consecrated him archbishop of the English.\* The new prelate, on his return, received from the pontiff the pallium, and a letter, from which the following are extracts:— "We give you permission to wear the pallium in the English Church (but only during the solemn celebration of mass), to the end that you ordain twelve bishops in twelve several places, who shall be subject to your jurisdiction; with this understanding, that always hereafter the bishop of London be conse-

\* "Juxta quod jussa sancti patris Gregorij acceperat." (Bede, i. 27.) Mr. Palmer is not the only writer who cannot understand the meaning of the word *jussum*. Even Mr. Churton, from custom we believe, has translated it by *advice*. "In this he followed the *advice* of Gregory."—Early English Church, p. 32.

\* "Quia, cum primum in toto orbe pontificatum gereret, et conversi jamdudum ad fidem veritatis esset prelati ecclesie, nostram gentem, eatenus idolis mancipatam, Christi fecit ecclesiam."—Bede, ii. c. i.

crated by his own synod, and receive the pallium of honour from this holy and apostolic see, in which I serve under the authority of God. We moreover will, that you send to the city of York, a bishop, whomsoever you shall judge proper to ordain, to the end that, if the said city and the neighbouring country receive the Word of God, he may also ordain twelve bishops, and possess the honour of a metropolitan: for to him also we intend to give a pallium, if we live. It is, however, our will, that he be subject to your authority now, but that after your decease, he preside over the bishops whom we shall have ordained, and shall owe no subjection to the bishop of London.\* To us this seems very like an act of legislative authority. Mr. Palmer admits that "Gregory was perfectly justified in directing Augustine as to the arrangement of the Church just rising among the Anglo-Saxons: it was, however, a peculiar and extraordinary state of things, which did not afford any rule for other times." But he should remember that this was not a temporary arrangement, but a plan of Church government, to be established both for the lifetime of Augustine, and for the times which might follow it: that it was not merely a notification of what the pontiff wished Augustine to adopt, as Mr. Palmer by his translation seems to insinuate, but a law which he enjoined him to observe;† and that the powers communicated to him were, as will be subsequently shown, the same which were communicated by the apostolic see to all other metropolitans on this side of the Alps.

The pontiff continues:—"Not only the bishops whom you may have ordained yourself, and those whom the bishop of London may ordain, but, in addition, all the bishops of Britain (that is, of the ancient Britons, driven by the invaders to the west coast of the island), you will have under your jurisdiction, by authority of God, our Lord Jesus Christ; that from your teaching they may learn to believe truly, and to live rightly from your example." The lamentable state, both as regarded discipline and morals, to which the British Churches had been reduced, probably in consequence of the ruthless wars between the natives and the invaders, is described by Gildaſ, a Britain and a contemporary: and here we find Gregory subjecting the bishops of those Churches to the superintending authority of Augustine, in the same manner as the bishops of the English converts.

\* Bed. l. 29.

† Palmer, "Apost. Jurisdiction," p. 118. Mr. Palmer seems ignorant that in the papal rescripts of the age, the Latin word *volumus* expresses a command. His translation converts it into a wish.

Mr. Palmer tells us that in such cases every neighbouring bishop has a right to interfere: but who ever heard of a neighbouring bishop assuming on that ground the right to place a national Church under the jurisdiction of a foreign prelate, and that, too, in virtue of authority possessed by himself of *divine right*, for such must be the meaning of the words employed by Gregory—"By authority of God, our Lord Jesus Christ."\*

(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 Nineteenth Article examined

(Continued from page 212.)

The third argument is derived from the passages of Scripture, which prove that the care of the entire Church in every thing that regards the Christian faith and religion, was committed by Christ to Peter. These passages are particularly three, all which are advanced in argument by Pope Gregory the first, who, according to Bede, was the Apostle of the English nation.\* "It is clear," saith St. Gregory, "to every one acquainted with the Gospel, that, by the words of our Lord, the care of the entire Church was committed to Peter, prince of all the Apostles. For to him it is said: 'Peter lovest thou me?' 'Feed my sheep.'† To him it is said: 'Behold, Satan hath desired to have you that he may sift you as wheat. But I have prayed for THEE that THY faith fail not, and THOU being once converted, confirm thy brethren.‡ To him it is said: 'Thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to THEE the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.§ Behold, he receives the keys of the kingdom of heaven; the power of binding and loosing is given him; the charge and SOVEREIGNTY of the entire Church are committed to him.¶"

The first of these scriptural passages—for in elucidating them we shall follow the order of the Gospels, is found in the sixteenth chapter of Saint Mathew.¶ In this passage, when the Apostles, the representatives of the en-

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

† John xxi.                   ‡ Luke xxii.                   § Matt. xvi.

¶ Gregor. lib. 4., epist. ex Registro. c. 76.

¶ Matt. xvi.

ture Church, are interrogated by Christ respecting the subject whereon faith and salvation depend, Peter answers on the part of all; and after his answer, Christ promises to him and his successors such firmness and certainty, in teaching, testifying, and confirming the faith of the Church, of which they were to be the future "princes" and "pastors," that, like an immoveable foundation, they should always firmly maintain it against the gates of hell. For it is thus the fathers, Greek as well as Latin, explain the passage; and the fathers of the fourth Œcumenical council of Chalcedon, in the sentence passed against Dioscorus, having this passage in view, call Peter "the rock and pillar of the Catholic Church."\* And in the sixteenth Act of this same council, in the address of the Synod to the Emperor Martian, they desire to have the Council confirmed and strengthened by the authority of the Chair of Peter.†

The second passage is contained in the twenty second chapter of Saint Luke.‡ In this passage, Christ prayed, not so much for the faith of Peter personally, as for that of the "Pastor," who was, by his never-failing faith, to confirm the whole flock: for not only Peter, but all the Apostles were exposed to danger. 'Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.' You, that is, all you the Apostles, and in you the entire Church. But though all were in danger, yet it does not follow in the text: I have prayed for *you*; but—I have prayed for *THEM*; thereby teaching the rest of the Apostles, that provision was made for their safety in the strength of Peter, their Prince. For on this occasion, Christ consulted, not only for the stability of the faith of the Church, but at the same time for its unity, without which the stability of the faith cannot be preserved. Teaching all men, in case of temptations of faith, to have recourse to their "Pastor," that in him, in whom Christ hath provided help for them, they may find a remedy against such temptations. Whence St. Leo the Great, considering this passage, says: "The danger of the temptation of fear was common to all the Apostles; and, since the Devil desired to harass and destroy them all, they all equally needed the Divine protection. Yet our Lord specially undertakes the care of Peter, and prays for the faith of Peter in particular; as if the state of the rest would be more secure, should the mind of their

Prince be rendered invincible. In Peter, therefore, the fortitude of all is secured, and the assistance of the Divine grace so arranged, that the firmness bestowed by Christ on Peter, can by Peter be conferred on the other Apostles."§ Such are the words of Leo.

We have used the expression "in temptations of faith:" not indeed that Christ wished Peter to confirm his brethren in this only, but in all temptations. For he continues; 'And thou being once converted, confirm thy brethren.'† That means, whenever there shall be occasion ‡. It is not, therefore, confined to once only, when converted he wept bitterly; but as often as there is occasion, the faith of Peter, confirmed against the sifting of Satan and the gates of hell, confirms his brethren. And this gift promised to Peter, appertains to his successors also. For in praying for Peter, Christ prayed for the good and advantage of his church: and the church always stands in need of some one, whose faith cannot fail, by whom she may be confirmed. For not only did Satan desire to sift the faithful who then lived, but it is his desire to sift all the faithful of all ages, and all places, without exception. God, therefore, who never fails to provide his church with every requisite, bestowed on the successors of Peter, as well as on himself, this gift for her benefit and advantage. After divers fathers and doctors had previously maintained the foregoing doctrine, we find it laid down by Agatho, the Roman Pontiff, and acknowledged and confirmed in the sixth general council, as we have already remarked.

Finally, the third scriptural passage is taken from Saint John, chapter the twenty-first, when Christ appoints Peter the "Pastor" of his flock. "For to whom," asks St. Bernard, "were the entire sheep, not only of the bishops, but also of the Apostles, thus absolutely and indiscriminately committed? 'If thou lovest me, Peter, feed my sheep.' 'What sheep? The people of this or of that particular state, region, or kingdom? *My sheep*, saith the Lord. To whom is it not plain, that he designated not a portion, but assigned the whole? There is no exception, where there is no distinction."§ Also pope Leo the first says: "And yet Peter alone is chosen out of the whole world, and set above all the apostles and fathers, for the calling of the nations of the earth: in order that—though there be in the people of God, many priests and many pastors—still Peter should have the special govern-

\* Tom. 1. Conciliorum, Concil. Chalced., act. 3., litteræ directæ a Concilio ad Dioscorum, quibus jam tertio vocatus est.

† Ibidem, act. 16., Responsio seu allocutio Concilii universalis Chalcedonensis ad Martianum Imperatorem.

‡ Luke xxii.

§ Leo, sermo, 3., in anniversario die assumptionis ejus ad Pontificatum.

† Luke xxii. 32.

‡ Et tu aliquando conversus, confirma fratres tuos. Aliquando, hoc est, si quando opus erit.

§ Bernardus, lib. 2., 'De Consideratione' ad Eugenium Papam, c. 8., in Joannem, c. xxi.



ment of all, under Christ who is himself **THE PRINCE.**"\* We here omit numerous other testimonies, too tedious to be recited in this volume, and shall confine ourselves to observing that the fathers of the council of Florence have defined that the full power of feeding, directing, and governing the universal church, was delivered by Christ to the Roman Pontiff, the successor of Peter.†

From the passages of Holy Scripture now elucidated, as also from what has been said on the examination of the thirty-seventh article, the arguments against which apply to that now under consideration; it is most clear that the Roman Church never erred in the doctrine of faith, and Catholic living. For the Roman Pontiffs have not taught the Roman Church differently from the other churches subject to the chair of Peter; nor did the Roman Church ever hold any doctrine of faith and living different from the other churches adhering to her communion; and since it is certain, that the Roman Pontiffs have hitherto been the successors of Peter, and that as such they have been constituted by Christ, the "pastors" of his universal flock, and the "teachers" of the whole christian people; so Christ hath, according to his promise always governed, and directed them in such a manner by his Spirit as that they, discharging the functions of the chair of Peter, that is, teaching or confirming the truth of the Christian faith and religion, could never err. All who have adhered to that CHAIR, therefore, were safe in the faith and religion of Christ; and they who still adhere to it, are now safe in like manner.

(To be continued.)

## FLOWERS OF HEAVEN.

### *Connexion between Religion and Morality.*

(Continued from page 214.)

The Mephistopheles of the last century, who, thinking that the religious foundations of society were old and decayed, endeavoured to re-construct the edifice by morality alone, did not perceive that this creation, if based on atheism, would be undermined by popular turbulence. The revolution which they had, prepared, flourished, like the infernal zaccoum which, say the Mussulmans, produces demons, heads. Its explosion awakened the attention of a great English statesman, Burke, who, in a very stormy session of parliament, exclaimed

—"I see the approach of universal anarchy, which involves in its destruction religion, morality, historical recollections, respect for all ancient authority, for all dignity, for all virtue, for all elevated feeling:—a monstrous regeneration, a horrible metamorphosis of the human race, which will bring it back to the savage state." The revolutionary legislators themselves, affrighted at beholding morality decline, while the instincts of ferocity were proportionally developed, could oppose no other dyke to the torrent of corruption, that threatened universal destruction, than that very religion which they themselves had proscribed, and the undying torch of which they had endeavoured to extinguish in the blood of its defenders.\* "The princes of disorder seized with a sudden terror, and feeling themselves hurried irresistibly to the grave, hastily proclaimed the existence of a Supreme Being, and the immortality of the soul; and standing over the palpitating carcass of society, clamorously called on God, who alone could revive it."†

Atheism, then, is no less hostile to civil government than to religion; with the same breath it extinguishes the lamp of the sanctuary, and kindles into flame the most dangerous and destructive passions of the human heart.

But cannot the power of laws supply the place of religion, and force the people to walk in the narrow path of morality? This is the question proposed by the irreligious.

The fear of the law may, doubtless, prevent the open violation of moral duty; it may prevent highway robbery, and midday murder in the open streets—it may prevent public appeals to rebellion, and public attempts at incendiarism—it may arrest the arm when impunity is not to be hoped for, or, at most, but extremely doubtful: and yet, if our police-reports be correct, it does not always prevent even these evils. This is, however, the limit of its power. The law may be eluded by a

\* What were the designs of those who, amid the conspiracies by which we were encompassed,—amid the embarrassments of such a war,—at the very moment when the torches of discord were not yet extinguished, suddenly commenced a violent attack on all religion, erecting themselves into apostles of annihilation, and missionaries of atheism? Was it a desire to hasten the triumph of reason?—but no; reason was nevertheless outraged by absurd violence and extravagancies, calculated to render her odious:—she was only placed in the temples, that she might be banished from the republic. Who, then, has given you a mission to announce to men that there is no God—you who have an enthusiasm for this doctrine, which you have not for your country?—What advantage do you hope to secure by persuading man that a blind force presides over all his destinies, and strikes indifferently vice and virtue, and that his soul is a light vapour, which shall vanish at the gates of death?" (ROBESPIERRE; *Rapport fait du nom du comité du salut public*, Sessioe du 18 Floreal, an. 11.)

† *Essai sur l'indifférence*,

\* Leo, ser. 3. de assumpt. sua ad Pontificatum.  
† Vide testimonium Concilii Florentini citatum, c. 13. hujus tractatus. See the testimony of the council of Florence, already quoted in the 13th chapter of this work, page 61.

thousand artifices, and morality may be frequently enormously violated, without subjecting the offender to its penalties. Let a man be a bad husband, a bad father, a bad master, a bad friend—let him be irregular in his morals—let him even be an assassin, provided it be in a duel—and let him honestly possess just as much as he can legally hold,—such a one is secure from the operation of the law; and the sword of justice must be turned aside from him. Is he, therefore, a moral man? The fear inspired by religion is much more efficient than the law's terrors; it embraces the whole man, as the cord entwines the sheaf. Not only does it forbid him to act iniquitously, whether he be in the desert or in the city, by night as well as by day, but, diving even to the bottom of his heart, it sounds all its depths, and extinguishes vice before it is fully conceived in thought.

But, it may be said by the advocates of morality alone, have we not, instead of the buckler of religion, the helmet of honour, and the ever-warning voice of conscience? Can it be said that conscience is a bad counsellor, or honour an unsafe guide?

In the first place, it must be remarked, there are two kinds of honour, one of which has nothing in common with virtue, and is often nothing more than an absurd, and, sometimes, atrocious prejudice, to which life is often sacrificed by enthusiasm, or which itself is often immolated on the golden altar of fortune. In France this false honour was, for a long time, pushed to fanaticism.

The exquisites of the age of Louis XIII, who boasted of despising their honest creditors, sold without hesitation, their ancient castles, and the bones of their ancestors, to pay some gambling debt; they made no scruple of lying, when they wished to deceive others, but they would have cut the throats of their own brothers, had these dared, even remotely, to insinuate that they had spoken falsehoods; yet these men were, according to the phraseology of the time, the very *quintessence* of honour!\* Such honour is no more; peace to its now cold ashes! As for the other—the honour that makes great men, of which I wish to speak, it is, unquestionably, a noble sentiment. Its sphere is in the highest regions of the soul; it prompts to great enterprises, to sublime sacrifices, to magnanimous resolves. Yes, honour is a noble sentiment!—it is worthy of all glory and admiration; it shines amid the other sentiments of the soul, like that eastern diamond† called the "mountain of light," which one of its late kings presented to a temple. It is the only

thing that could supply the want of religion in man—if that were possible.

Although honour clothes itself in a more pompous and dramatic vesture than religion, it still moves on in a parallel direction with it. Religion prescribes morality as ordained by God; honour, which seems to legislate for itself, enjoins it as something that adds to the dignity of man. The believer *fears*, the man of honour *disdains*, to do any thing that is wrong. The one flies from vice, because it is an offence against God; the other avoids it, as repugnant to his nature and offensive to his pride. Seneca made the highest chord of honour vibrate, when he said, that were there no Gods to rule over men and see and punish vice, he would avoid it, as base in itself, and unworthy a magnanimous soul.

Can honour, then, guide man?

Yes,—if something guides honour; for it necessarily needs a guide, if it will not stray and involve itself in error and uncertainty. "There is no indivisible point whence pictures can be seen to greatest advantage," observes Pascal; "some are too near, others too distant; some too high, others too low. Perspective assigns it in the art of painting; but in truth, and morality, who will point it out?"

RELIGION. :

Yes, religion, which alone can be the polar star of morality; and, albeit the reclamations which may be made by Hindoos, Osmanlis, and the inhabitants of that Celestial Empire whose mandarins so cavalierly style us barbarians, we must add,—the Christian Religion alone; because not only is this the only true one, but there is no virtue she does not teach,—no barren spot in the human heart which she does not cultivate.

The tree is known by its fruits. Now every one must grant that the element of pure honour, when conjoined with that of faith, produces a character more angelic than human in its traits

In effect, the man of honour, in the Christian acceptation of the word, is the most moral being that can possibly be conceived on earth. He is submissive to the laws, and loyal to his prince; because the laws emanate from God; and his religion, which has had many martyrs, has never yet produced a rebel. The believer in a future life reverences fidelity, national honour, the sanctity of an oath; he is too firm to yield to the soothing insinuation of flattery, or the stormy denunciations of unjust power; he will not, to increase his celebrity, rouse the turbulent spirit of party, or endeavour, by intrigue, to receive on his inclined head the golden shower which favoritism sometimes unwillingly lets fall on the unworthy. Generous to his enemies,

and candid with his adversaries, he is just without asperity, magnanimous without pride, and humble without meanness. Such a one is for his fellow men, according to the beautiful comparison of the Scripture, as a projecting rock, in the shade of which we find protection from the burning heat of day.\* Happy the wife, the friend, the children, of such a character! His merit will distinguish them and they shall reflect his rays, as the planets reflect the light of the solar beams. The people who admire him will long propose him as an example to their children; and his posterity shall be loved by God and honoured by men, on account of his virtue.

But, I repeat it, Christian morality can alone produce men of this mould and perfection of character.

Our anti-Christian philosophers may, indeed, tell us, that, without attaining such a moral elevation as this, we have among us a multitude of honest men, who enjoy an honourable reputation, and who frankly acknowledge that they have not a particle of religion in their composition.

If these men really are what they appear to be, it is still true that their virtue has a bad foundation. But how hollow are many of such characters! How many magistrates have been regarded as blameless, until the indiscretion of a suitor, or the vindictiveness of an intriguer, raised up the veil which concealed their private lives! How many parents have been cited as models, until some disgraceful weakness, accidentally made public, made them the objects of public contempt! How many men of rank have passed for personifications of honour, until their political, philosophical, literary, or martial probity, yielded to the temptation of wealth! And yet, these men may have had principles of an honourable tendency. This is both possible and probable: but the seductions of pleasure were too irresistible; the prospect of gain was too alluring; the passions, leagued with the senses, were too impetuous; the sea overflowed with fury; no stars were to be seen in the firmament, and virtue was tossed to and fro, like a bark that has lost its rudder. What could you expect from its struggles with the winds, the waves, and rocks? Shipwreck; and it was so.

"But have we not conscience?" says a sect of recent origin, which unwillingly enthrones an idolatry, as old as the Roman empire. Conscience is God, and we acknowledge no other.

Conscience, is, indeed, a faithful counsellor; but it is the excess of absurdity to make way

for its elevation on the vacant pedestals of idolatry, by dethroning God. Conscience, without religion, is liable to slumber at its post, like a tired sentinel. The distant glitter of gold often acts on it, as the rustling of the foliage and the bubbling of the rivulet on the wearied senses:—it casts it into a state of drowsiness, in which all its energy is dormant. It is true, that as soon as crime is consummated, and honour lost, or the scaffold prepared, it awakes us with terrific alarm, and makes the guilty heart bleed with its scorpion bites: but if it was strong enough to make Judas hang himself after his base treason, it was not able to prevent him from selling his God! So true it is, that religion alone can ensure the constant practice of our moral duties, because it is their source; and isolated morality ordinarily ends, by sinking under the weight of evil, or making a secret compact with vice, or, amid the bitter disenchantments which are so thickly scattered through life, imitating the dying Brutus and blaspheming virtue.

(To be continued.)

#### LOSS AND GAIN.

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

(Continued from our last.)

"If you want some tangible principle," he said, "for interpreting Articles and Liturgy, I can give you one. You know," he continued, after a short pause, "what it is we hold? Why, we give the Articles a Catholic interpretation." Charles looked inquisitive. "It is plain," continued Bateman, "that no document can be a dead letter; it must be the expression of some mind; and the question here is, *whose* is what may be called the voice which speaks the Articles. Now, if the Bishops, Heads of houses, and other dignitaries, and authorities, were unanimous in their religious views, and one and all said that the Articles meant this and not that, they, as the imponents, would have a right to interpret them; and the Articles would mean what they said they meant. But they do not agree together: some of them are diametrically opposed to others. One clergyman denies Apostolical Succession, another affirms it; one denies the Lutheran justification, another maintains it; one denies the inspiration of Scripture, a second holds Calvin to be a saint, a third considers the doctrine of sacramental grace a superstition, a fourth takes part with Nestorius against the Church, a fifth is a Sabellian. It is plain, then, that the Articles have no sense at all,

if the collective voice of Bishops, Deans, Professors, and the like is to be taken. They cannot supply what schoolmen call the *form* of the Articles. But perhaps the writers themselves of the Articles will supply it? No; for, first, we don't know for certain who the writers were; and next, the Articles have gone through so many hands, and so many mendings, that some at least of the original authors would not like to be responsible for them. Well, let us go to the Convocations which ratified them: but they, too, were of different sentiments; the seventeenth century did not hold the doctrine of the sixteenth. Such is the state of the case. On the other hand, we say that, if the Anglican Church be a part of the one Church Catholic, it must, from the necessity of the case, hold Catholic doctrine. Therefore, the whole Catholic Creed, the acknowledged doctrine of the Fathers, of St. Ignatius, St. Cyprian, St. Augustin, St. Ambrose, is the *form*, is the one true sense and interpretation of the Articles. They may be ambiguous in themselves; they may have been worded with various intentions by the individuals concerned in their composition: but these are accidents; the Church knows nothing of individuals; she interprets herself."

Reding took some time to think over this: "All this," he said, "proceeds on the fundamental principle that the Church of England is an integral part of that visible body, of which St. Ignatius, St. Cyprian, and the rest were Bishops; according to the words of Scripture, 'one body, one faith.'" Bateman assented; Charles proceeded: "Then the Articles must not be considered primarily as teaching; they have no one sense in themselves; they are confessedly ambiguous; they are compiled from heterogenous sources; but all this does not matter, for all must be interpreted by the teaching of the Catholic Church." Bateman agreed in the main, except that he had stated the case rather too strongly. "But what if their letter *contradicts* a doctrine of the Fathers? am I to force the letter?" "If such a case actually happened, the theory would not hold," answered Bateman; "it would only be a gross quibble. You can in no case sign an Article in a sense which its words will not bear. But fortunately, or rather providentially, this is not the case; we have merely to explain ambiguities, and harmonise discrepancies. The Catholic interpretation does no greater violence to the text than *any other* rule of interpretation will be found to do." "Well, but I know nothing of the Fathers," said Charles; "others are in the same condition: how am I to learn practically to interpret the Articles?" "By the

Prayer-book; the Prayer-book is the voice of the Fathers." "How so?" "Because the Prayer-book is confessedly ancient, while the Articles are modern."

Charles kept silence again: "It is very plausible," he said; he thought on. Presently he asked; "Is this a *received* view?" "No view is received," said Bateman; "the Articles themselves are received, but there is no authoritative interpretation of them at all." That's what I was saying just now; Bishops and Professors don't agree together." "Well," said Charles, "is it a *tolerated* view?" "It has certainly been strongly opposed," answered Bateman; "but it has never been condemned." "That is no answer," said Charles, who saw by Bateman's manner how the truth lay. "Does any one Bishop hold it? did any one Bishop ever hold it? has it ever been formally admitted as tenable by any one Bishop? is it a view got up to meet existing difficulties, or has it an historical existence?" Bateman could give but one answer to these questions, as they were successively put to him. "I thought so," said Charles, when he had made his answer: "I know, of course, whose view you are putting before me, though I never heard it drawn out before. It is specious, certainly; I don't see but it might have done, had it been tolerably sanctioned; but you have no sanction to shew me. It is, as it stands, a mere theory struck out by individuals. Our Church *might* have adopted this mode of interpreting the Articles; but from what you tell me, it certainly *has not* done so. I am where I was."

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN A PROTESTANT.

(Continued from our last.)

*The punishment of Sacrilege in Lucifer and the angels, upon Adam, Eve, and Cain, and upon the old world, by the flood, and upon them that built the tower of Babel, Nimrod, and others.*

First, He punished them by disinheriting and casting them out of their original possession. Lucifer is cast out of heaven, Adam and Eve out of paradise, Cain (whose name signifies a possession) out of his native possession, to be a runaway upon earth: all of them subject to a perpetual curse. Lucifer to perpetual darkness, Adam to perpetual labour, and Cain to perpetual fear and instability: by perpetual, I mean during their lives; for at their death they all meet in eternal

damnation. The life of Satan is till the day of judgment; so, though he liveth so long, he reigneth in labour and travail to work wickedness: There is his end, and then is the time of his further and eternal punishment; then shall he and all his angels be cast into everlasting fire.\* There I leave both him and them hopeless of mercy, which notwithstanding is graciously extended to Adam and his posterity repenting, by the meritorious Passion of our Saviour, Who, to expiate the sacrilege committed by man, in aspiring to be like God, debased Himself, being God, to become a man: and as man would have left the earth, and have scaled the heaven, so He left the heaven, and came down into the earth, living here in subjection to man, when man himself would not be subject to God: therefore (*ut contraria contrariis evertuntur*) as the sacrilege was a capital sin, that contained in it many other specific sins, pride, ambition, rebellion, hypocrisy, malice, robbery, and many other hellish impieties; so for a punctual satisfaction, He made himself a capital Sacrifice, that contained innumerable graces, humility, contempt of the world and of Himself, obedience, sincerity, love, bounty, and all other celestial virtues.

The contemplation of this exorbitant mercy, which I leave to be sounded forth by the golden trumpets of the Church, hath led me a little forth of my course. I return to Adam and his posterity, and will go on with them safely, as I find them left in the hands of justice, and the dint of the curse. Adam in his children, and they in him, are all unhappy: his good son Abel is cruelly murdered, and by whom, but (to increase his grief) by his other son Cain? who, according to the law of nature, ought to die for it, as himself confesseth,† and then was Adam destitute of them both. Yet so is he notwithstanding; for his son Cain, the murderer, is a condemned person, a banished man, and a continual fugitive to save his life; which nevertheless was at length casually taken from him by the hand of Lamech; as S. Hierome (out of an author) reporteth;‡ “Thus two of Adam’s sons died unnaturally; and all the rest, except Seth, living wickedly, are not therefore mentioned in Holy Scriptures.” Touching their wordly affairs, all was evil and out of course; labour, and sweat, and sorrow vex their persons; the beasts of the earth, and the fowls of the air, that formerly were subject to Adam, will rebel and become his enemies; the earth, that formerly gave him sustenance of her own accord, will now yield

nothing but by compulsion, and is beside unto him both false and refractory: he commits his corn unto it, and it renders him thistles and weeds; he planteth his vineyard in it, and it bringeth him thorns and briars: all the works of man are now in the sorrow of his hands.\* The thoughts of his heart are only evil continually,† and the earth is corrupt before God, and full of cruelty.‡

Thus the soul, the body, the mind, and the manners of men, the nature of beasts and fowls, and the condition of the earth itself, being wholly altered from the original constitution, and corrupted by the contagion of sacrilege, it pleased the justice of God to bring the flood upon the earth, to sweep away all the posterity of wicked Cain in the seventh generation; and not to spare any either of Adam’s line, or of righteous Seth’s generation and his family, as a type of the sacred portion appropriated to His worship, which those sinners of the old world had so much corrupted. Thus for sacrilege was the whole world destroyed; in that universal destruction was nothing saved but the tenth generation; that out of it, as from a better root, the new world might be produced and replenished.

(To be continued.)

## SAINTS AND SINNERS

BY W. O’NRIEL DAUNT, ESQ.

*Supremacy of St. Peter and his successors.*

### A DISCUSSION.

(Continued from our last.)

“Strange such a difference there should be!”

*Dean Swift.*

“But,” said Owzel, “you must not forget that Saint Paul says to the Ephesians (ii. 20), ‘Ye are built upon the foundation of the apostles and prophets, Jesus himself being the chief corner stone.’ Here the foundation of the apostles and prophets is *collectively* mentioned, without specifying the primacy of any apostle in particular. Therefore, my good sir, the apostles *all* enjoy *equal* pastorship, or else the chief pastorship of Peter would have been expressly mentioned. What have you to say to this?”

“That Saint Paul,” replied the abbot, “never dreamt of alluding, in this text, to the subject of pastorship at all! for mark—the verse mentions *prophets* as well as *apostles*, and the prophets were all dead at the time. Now, a dead man cannot be a pastor; so

\* Matt. xxv. 41, 46.

† Gen. iv. 14.

‡ S. Hieronym. cap. xxxvi. ad S. Damasum, tom. i. 157.

\* Gen. iii. 17—19. † Gen. vi. 5. ‡ Ibid. ver. 11.

that if we interpret the verse as relating to pastorship, we involve Saint Paul in the egregious absurdity and folly of telling the Ephesians that the corpses of the prophets in their graves were equally pastors with the living apostles! The text, then, has no connection whatever with the subjects of pastorship or primacy; it can only imply that our hopes are built on that atonement which the prophets of old had foretold, and which the apostles, who were equally inspired with the prophets, promulgated by preaching."

"But how," asked Owzel, "is our Lord's position as chief corner stone compatible with the notion that he built his visible church on Peter?"

"Because Peter is founded upon Christ; because Peter's commission is derived from Christ; because, in fine, a king does not cease to be a king by appointing a deputy."

"Well," said Owzel, "what is your next proof?"

"In the gospel of St. John, x. 14, our Lord represents himself as being a shepherd, and calls his flock his sheep. Now, to which of the apostles does he commit the care of his entire flock, both sheep and lambs? To Peter. In chapter xxi. of St. John, we read that Christ elicited from Peter three successive declarations that he loved him more than the other apostles did (and Peter spoke the truth, or Christ would have reproved him.) And in reply to each of Peter's declarations of superior love, Jesus says, 'Feed my lambs, feed my sheep.' Now, if this be not establishing Saint Peter as chief shepherd of Christ's flock upon earth, plain words have no meaning, and the Scripture is a dream. Mark well Christ's words, 'Feed my lambs, feed my sheep.' It is as plain as light that these words invested Peter with pastorship *over the other apostles*. For the 'lambs' and the 'sheep' compose the **WHOLE FLOCK**, and Christ makes **NO RESERVATION**. Were not John, James, Andrew, and the rest of the apostles, sheep of Christ? Of course they were. *Then Peter was given the pastorship over them*, for Christ said, 'feed my sheep;' he did *not* say, 'feed all *except* your brother apostles;' he made no exception whatever."

"But," objected Owzel, "Saint Peter himself (1 Peter, v. 2) exhorts the elders to 'feed the flock of God which is among them.'"

"Well; and how is it inconsistent with his office of chief shepherd under Christ, that he should command his subordinate clergy to feed their own respective portions of the flock?"

"At all events," said Owzel, "I think that when Christ desired Peter to feed his lambs and his sheep, he did not invest him with any

peculiar authority, but merely restored to him the apostolic office, which he had lost by his fall."

"There you are quite in error," said the abbot, "for Christ had already, since his resurrection, reinvested Peter with his apostolic office, in common with all the other apostles except Judas the traitor, and St. Thomas, who was absent. See John, xx. 19 to 23; and to ascertain the fact of Peter's presence, and his share in the general commission, compare the passage with Mark, xvi. 14."

"Proceed with your proofs," said Owzel.

"St. Mathew commences his list of the apostles with St. Peter. 'THE FIRST, Simon, who is called Peter,' (Matt. x. 2.) He gives him the first place, which he is also given by St. Mark and St. Luke, who place him at the head of the apostolic lists, (Mark, iii. 16; Luke, vi. 24; and Acts, i. 13.) Now this admitted precedence of Peter can only be ascribed to his primacy."

"Why?" asked Owzel; "may we not imagine he is placed first on account of his being the first chosen apostle?"

"No; because even if he *were* the first chosen apostle (which you will not find it easy to prove), it is plain that the evangelists were not guided in their lists of the apostles by any regard to chronological priority; for, although Peter invariably holds the first place in these catalogues, yet the other apostles are variously arranged by the different writers. Thus Andrew, whose name is the *second* in St. Mathew's list, holds the *fourth* place in St. Mark's, and so on; whereas Peter's is invariably the first in all the formal apostolic catalogues."

(To be continued.)

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POETRY.

EARLY TO BED EARLY TO RISE."

"Early to bed and early to rise"—  
 Aye, note it down in your brain,  
 For it helpeth to maketh the foolish wise,  
 And uproots the weeds of pain.  
 Ye who are walking on thorns of care,  
 Who sigh for a softer bower,  
 Try what can be done in the morning sun,  
 And make use of the early hour.

Full many a day for ever is lost  
 By delaying its work till to-morrow;  
 The minutes of sloth have often cost  
 Long years of bootless sorrow.  
 And ye who would win the lasting wealth  
 Of content and peaceful power,  
 Ye who would couple Labour and Health,  
 Must begin at the early hour.

We make bold promises to Time,  
 Yet, alas! too often break them;  
 We mock at the wings of the King of Kings,  
 And think we can overtake them.  
 But why loiter away the prime of the day,  
 Knowing that clouds may lower?  
 Is it not safer to make life's hay  
 In the beam of the early hour?

Nature herself ever shows her best  
 Of gems to the gaze of the lark,  
 When the spangles of light on Earth's green breast  
 Put out the stars of the dark.  
 If we love the purest pearl of the dew,  
 And the richest breath of the flower,  
 If our spirits would greet the fresh and the sweet,  
 Go forth in the early hour.

Oh ! pleasure and rest are more easily found  
 When we start through Morning's gate,  
 To sum up our figures, or plough up our ground,  
 And weave out the threads of Fate.  
 The eye looketh bright and the heart keepeth light,  
 And man holdeth the conqueror's power,  
 When, ready and brave, he chains Time as his slave  
 By the help of the early hour.

ELIZA COOK.

## Selections.

### A REPEALER'S PICTURE OF IRELAND.

The suspension of the Habeas Corpus Act having terminated in Ireland on Friday week, on the following morning the first number of the new series of the celebrated repeal journal, the *Nation*, made its appearance. The old editor, Mr. C. Gavan Duffy—against whom various indictments still remain unsettled, successive juries having been dismissed without recording a verdict—again assumes the controlling functions over its columns; but the tone has undergone a memorable alteration, and the violent measures, the physical force, with its array of pikes and muskets, secret drillings, charged soda bottles, and universal preparations for the war with the Saxon, has given place to an entire reliance upon moral force, and it is, it seems, by pen and print alone that an independence of government and legislation is to be won for Ireland. Meantime the editor has written out, in his first number, the results of a recent tour through some of the worst districts of Ireland. His picture is evidently overcharged, but contains, nevertheless, a degree of truth and an undeniable force of vigour of colouring which renders it interesting at the present moment. We, therefore, proceed to give a few extracts at somewhat greater length than we are accustomed to borrow from the writings of the repeal partisans in the sister island:—

“No words printed in a newspaper or elsewhere will give any man who has not seen it a conception of the fallen condition of the West and the South. The famine and the landlords have actually created a new race in Ireland. I have seen on the streets of Galway crowds of creatures more debased than the Yahoos of Swift—creatures having only a distant resemblance to human beings. Grey-headed old men, whose idiot faces had hardened into a settled leer of mendicancy, simeous and semi-human; and women filthier and more frightful than the harpies, who at the jingle of a coin on the pavement swarmed in myriads from unseen places, struggling, *shrinking* for their prey, like some monstrous and unclean animals. In Westport the sight of the priest on the street gathered an entire pauper population, thick as a village market, swarming round him for relief. Beggar children, beggar adults, beggars in white hairs, girls with faces grey and shrivelled, the grave stamped upon them in a decree which could not be recalled; women with the more touching and tragical aspect of lingering shame, and self-respect not yet effaced; and among these terrible realities,

impotence shaking in pretended fits to add the last touch of horrible grotesqueness to the picture! I have seen these accursed sights, and they are burned into my memory for ever.

Away from the towns other scenes of unimaginable horror disclose themselves. The traveller meets groups, and even troops, of wild, idle, lunatic-looking paupers wandering over the country, each with some tale of extermination to tell. If he penetrates into a cabin and can distinguish objects among filth and darkness, of which an ordinary pigstye affords but a faint image, he will probably discover from a dozen to twenty inmates in the one hut—the ejected cottiers clustering together and breeding a pestilence. What kind of creatures men and women become living in this dung-heap—what kind of children are reared there to grow up into a new generation—I have no words to paint.

Another feature of painful interest obtrudes itself constantly on any one who had a personal acquaintance with the people. Whatever men among the farming or working classes were most prominent for intelligence, independence, or enterprise, are in general to be seen no more. Some were ejected from their land some fled away voluntarily; but fled from the system—fled from landlords, in whose sympathy or equity they had no trust. The young, strong, skilful working man, the adventurous self-reliant man prescient of success, the independent man impatient of misgovernment, the man of moderate available capital that keeps speculation alive—the blood and bone of a state—these have emigrated in masses of America. You ask for them, and find they have abandoned the country in despair.

And one of the main causes of this physical ruin, extermination, has operated as fatally within its limits on the moral and political condition of the people. Wherever the exterminators have been at work, the hope of creating an independent or prosperous people has been rooted out. The famine was not so desolating—the Whigs were not so merciless as those men reared and nurtured on our own soil. The time of calamity brought out the noblest qualities of some classes and developed popular sympathy and human charity in places where they were not supposed to be plentiful. But in a large body of the landlords it developed only selfishness and inhumanity. It was their harvest of death. Evictions doubled and quadrupled. They came in the track of the famine and fever, and finished what they had begun. They followed the disarming act, and whenever it sheltered them from popular vengeance, slew and plundered without mercy. They exhibited a hardened, unscrupulous deliberate contempt for the lives of the people, the like of which has not been seen, out of war, in any land where the Gospel of Christ prevailed.

In this physical and social condition I found large tracts of the contry. A condition before which exaggerated hopes stand rebuked and silent; but a condition, too, that carries in itself assurance to whoever believes in God's justice, that it will sooner or later be resisted and overcome. Those things cannot continue. Queen, monarchy, law, rights of property—which of



these words sound so awful as the name of God, whose people we see massacred? Which of them weigh against the lives and souls of our race and kindred, rotting away in unspeakable misery and degradation? If any just man on the face of the earth wonders that Irishmen meditated insurrection in 1848, he need not but look on these scenes for a solution.

For myself, no Herculaneum or Pompeii covers buried memories so venerable to me as the memories that sleep under the ashes of these ruined Irish hamlets. It may be that the miserable serfs yielded their rights in a base submission that makes manhood ashamed to name them, dying in some ditch, or living a protracted and viler death, but they are not the less our own race and people. Poor, mutilated, and debased scions of a tender, brave, and pious stock, they were not less martyrs in the battle of centuries for the right to live on our own soil.

And close to the levelled cottage, close to the thronged poorhouse, lie thousand of acres out of cultivation. Multitudes are dying on one hand, on the other the fruitful earth bears only weeds; any other crop being practically forbidden.

Before all things this system must end. It has arrived at such condition as just men cannot look upon and live. A condition which palpable fire from heaven might well fall down to avenge; but which the living fire of indignation in men's hearts, not less consuming in the end, for it too is from heaven, will assuredly burn up and destroy. It cannot continue, and it shall not. It is the visible reign of the devil upon earth.

The following is the Duffy profession of faith, touching the great articles of "moral" and "physical" force:—

If the struggle is to be renewed, for what object is it to be renewed, and by what ways and means? I answer without hesitation, that the struggle of '48 to win our independence by arms cannot be taken up now. All bluster and bravado are more repulsive and mournful to me than a death-bell. They sound more falsely, more offensively, than even the glosses of simulated loyalty. It is true that no man can presume to fix limits to the endurance of a nation, or to bar its rights of resistance—and God forbid that I should try to do so—but to me, who am not ignorant of any part of what has been done or attempted since February '48, nothing is more certain than that Ireland is not prepared to walk in that path; and that it is a mischievous and misleading falsehood to pretend that she is. For nations have generally an alternative, and it is only by choosing neither course that they perish. We must begin this time at the bottom, for we have arrived there. We must begin by solidly piling granite upon granite—not laboriously balancing a house of cards, to be blown down contemptuously by a court lawyer. We cannot win our rights at a blow, but we must win them in detail. This is my faith. We must win them in detail, beginning with the most urgent, and advancing from point to point towards the great goal. Look at America—the best half of the Irish race are beyond the Atlantic, rooting themselves deep in the soil and institutions of America. Some of the most gifted leaders of the

Irish Confederation are among them, not indifferent to the coming time. And this island on the uttermost rim of Europe, stands between England and the republic—geographically nearer to one, but gravitating morally towards the other—determined to submit her destiny to neither, but glad of honest help from both, and prepared to hold out a friendly hand to one and the other.—*Atlas for India.*

#### FEMALE INFANTICIDE.

(From the *Bombay Telegraph and Courier*,  
Oct. 15.)

We take the following extracts from the "Preliminary Observations," descriptive of the methods used to deprive the infants of life, and the reasons assigned by the Rajpoots for persisting in so horrible a practice:—

"Milk, which is designed by Nature to form the food of the new-born babe, is the substance used for the cruel purpose here referred to. In a vessel full of this nourishing liquid, the stony-hearted parents, or their female attendants, plunge the female infants as soon as they come into existence, and they are made to struggle in it till the vital principle is extinguished in them. Opium is not unfrequently made the instrument through which these Rajpoots perpetrate the horrifying deed. The manner of doing it is thus related:—The mother applies it to the nipples of her breast, and it is insensibly imbibed with the milk by the infant, and has the effect of extinguishing its life. A Rajpoot, who is in my service, told me, when I asked him for some information upon this topic, that his countrymen stick a bit of the drug to the roofs of their infants' mouths, and allow them to remain in this dangerous position for a minute or two, during which the heat of the mouth melts the drug, and it is taken into their system, and hurries them into eternity. The extinction of life is sometimes effected by means of suffocation, the umbilical cord and secundines being placed on the nose and mouth of infants to check respiration. He further added, that his father had made away with the lives of his three sisters in this manner.

The disgrace which daughters are supposed by the people to bring upon their parents, if they remain unmarried at an age which would be considered childhood in England,—a law or custom which requires the bride's father to pay almost divine honor to the bridegroom, which the proud Rajpoot thinks it beneath the dignity of his martial spirit to stoop to, for the sake of a daughter,—want of suitable matches for their daughters,—exorbitant demands of Bhat and Obarons on the occasion of marriage,—great expense of dowry,—veneration for a usage handed down from their ancestors, and other such motives, constitute the principal reasons which the Rajpoots advance in justification of the commission of this most horrible crime."

To the European reader it must appear superfluous indeed to argue against infanticide on religious and moral grounds. The Rajpoot,

however, cannot be easily convinced that what his ancestors have done before him, and his spiritual advisers tell him is in accordance with the tenets of pure Hindooism, meets with the sternest denunciations in the very creed he professes, and is regarded with loathing and horror by the civilised world. Below will be found the Rajpoot's account of the origin of female infanticide, and his statement of the main cause which induces the continuance of the practice.

"The Raja (Jada) had a daughter famous for her beauty and accomplishments. He desired his Rajgore to procure a suitable match for her, but the Rajgore having travelled over many countries for the purpose, returned, and made the sad report to the Raja, that he had failed in his mission. This intelligence occasioned great affliction and uneasiness to the Raja, and when he asked the advice of his Rajgore, how to get rid of the princess, he recommended her destruction. The Raja for some time showed his aversion to act in conformity to his Rajgore's recommendation, for he was aware of the heinousness of the murder which his Rajgore advised him to commit. But the Raja was soon prevailed upon, by the Rajgore's consenting to take upon himself the sin and to bear its punishment in hell, to allow his princess to be murdered, and is said to have put to death his seven daughters in this manner: from that time we, the Jadajas, have practised Female Infanticide according to the usages of our ancestors.

I told you before, that we, the Rajpoots, are required to give, on the occasions of the marriages of our daughters, to our Rajgores, Bhats, and Charons whatever they ask from us. If we refuse their demands, they will pronounce malediction on us, which will not fail to work our ruin; and they will not lavish praises on us, and this will bring disgrace to our name; and all of us are not in circumstances to meet their demands. Being a Brahmin, you might have read this passage in the *Ramayana*, where it is decreed, that "Even he who cannot be slain by the ponderous arms of Indra, nor by those of Kali, nor by the terrible *Chakra* of Vishnu, shall be destroyed, if a *Brahmin* curse him, as if he were consumed by fire."

A curious combination of superstitious reverence for priests and devotees—love of money—and fear of family degradation—thus seems to constitute the "root of the evil." Unfortunately the crime is committed in secret, and is therefore difficult of suppression; Government put down *Suttee* with the strong arm of power, but *moral influence* must be looked to as the remedy for the even more abominable practice of Female Infanticide.

#### POISONINGS IN ENGLAND.

Deplorable as it is, we cannot gainsay the fact, that among Englishwomen of the humbler classes the settlement of conjugal or pecuniary difficulties by the summary help of arsenic is already a habit, and one that is increasing. There have been several very bad cases lately.

Mary Anne Geering is convicted at Lewes of destroying a husband and two sons, and making the attempt with a third, for the lucre of burial fees. Abolish burial societies, cries every body. That, as we have before remarked, might be done: but then, if the state prevents facilities for decent burial among the poor, it ought to grant such burial as a *right* to all; and we cannot say that a pauper's funeral is always "decent burial."

Besides, the abolition of burial societies would not abolish the poisonings. At Warwick, Mary Ball, "une femme de trente ans" of the working order, puts her husband out of the way because he had been jealous; now you can't abolish jealousy—at least there is no immediate prospect of such a blessed change.

Again, Charlotte Harris is convicted at Bridgewater of poisoning her first husband because he stood in the way of a second. There does not appear to have been any "love" in this case, even of the lowest order; for Merchant, the first husband, was a young man, and Harris, the second, was old; though indeed age does not always determine liking. The incidents revolt against every kind of feeling; but you would not stop this crime by abolishing burial clubs.

Rebecca Smith was tried at Devizes, on Thursday, for the murder of her child in June last. The purchase of arsenic by the prisoner was proved; the death of the infant after a short illness; the discovery of arsenic in its stomach; and the prisoner's prevarication on the subject of the poison when she was charged with killing her child. Without hesitation the jury found her guilty, but recommended her to mercy in order "to give her time to repent." Justice Cresswell sentenced her to death; and, while stating that he should comply formally with the jury's recommendation, impressed the prisoner with the certainty, that "in a few days your life must go." Rebecca Smith has been married eighteen years, and had eleven children, of whom ten have died in extreme infancy.

Abolish arsenic, then, is the new cry.

That might be possible; for although arsenic is used in manufactures, its retail sale might be restricted, and for many purposes substitutes could be found. But you do not get much nearer; for if you could find substitutes (say for the poisoning of rats, so might you also for the poisoning of husbands and other domestic nuisances, and substitutes which evade detection still more than a poison of comparatively obvious and well known symptom. We need not name examples; any druggists could enumerate a dozen in a breath.

The perilous source of evil does not lie in the arsenic, nor is the crime the most deplorable fact; the danger and the opprobrium both lie in the existence of the homicidal mind.—It is not in the fatal blow, but in the liking for murder—in the treachery—in the shocking oblivion of humanity and its inalienable claims to love and help—that we see the true calamity. How will medical police reach it?

Education, you exclaim. Alas, education, even the well-informed worldly wisdom which

will suffice to check such things, will not reach these multitudinous classes whom we lump together as the "poorer" or "lower," perhaps not for generations. Education does reach far enough to check the wickedness of stupidity and ignorance. But there are influences more rapid than education, more instinctive, speaking more directly to the heart and pulses of humanity—human affection well fostered, human teaching of simple loving morals, and that highest influence which is indicated by the broadest meaning of the much abused word religion. Something is wrong here. Are there teachers walking among the people recalling these things? or are the doctors all in the temple cavilling over dogmas—the "missionaries" abroad all intent upon catching converts for sects?—*Spectator*.

### HORRIBLE CONFESSION OF EIGHT MURDERS.

(From the *Weekly Dispatch*, Aug. 19.)

*Chippenham, Friday.*—The conviction and condemnation of the female, Rebecca Smith, at the recent Assizes before Mr Justice Cresswell, for the murder of her infant child, was one of the most painful that has occurred in this and the surrounding district for many years. But the feeling excited by the proceedings at the trial are converted into horror by the confessions of the wretched woman since her conviction. She has had 10 children, 9 of whom died in their infancy, the eldest only being now alive. She was tried for the murder of the youngest of these children, an infant of a month old, but she has confessed to the Chaplain of the Devises Jail, where she is waiting her execution, that she had previously murdered seven other of her children in the same manner. Yet this woman was religious in her outward deportment at least. She attended divine worship at the meeting-houses every Sabbath-day, and regularly said her prayers—praying at night (by her own showing, that she might be preserved throughout the night, and returning thanks and praying for further mercies, in the morning, and while she was praying and thanking her God for her own preservation for a period of years, she was the annual and deliberate destroyer of her own offspring, no sooner bringing them into the world than administering poison to get rid of them, and this, too, in a manner the most unnatural—converting the channel of their sustenance into the means of their destruction by applying the poison, arsenic, to her own bosom, that the children might suck it off, calmly looking upon them, sickening, pining, dying! Well might the Judge say he wanted words to express his horror at such a crime. The only motive the wretched criminal assigns for such deeds of horror is that she feared her children might

come to want. She bore the character among her neighbours of being an inoffensive and industrious woman, and there is no doubt that she has suffered great privation, her husband being given to drunkenness. Her father was a market-gardener, and she had £100 bequeathed at his death, but the whole of this sum was squandered by her husband. Suspicions were entertained that she has also endeavoured to poison her surviving child when in infancy, but this she firmly denies; on the contrary, she expressed the greatest affection for this child, her only fear (as she says) being that when she is gone, her daughter will be neglected by her husband. Her execution is fixed for Thursday next. Efforts are being made in the county to obtain a remission of the sentence, and a petition to that effect is in the course of signature for presentation to the Secretary of State.

### FIRST USE OF FORKS AT TABLE.

The use of forks at table did not prevail in England till the reign of James I., as we learn from a remarkable passage in Coryat. The reader will laugh at the solemn manner in which this important discovery or innovation is related. "Here I will mention a thing that might have been spoken of before, in discourse of the first Italian towne. I observed a custom in all those Italian cities and townes through the which I passed, the is not used in any other country that I saw in my travels, neither do I thinke that any other nation of Christendome doth use it, but only Italy. The Italians and also most strangers that are commonly in Italy, doe always at their meals use a little forke when they eat their meate; for wile with their knife, which they hold in one hand, they cut the meate out in the other dish, they fasten the fork which they hold in the other hand upon the same dish; so that whosoever he be that, sitting in the company of any others at meals, should unadvised touch the dish of meat with his fingers, from which all the table do cut, he will give occasion of offence unto the company as having transgressed the laws of good manners, in so much that for error he shall be at least browbeaten, if not reprehended in words. This form of feeding, I understand, is generally used in all places of Italy, their forks being for the most part made of yronn, steele, and some of silver, but those are only used by gentlemen. The reason of their curiosity is, because the Italian cannot by any means endure to have his dish touched by fingers, seeing all men's fingers are not alike cleane. Hereupon I myself thought good to imitate the Italian fashion, by this forked cutting of meate, not only while I was in Italy, but also in Germany, and often time in England since I came home; being once quipped for that frequently using my forke by a certain learned gentleman, a familiar friend of mine, Mr. Lawrence Whittaker; who in his merry humour, doubted not to call me at table, Furcifer, only for using a fork at feeding but for no other cause."—*Coryat's Crudities*, 1611.

\* Yes and teaching their Converts to interpret the Bible by their own lights and thus to find in Scripture a sanction for every violation of reason, faith and Morality.

THE  
BENGAL  
CATHOLIC HERALD

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

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CALCUTTA: SATURDAY, NOVEMBER, 10, 1849.

[VOL. XVII.]

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 this is not all. Augustine had consulted the pope, how he was to act with the Gallic, as well as with the British prelates. The answer is,—“Over the bishops of Gaul we give you no authority, because from the olden time of our predecessors, the bishop of Arles has received the pallium, and him we ought not to deprive of the authority which he possesses. . . . You cannot judge the Gallic prelates. Whatever is to be done by authority, must be done with the aid of the bishop of Arles, that we may not overturn the institution of our fathers. But all the bishops of Britain we commit to your care, that the unlearned may be taught, the weak strengthened by persuasion, and the obstinate corrected by authority.”\*

Hence we are justified in concluding that the authority committed to Augustine was judicial and corrective; and that if similar authority were not given to him over the Gallic bishops, it was not because Gregory did not claim the power of granting it, but because circumstances did not require the exercise of such power. Mr. Palmer will maintain that this was an undue assumption on the part of the pontiff: that he possessed no right by himself, or by his representatives, to fix or disturb the internal arrangements of a foreign Church. But the right is not the subject which at present we propose to discuss. We prove the exercise of that right, on this occasion, in opposition to his assertion that the pontiffs exercised no legislative or judicial authority in the Cisalpine Churches till a later period.

Augustine ordained three bishops,—Lawrence to succeed him, Mellitus to the see of London, and Justus to that of Rochester. At the death of Augustine, the bishop of London ought to have become the new metropolitan; but Mellitus was driven into exile,

and afterwards succeeded Lawrence at Canterbury. Thus the office of metropolitan fell into abeyance: for neither Lawrence nor Mellitus received the pallium, nor did either of them ordain any bishop. Justus, on the death of Mellitus, the only remaining prelate consecrated by Augustine, was translated to Canterbury; and to him the pallium was granted by Pope Boniface, “with the power of ordaining bishops.”\* He consecrated Paulinus, bishop of York; who having received the pallium, consecrated at Lincoln, Honorius, the successor of Justus.† This detail was necessary, that the reader may understand the sequel. It was now manifest that the plan laid down by Pope Gregory, could not be carried into effect. The church of York had no bishops subject to it: that of London had not even a bishop of its own. The metropolitans could not be ordained by synods which had no existence. On this account Edwin king of Northumbria, and Eadbald of Kent, joined Paulinus and Honorius in a petition to the Pope, whose name was also Honorius, the object of which petition may be learned from the tenor of the papal answer:—“Therefore in conformity with the joint petition of you and of the two kings, our sons, by this our present *precept*, we, acting in the place of the blessed Peter, the prince of the apostles, give this power to you, that, whenever it shall please God to call one of you to himself, the survivor shall consecrate the successor of the deceased: for which we have sent a pallium to each of you, that by authority of this our *precept*, you may be able to perform the ordi-

\* “Data sibi ordinandi episcopos auctoritate a pontifice Bonifacio.”—Bede, ii. 5.

† Bede, ii. 17-19. Mr. Palmer is of opinion that the ordination of a bishop by a single bishop is null. What then does he think of this ordination of Honorius by Paulinus, at Lincoln? Whence could they have obtained other bishops to assist? It is probable that Paulinus had received from Boniface the same power which Augustine received from Gregory. See Bede, i. 27.

nation in a manner acceptable to God. That which has compelled us to make these grants to you, is the great distance by sea and land between you and us, that your Churches may not suffer injury from what may happen, but that the devotion of the people intrusted to your care, may be augmented.\* The reader will notice the tone of authority in which this answer is written, and the reason assigned for the transmission of the pallium, in lieu of its delivery in Rome into the hands of the archbishops; and then let him attend to the comment of Mr. Palmer: "This amounted in fact to a dispensation from the canons, which the case would have furnished without any application to Rome: but the English Church sought the Pope's interposition, not that he possessed any patriarchal jurisdiction over them, but in order that they might not seem to act entirely on their own judgment."† Thus, if any man will believe him, what by the Pope is called a *precept*, by Bede a *decree*, "granting to one archbishop the power of consecrating the other, that it might not at every vacancy be necessary to go as far as Rome for ordination,"‡ is in fact nothing more than a needless form of dispensation from some unnamed canons, the petition for which does not imply any consciousness of inferiority in those who solicit it. With respect to the very ingenious reason, why the English bishops did not dispense with themselves, or seek a dispensation from some Church nearer than that of Rome, we shall only remark, that most certainly it was not known to Bede; nor has Mr. Palmer deigned to inform us by what supernatural channel it became known to him.

(To be continued.)

### LOSS AND GAIN.

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

(Continued from our last.)

"Faith," said Freeborn, "is a divine gift, and is the instrument of our justification in God's sight. We are all by nature displeasing to Him, till He justifies us freely for Christ's sake. Faith is like a hand, appropriating personally the merits of Christ, or is our justification. Now, what can we want more, or have more, than those merits? Faith then, is every thing, and does every thing

Bede, ii. 15.

† Palmer, *Apost. Jurisd.* p. 120.

‡ "Ne sit necesse ad Romanum usque civitatem per tam prolixam terrarum, et maris spatia pro ordinando archiepiscopo semper fatigari." (Bede, ii. 18.) Did not Bede then believe what Mr. Palmer so often denies, that the ordination of the English metropolitans belonged of right to the bishop of Rome?

for us. You see, then, how important it is to have a right view about justification by faith only. If we are sound on this capital point, every thing else may take its chance; we shall at once see the folly of contending about ceremonies, about forms of Church-government, about, I will even say, sacraments or creeds. External things will, in that case, either be neglected, or will find a subordinate place" Reding observed that of course Freeborn did not mean to say that good works were not necessary for obtaining God's favour; "but if they were, how was justification by faith only?" Freeborn smiled, and said that he hoped Reding would have clearer views in a little time. It was a very simple matter. Faith not only justified, it regenerated also. It was the root of sanctification, as well as of Divine acceptance. The same act, which was the means of bringing us into God's favour, secured our being meet for it. Thus good works were secured, because faith would not be true faith unless it were such as to be certain of bringing forth good works in due time.

Reding thought this view simple and clear, though it unpleasantly reminded him of Dr. Brownside. Freeborn added, that it was a doctrine suited to the poor, that it put all the gospel into a nutshell, that it dispensed with criticism, primitive ages, teachers, in short with authority in whatever form. It swept theology clean away. There was no need to mention this last consequence to Charles; but he passed it by, wishing to try the system on its own merits. "You speak of *true* faith," he said, "as producing good works; you say that no faith justifies *but* no faith, and true faith produces good works. In other words, I suppose, faith, which is *certain to be fruitful*, or *fruitful* faith, justifies. This is very much like saying that faith and works are the joint means of justification." "Oh, no, no," cried Freeborn, "that is deplorable doctrine; it is quite opposed to the gospel, it is anti-christian. We are justified by faith only, apart from good works." "I am in an Article lecture just now," said Charles, "and Upton told us that we must make a distinction of *this* kind: for instance, the Duke of Wellington is Chancellor of the University, but, though he is as much Chancellor as he is Duke, still he sits in the House of Lords as Duke, not as Chancellor. Thus, although faith is as truly fruitful as it is faith, yet it does not justify as being fruitful, but as being faith. Is this what you mean?" "Not at all," said Freeborn; "that was Melauchthon's doctrine; he explained away a cardinal truth into a mere matter of words; he made faith a mere symbol, but this is a departure from the

pure gospel; faith is *the instrument*, not a *symbol* of justification. It is, in truth, a mere *apprehension*, and nothing else; the seizing and clinging which a beggar might venture on, when a king passed by. Faith is as poor as Job in the ashes; it is like Job stripped of all pride and pomp and good works; it covered with filthy rags, it without any thing good; it is, I repeat, a mere apprehension. Now you see what I mean." "I can't believe I understand you," said Charles; "you say, that to have faith is to seize Christ's merits, and that we have them, if we will but seize them. But surely not every one who seizes them, gains them; because dissolute men, who never have a dream of thorough repentance or real hatred of sin would gladly seize and appropriate them, if they might do so. They would like to get to heaven for nothing. Faith, then, must be some particular *kind* of apprehension; *what* kind? good works cannot be mistaken, but an 'apprehension' may. What, then, is a true apprehension? what is faith? What need, my dear friend," answered Freeborn, "of knowing metaphysically what true faith is, if we have it and enjoy it? I do not know what bread is, but I eat it; do I wait till a chemist analyses it? No, I eat it, and I feel the good effects afterwards. And so let us be content to know, not what faith *is*, but what it *does*, and enjoy our blessedness in possessing it." "I really don't want to introduce metaphysics," said Charles, "but I will adopt your own image. Suppose I suspected the bread put before me to have arsenic in it, or to be merely unwholesome, would it be wonderful if I tried to ascertain how the fact stood?" "Did you do so this morning at breakfast?" asked Freeborn. "I did not suspect my bread," answered Charles. "Then why suspect faith?" asked Freeborn. "Because it is, so to say, a new substance"—(Freeborn sighed)—"because I am not used to it, nay, because I suspect it. I must say *suspect* it; because, though I don't know much about the matter, I know perfectly well, from what has taken place in my father's parish, what excesses this doctrine may lead to, unless it is guarded. You say, that it is a doctrine for the poor; now they are very likely to mistake one thing for another; so indeed is every one. If, then, we are told, that we have but to apprehend Christ's merits, and need not trouble ourselves about any thing else; that justification has taken place, and works will follow; that all is done, and that salvation is complete, while we do but continue to have faith; I think we ought to be pretty sure that we *have* faith, real faith, a real apprehension, before we shut up our books and make holiday."

Freeborn was secretly annoyed that he had got into an argument, or pained, as he would express it, at the pride of Charles' natural man, or the blindness of his carnal reason; but there was no help for it, he must give him an answer. "There are, I know, many kinds of faith," he said; "and of course you must be on your guard against mistaking false faith for true faith. Many persons as you most truly say, make this mistake; and most important is it, all-important I should say, to go right. First, it is evident that it is not mere belief in facts, in the being of a God, or in the historical event that Christ has come and gone. Nor is it the submission of the reason to mysteries; nor, again, is it that sort of trust which is required for exercising the gift of miracles. Nor is it knowledge and acceptance of the contents of the Bible. I say, it is not knowledge, it is not assent of the intellect, it is not historical faith, it is not dead faith; true justifying faith is none of these—it is seated in the heart and affections." He paused, then added: "Now, I suppose, for practical purposes, I have described pretty well what justifying faith is." Charles hesitated: "By describing what it is *not*, you mean," said he; "justifying faith, then, is, I suppose, living faith." "Not so fast," answered Freeborn. "Why," said Charles, "if it's not dead faith, it's living faith." "It's neither dead faith nor living," said Freeborn, "but faith, simple faith, which justifies. Luther was displeased with Melancthon for saying that living and operative faith justified. I have studied the question very carefully." "Then do *you* tell me," said Charles, "what faith is, since I do not explain it correctly. For instance, if you said (what you don't say) that faith was submission of the reason to mysteries, or an acceptance of Scripture as an historical document, I should know perfectly well what you meant; *that* is information: but when you say that faith which justifies is an *apprehension* of Christ, that it is *not* living faith, or fruitful faith, or operative, but a something which in fact and actually is distinct from these, I confess I feel perplexed."

Freeborn wished to be out of the argument. "Oh," he said, "if you really once experienced the power of faith—how it changes the heart, enlightens the eyes, gives a new spiritual taste, a new sense to the soul; if you once knew what it was to be blind, and then to see, you would not ask for definitions. Strangers need verbal descriptions; the heirs of the kingdom enjoy. Oh, if you could but be persuaded to put off high imaginations, to strip yourself of your proud self, and to *experience* in yourself the wonderful change, you would live in praise and thanksgiving."

instead of argument and criticism." Charles was touched by his warmth; "But," he said, "we ought to act by reason; and I don't see that I have more, or so much, reason to listen to you, as to listen to the Roman Catholic, who tells me I cannot possibly have that certainty of faith before believing, which on believing will be divinely given me." "Surely," said Freeborn, with a grave face, "you would not compare the spiritual Christian, such as Luther, holding his cardinal doctrine about justification, to any such formal, legal, superstitious devotee as Popery can make, with its carnal rites and quack remedies, which never really cleanse the soul or reconcile it to God?" "I don't like you to talk so," said Reding; "I know very little about the real nature of Popery; but when I was a boy, I was once, by chance, in a Roman Catholic chapel; and I really never saw such devotion in my life—the people all on their knees, and most earnestly attentive to what was going on. I did not understand what that was; but I am sure, had you been there, you never would have called their religion, be it right or wrong, an outward form or carnal ordinance." Freeborn said it deeply pained him to hear such sentiments, and to find that Charles was so tainted with the errors of the day; and he began, not with much tact, to talk of the Papal Antichrist, and would have got off to prophecy, had Charles said a word to afford fuel for a discussion. As he kept silence, Freeborn's zeal burnt out, and there was a break in the conversation.

After a time, Reding ventured to begin again. "If I understand you," he said, "faith carries its own evidence with it. Just as I eat my bread at breakfast without hesitation about its wholesomeness, so, when I have really faith, I know it beyond mistake, and need not look out for tests of it?" "Precisely so," said Freeborn; "you begin to see what I mean; you grow. The soul is enlightened to see that it has real faith." "But how," asked Charles, "are we to rescue those from their dangerous mistake, who think they have faith, while they have not? Is there no way in which they can find out that they are under a delusion?" "It is not wonderful," said Freeborn, "though there be no way. There are many self-deceivers in the world. Some men are self-righteous, trust in their works, and think they are safe when they are in a state of perdition; no formal rules can be given by which their reason might for certain detect their mistake. And so of false faith." "Well, it does seem to me wonderful," said Charles, "that there is no natural and obvious warning provided against this delusion;

wonderful that false faith should be so exactly like true faith that the event alone determines their difference from each other. Effects imply causes: if one apprehension of Christ leads to good works, and another does not, there must be something in the one which is not in the other. *What is a false apprehension of Christ wanting in, which a true apprehension has? The word apprehension is so vague; it conveys no definite idea to me, yet justification depends on it. Is it, for instance, wanting in repentance and amendment?*" "No, no," said Freeborn; "true faith is complete without conversion; conversion follows; but faith is the root." "Is it the love of God which distinguishes true faith from false?" "Love?" answered Freeborn; "you should read what Luther says in his celebrated comment on the Galatians. He calls such a doctrine '*pestilens figmentum*,' '*diaboli portentum*;' and cries out against the Papists, '*Pereant sophistæ cum sua maledictâ glossâ!*'" "Then it differs from false faith in nothing." "Not so," said Freeborn; "it differs from it in its fruits: 'By their fruits ye shall know them.'" "This is coming round to the same point again," said Charles; "fruits come after; but a man, it seems, is to take comfort in his justification *before* fruits come, before he knows that his faith will produce them." "Good works are the *necessary* fruits of faith," said Freeborn; "so says the Article." Charles made no answer, but said to himself, "My good friend here certainly has not the clearest of heads;" then aloud, "Well, I despair of getting at the bottom of the subject." "Of course," answered Freeborn, with an air of superiority, though in a mild tone, "it is a very simple principle, '*Fides justificat ante et sine charitate*;' but it requires a divine light to embrace it." They walked awhile in silence; then, as the day was now closing in, they turned homewards, and parted company when they came to the Clarendon.

(To be continued.)

## SAINTS AND SINNERS

BY W. O'NEIL DAUNT, ESQ.

*Supremacy of St. Peter and his successors.*

### A DISCUSSION.

(Continued from our last.)

"Strange such a difference there should be!"

*Dean Swift.*

"You certainly make 'show of fight,' said Owzel; "but when I proceed to my proofs you will find them rather stubborn customers."

"I have now," said the abbot, "closed my proofs, and am ready to hear yours."

"There are," said Owzel, "many passages in Scripture, which appear to me utterly irreconcilable with St. Peter's supremacy. In Acts (viii. 4.) we read that 'when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John. Now, it is not the superior who is sent by the inferior, but the inferior by the superior. Hence we read that the other apostles sent Peter; therefore I infer that he was not their superior.'"

"The error of your argument," replied the abbot, "consists in assuming that a superior never yields to the control or the counsel of his inferiors. You argue that St. Peter was not supreme because he submitted to be sent. Open Joshua (xxii. 13), and you will read that Phineas, although he was High Priest by God's appointment, was sent, notwithstanding, by his people, the children of Israel, to confer with the children of Reuben. Here the bible tells you of a superior submitting to be sent by his inferiors. Next open the gospel of St. Luke (ii. 51), and you will find that our Great High Priest, our God and King, Christ Jesus, was "SUBJECT" to inferiors, namely, to the Virgin Mary and Saint Joseph. I therefore conclude that a superior may, on certain occasions, submit to his inferiors, without, in the smallest degree, comprising his own supremacy. Peter's submission to the apostolic requisition in the text, was the voluntary compliance of an independent personage, who might have refused had he pleased; for St. Barnabas, who certainly was not greater than Peter, actually *did* refuse his compliance on a similar occasion (Acts, xv. 36, 39), Peter was a voluntary party, just as Phineas was, to the counsels that sent him; how, therefore, his compliance disproves his supremacy, I am wholly at a loss to conceive."

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN A PROTESTANT.

(Continued from our last.)

*The punishment of Sacrilege in Lucifer and the angels, upon Adam, Eve, and Cain, and upon the old world, by the flood, and upon them that built the tower of Babel, Nimrod, and others.*

Sacrilege being thus got up again, bringeth forth immediately the other branches of impiety; for Nimrod, the proud hunter, and chief builder of the tower of Babel, is not satisfied with being like a god, but is adored

of his people as a god indeed, and at length so taken of all the Gentiles under the name of Saturn, or Saturnus Babilonicus. So, after him, is his son, Jupiter Belus, whom the Scripture calleth Bel, Baal, and likewise many other of their children and posterity, by whom the world in a short time becometh full of gods: and though they daily saw these their gods to grow old and feeble, and to die like men, and to rot and putrify like the basest creatures; yet such was the their stupidity, that out of wood and metal they framed their images, and styling those blockish lumps by the names of gods, erected altars and temples to them; and honouring them with the rites of sacrifices and divine worship, belonging only to the true living God, did thus bring the abomination of idolatry over all the world.

How fearfully God punished this high kind of sacrilege, appears abundantly in the book of Joshua and other Scriptures: all the kingdoms of Canaan, where it first began to spread itself, were so universally devoured with fire and sword, as never any under the sun were like unto them. Yea, when there were strange gods in the house of Jacob, both against his will, and perhaps without his knowledge, yet the hand of God was so upon his house, as that his daughter Dinah is ravished, his sons Simeon and Levi commit a cruel murder on the Schemites; Jacob thereby liveth in grief and fear of his neighbours, his wife Rachel dieth in childbed, and his son Reuben committeth incest with his concubine Bilhah.\*

What should I tell of the thirty thousand slain at once, about the golden calf; † how for Solomon's idolatry his issue lost the kingdom of Israel; ‡ how Israel itself was carried captive into Babylon; § how Manasses is taken prisoner by the Assyrians, || his son Amon slain by his servants, ¶ his grandchild Josias, a good king, yet also slain,\*\* and his eldest son, Jehoahaz, reigning after him, taken prisoner by Pharaoh Nechoh, and dying in Egypt; his second son, Jehoiakim, succeeding, taken also prisoner by Nebuchadnezzar; Jerusalem spoiled, and he, his princes, people, treasure, and golden vessels of the temple, all carried to Babylon, and all for idolatry. †† For Jehoram's idolatry Jerusalem is taken, he with his wives and treasure; and all his sons, save the youngest, slain; and himself, after a long tormenting disease, hath his bowels fall out. ††† So Amaziah seeth Jerusalem defaced, the temple spoiled, his treasure carried away, and

\* Gen. xxxiv. 2, 26, xxxv. 19, 22. † Exod. xxxii. 28.

‡ 1 Kings xii. 20.

§ 2 Kings xvii. 4.

|| 2 Chron. xxxiii. 11.

\*\* 2 Kings xxiii. 20.

†† 2 Kings xxiv. 2, xxv. 1. ††† 2 Chron. xxi. 17, 19, 19.



himself a prisoner; and being restored, driven out by treason, and slain at last.\*

(To be continued.)

## LIVES OF THE QUEENS OF ENGLAND.

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

(Continued from our last.)

### MATILDA OF FLANDERS.

The grief which the early death of her daughter caused Matilda was soon succeeded by feelings of a still more painful nature, the result of a fresh difference between her royal husband and her beloved son Robert. Some historians\* assert that this was occasioned by the refusal of the prince to marry the young and lovely heiress of Earl Waltheof which greatly displeased his father, who was desirous of conciliating his English subjects by such an alliance, and, at the same time, of making some atonement for the murder of the unfortunate Saxon chief, which always appears to have been a painful subject of reflection to him.

About this time, Matilda, hearing that a German hermit of great sanctity was possessed of the gift of prophecy, sent to entreat his prayers for her jarring son and husband, and requested his opinion on the subject of their dissension.†

The hermit gave a very affectionate reception to the envoys of the queen, but demanded three days before he delivered his reply to her questions. On the third day he sent for the messengers, and gave his answer in the following strain of oracular allegory. "Return to your mistress," said he, "and tell her I have prayed to God in her behalf, and the Most High has made known to me in a dream the things she desires to learn. I saw in my vision a beautiful pasture, covered with grass and flowers, and a noble charger feeding therein. A numerous herd gathered round about, eager to enter and share the feast, but the fiery charger would not permit them to approach near enough to crop the flowers and herbage.

"But, alas! the majestic steed, in the midst of his pride and courage, died, his ter-

ror departed with him, and a poor silly steer appeared in his place, as the guardian of the pasture. Then the throng of meaner animals, who had hitherto feared to approach, rushed in and trampled the flowers and grass beneath their feet, and that which they could not devour they defiled and destroyed.\*

"I will explain the mystery couched in this parable. The steed is William of Normandy, the Conqueror of England, who, by his wisdom, courage, and power, keeps the surrounding foes of Normandy in awe. Robert is the dull, inactive boast who will succeed him; and then those baser sort of animals, the envious princes, who have long watched for the opportunity of attacking this fair, fruitful pasture, Normandy, will overrun the land, and destroy all the prosperity which its present sovereign has established. Illustrious lady, if, after hearing the words of the vision, in which the Lord has vouchsafed to reply to my prayers, you do not labour to restore the peace of Normandy, you will henceforth behold nothing but misery, the death of your royal spouse, the ruin of all your race, and the desolation of your beloved country."†

This prediction, and the increasing dissensions in her family, pressed heavily on Matilda's mind, and are supposed to have occasioned the lingering illness which slowly but surely conducted her to the tomb.

This illness was attended with great depression of spirits. She endeavoured to obtain comfort from redoubling her devotional exercises and alms. She confessed her sins frequently, and with bitter tears.‡ It is to be hoped that a feeling of true penitence was mingled with the affliction of the queen, who, at the highest pinnacle of earthly grandeur, afforded a melancholy exemplification of the vanity and insufficiency of the envied distinctions with which she was surrounded, and was dying of a broken heart.

As soon as William, who was in England, was informed of the danger of his beloved consort, he hastily embarked for Normandy, and arrived at Caen in time to receive her last farewell §

After Matilda had received the consolations of religion, she expired on the 2d of November, or, according to some historians, the 3d of that month, anno 1083, in the fifty-second year of her age, having borne the title of Queen of England seventeen years, and Duchess of Normandy upwards of thirty-one.

\* 2 Chron. xxv. 14, 27.

† Henderson, in his Life of the Conqueror, states that Robert was much taken with the beauty of the young Saxon lady; but that his regard was by no means of an honourable nature, and his conduct to her displeased the Conqueror so much, that, to punish his son for insults offered to his beautiful ward, he forbade him the court.

‡ Odericus Vitalis.

\* Odericus Vitalis.

† Ibid.

‡ Malmesbury. Hovenden. Ingulphus, Odericus Vitalis.

§ Odericus Vitalis.

Her body was carried to the convent of the Holy Trinity at Caen, which she had built and munificently endowed. The royal remains of the queen-duchess were reverentially received at the portal of the church by a numerous procession of bishops and abbots, by whom they were conducted within the choir, and deposited before the high altar. Her obseques were celebrated with great pomp and solemnity by the monks and clerks, and attended by a vast concourse of the poor, to whom she had been throughout life a generous benefactress; "and frequently," says Orde-ricus Vitalis, "relieved with bounteous alms in the name of her Redeemer."

A magnificent tomb was raised to her memory by her sorrowing lord, adorned with precious stones and elaborate sculpture; and her epitaph, in Latin verse, was emblazoned thereon in letters of gold, setting forth in pompous language the lofty birth and noble qualities of the illustrious dead. The following is a translation of the quaint monkish rhymes, which defy the imitative powers of modern poetry:

"Here rests within this fair and stately tomb,  
Matilda, scion of a regal line;  
The Flemish duke her sire;\* and Adolais,  
Her mother, to great Robert, King of France,  
Daughter, and sister to his royal heir,  
In wedlock to our mighty William joined,  
She built this holy temple, and endowed  
With lands and goodly gifts. She the true friend  
Of piety and soother of distress,  
Enriching others, indigent herself;  
Reserving all her treasures for the poor;  
And, by such deeds as these, she merited  
To be partaker of eternal life  
To which she pass'd November 2d, 1082."

Matilda's will, which is in the Imperial Library of Paris, in the register of the Abbey of the Holy Trinity of Caen,† fully bears out the assertion of her epitaph touching her poverty; since, from the items in this curious and interesting record, it is plain that the first of our Anglo-Norman queens had little to leave in the way of personal property; and, as to the bulk of her landed possessions, they were already settled on her son Henry.‡

"I give," says the royal testatrix, "to the Abbey of the Holy Trinity, my tunic worked at Winchester, by Alderet's wife; and the mantle embroidered with gold, which is in my chamber, to make a cope. Of my two golden girdles, I give that which is ornamented with emblems, for the purpose of suspending the lamp before the great altar.

"I give my large candelabra, made at St. Lo, my crown, my sceptre, my cups in their

cases, another cup made in England, with all my horse trappings, and all my vessels; and lastly, I give the lands of Quethou and Cotentin, except those which I may already have disposed of in my lifetime, with two dwellings in England; and I have made all these bequests with the consent of my husband."

It is amusing to trace the feminine feeling with regard to dress and *bijouterie*, which has led the dying queen to enumerate in her last will and testament her embroid-red tunic, girdle, and mantle, with sundry other personal decorations, before she mentions the lands of Quethou and Cotentin, and her two dwellings in England; which are evidently objects of far less importance, in her opinion, than her rich array.

Ducarel tells us, that among the records preserved in the archives of the Holy Trinity at Caen, there is a curious MS. containing an account of the royal foundress, Matilda's wardrobe, jewels, and toilette; but he was unable to obtain a sight of this precious document, because of the jealous care with which it was guarded by those holy ladies, the abbess and nuns of that convent.\*

(To be continued.)

## WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

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

### The twenty-first Article examined

The twenty-first article, entitled "Of the authority of General councils," is as followeth. "General councils may not be gathered together without the commandment and will of princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture."

### EXAMINATION.

When in this article you assail, as it were with a double engine, the authority of General Councils, you inflict on christianity an injury truly grievous: for by means of this and similar doctrines, you have, to the perdition of many a soul (how lamentable a reflection!), brought back from hell into England, numerous heresies which had been condemned by general councils.

\* Baldwin, Matilda's father, was the descendant of the six forefathers, as the first sovereigns of Flanders were called.

† Ducarel's Norman Antiquities.

‡ I am indebted to the private communication of that great historian, Dr. Lingard, for this information.

\* Ducarel's Norman Antiquities.

For in the first place, as if general ecclesiastical councils were but mere secular assemblies, you ascribe to secular princes *only*, the privilege of convoking them, as your doctors, resting on the authority of this article, teach at great length in their writings. Secondly, heaping error upon error, you likewise teach in this article, that General councils, not only may, but have, erred, even in things pertaining unto God, that is, in faith, as your Doctors explain it: both which dogmas of your religion shall now be speedily refuted.

The following declaration of the emperor Valentinian which is related by Sozomen, is at open variance with the truth of the former dogma.\* For when the Catholic bishops asked of him, through their legate, permission to assemble for the purpose of determining rightly on a doctrine of faith, he replied:—"It is not lawful for me, a layman, to intermeddle in such matters; and therefore, let the priests and bishops, to whom such concerns appertain, meet apart by themselves, whenever it is their pleasure." Again, it is certain that the council of the apostles, (Acts c. 15) which can in a certain manner be called a General council,† and which is so called by several Catholic Doctors,‡ was convoked without the commandment and will of any secular prince. And the successors of the apostles, the princes of whom the Psalmist speaks §

\* Sozomen., Hist. ecclesiast. lib. 5 c. 7.

† It is called a General council, because the apostles and others who composed it, though few in number, fully represented the Catholic Church in her then infant state; and because it was called together by the consent of Peter, who had been established the visible head of Christ's Church upon earth.

‡ Cornelius á Lapide, comment. in Act. c. xv.; & Wiggers in 2. 2æ tract. de conciliis ad quest. primam, art. 10. Dub. 3. Nu. 15.

§ Psalm xlv. 17. Augustin vol. 8., in his enarration on this Psalm, says—"What meaneth it? Instead of thy fathers, sons are born to thee? The apostles were sent as fathers. Instead of the apostles, sons are born to thee, who are constituted bishops. For the bishops who are at this day spread throughout the entire world, whence have they sprung? The church calleth them fathers, she begat them; and she established them in the sees of the fathers. Do not then think thyself deserted, because thou dost not see Peter, because thou dost not see Paul, because thou dost not see those of whom thou wast born: for of thy own offspring, fathers have grown up to thee. 'Instead of thy fathers, sons are born to thee.' Thou shalt make them princes over the entire earth. Behold the temple of the KING extended far and wide, that the virgins may know that they who are not led into the KING's temple, have no part in the festivities of the wedding. 'Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.' This is the Catholic Church; her sons are constituted princes over all the earth; her sons are established in the stead of her fathers. Let those who are cut off know this, let them return to unity, let them be led back to the temple of the KING. God placed his temple every where: the foundations of the prophets and apostles, hath he strengthened. The church begat sons; she established them, in the stead of her fathers, princes over all the earth." These are the words of Augustin. And Jeron vol. 8., in his commentary on Psalm 44. verse 17., saith—"Instead of thy fathers, sons are born to thee." The apostles were thy fathers, O church! because they

convoked, during the space of three hundred years, various councils in various quarters of the world, without the commandment and will of secular princes. And if the bishops of Rome, the successors of Peter, did not convoke general councils at that period, it was not for want of possessing the authority, but because the tyranny of the secular power prevented them from exercising it.

## CORRESPONDENCE.

### Letter of "a Convert."

(Continued from page 205.)

Not so the Catholic. He may read the Holy Scriptures, not the corrupt Protestant version vide "Ward's Errata," notwithstanding the calumnies that "blood-bought Protestantism" has perpetuated against the Church, from one generation to another, since the era of the "Reformation." But, on *points of Doctrine*, he does not substitute his own opinions, by way of *inspiring the sacred text*. He takes it for granted, that the meaning was understood, before he came into existence. He enquires *what it is* of the Church, which has been the *guardian* equally of the Book, and of the Doctrines it contains, since the day, when Jesus laid her foundations on the rock of eternal truth. Her pastors have *never ceased to teach* the things, which, according to *Revelation*, we must *believe and practise*, in order to be saved. By this rule of faith the whole Christian world was *united in Doctrine*, when the father of "blood-bought Protestantism" began to sound the trumpet of religious discord, and to preach *new opinions*, 1500 years after Christians had been *warned*, not to receive any *new Doctrines*, even though they should be preached by an "angel from heaven."—Alas! what chance have Catholics against these modern theologians? To us the sacred Scriptures speak but one Doctrine, and this one Doctrine is common to us all, with us the meaning of Scripture is as unchangeable as its phrases, nor will we in our greatest distress, lend its stubborn form to lend us a helping hand. But to the favored children of the "Reformation" it is all accomodating. Without altering its language it varies its meaning according to the exigencies of each individual, and offers itself to prove or disprove whatever

begat thee. But now that they have departed from this world, thou hast thy own sons, as bishops, in their stead; for they have been created by thee. And these, too, are the fathers; because thou art governed by them. Thou shalt make them princes over all the earth. Christ established his saints over all nations. For in the name of God, the Gospel has been carried to the utmost bounds of the earth—where the princes of the church, that is, the bishops, are established."

he may wish. If it is not too great presumption, I would just observe to G. M. that though the *will of God* may safely be gathered from the *word of God*, it is only from the *word of God* explained according to the *meaning of God*. For when the *word of God* is explained in any other meaning, it ceases to be the *word of God* and becomes the *word of man*, which is a very uncertain rule for explaining the *will of God*. Therefore till he can afford us some better authority for his explanation of the *word of God*, than his own *opinion*, we must necessarily prefer the explanation of other commentators, whose *opinions* we have reason to revere.

G. M. asks—"Had Christ then (at the time of instituting the Eucharist) two bodies, the one which sat at table and the one which he held in his hand?" I have already stated the Catholic belief of the mysterious *invisible* divine presence of the body of Christ in the Eucharist—and as every thing is possible with God, we believe that Christ held his spiritual body in his hands under the appearances of bread and wine after consecration. Yes, we believe his body can be in two places at once and yet be the *one* body of Christ. After his resurrection he ascended into heaven and sitteth at the right hand of God,—notwithstanding he appeared to St. Paul on his way to Damascus—Acts ix. 17. Did Christ then cease to be on his throne, by appearing to St. Paul on the . . . This proves that his body can be in two places at once, and if in two places, so in a million of places and yet be at the right hand of God the Father Almighty.

(To be continued.)

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Selections.

POETRY.

THE TOMB OF JOSEPH OF ARIMATHEA.

BY THE REV. W. A. NEWMAN.

And behold there was a great earthquake; for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and, for fear of him, the keepers did shake and became as dead men.—Matt. xxviii, 2, 3, 4

'Twas night!—still night!  
A solemn silence hung upon the scene;—  
The keen, bright stars shone with unclouded light,  
Calm and serene.

Hushed was the tomb,  
The heavy stone before its entrance lay!  
No light broke in upon its silent gloom,—  
No starry ray.

The moonlight beamed,  
It hung above that garden, soft and clear,—  
Around the watchful guard its radiance gleamed  
From helm and spear.

The tomb was sealed,  
The watch patrolled before its entrance lone,  
The bright night every passing step revealed,  
None neared the stone.

Midnight had passed,  
The stars their lustre shining had decreased;  
And Day-break's earliest light was hast'ning fast,  
In the pale east

The morning-star,  
Lost in the silent Heav'n, withdrew its ray,  
And the white dawn spreading its spectre light,  
Foretold the day.

An earth-quake's shock  
Just at the break of morning shook the ground;  
And echoed from that rent and trembling rock,  
With startling sound.

The guards amazed,  
Fell to the earth in wonder and affright;  
And round the astonished spot in glory blazed  
A sudden light.

An angel there  
Descended from the tranquil sky;  
The glory of his presence filled the air  
All-radiantly.

He rolled away  
From the staid sepulchre the massy stone,  
And,—with silent till the risen day,—  
He sat thereon.

His garments white  
Shone like the snow in its unsullied sheen;  
His face was,—like the lightning's gleaming  
light,—  
Dazzlingly seen.

All, all around  
Was silence and suspense, and list'ning dead;  
The stunness which lay prostrate on the ground,  
Hushed as to be dead.

At break of day,  
The Saviour burst that cavern's stilted deep;  
Rising in conquest from death's shattered sway  
As from a sleep.

He rose in power,  
In all the strength of God-head shining bright;  
Fresh as that hallowed morning's dewy hour,  
Pure as its light.

He rose as God,  
Rose as a mighty vic or strong to save;  
Breaking Death's silent chain and unseen rod  
There in the grave.

He rose on high,  
(While angels hung around on soaring wing.)  
Wresting from the dark grave its victory,  
From death its sting.  
Sam Stry's African Journal.

## THE METHODIST SCHISM.

A morning contemporary in commenting upon the proceedings of the Wesleyan Conference, apologises for its interference on the ground that that body has recently violated English usage and principle in the course it has pursued towards some of the members of the Wesleyan body. Our contemporary, in the professed character of "guardian of the character of England," comes forward to relieve that character of the stigma which "a gross outrage upon the old English principles of fair play" might otherwise cast upon it. The charge thus preferred against the Wesleyan Conference is a heavy one. Let us see how far it is warranted by the facts of the case.

It appears, that during the last four years, certain printed anonymous letters, called *Fly Sheets*, have been from time to time circulated among the members of the Wesleyan body. Of these anonymous letters it is alleged, and not denied, that they contained slanders against the private character and even the families of persons high in position among the Conference. The anonymous letters in question, though printed to facilitate their circulation, bore neither signature nor printed name, a sufficient indication as to what the writers of them thought of the respectability of their writings. The conference having demanded of five suspected ministers whether they were or were not concerned in the authorship of the anonymous slanders and the five gentlemen in question having declined to give any answer to the inquiry, the Conference then proceeded to admonish some of the suspected parties, and expel others. It is against this "inquisitorial" proceeding that the invectives of our contemporary are directed. Now we confess we are disposed to view with great suspicion those who desire to shroud their conductor in a veil of impenetrable secrecy, and seek to evade any inquiry into their conduct, on the ground of such an inquiry being inquisitorial. Honest men have nothing to conceal and most of all persons unjustly suspected would, we should think be glad of an opportunity to relieve themselves from so odious a suspicion as that of anonymously calumniating their neighbours. But it is urged, no man is bound to criminate himself. The proceedings of criminal tribunals, and the rules of law which apply to them, are scarcely the best models for the imitation of any society of Christian gentlemen. The relation between the crown and the prisoner arraigned for infractions of the criminal law can hardly in sober seriousness be represented as the same or even as analogous to the relation existing between members of the same society of which uniformity of religious faith, or even the most ordinary worldly formed friendship is the bond of union. Take a case in *pari materis*. Suppose the members of a club to be assailed with anonymous slanders, suspicion attaches, perhaps unjustly, to one of their number. He is informed of the suspicion, and called upon to deny the truth of it. What would be thought of such a member if he pleaded an Old Bailey rule, that no man is bound to criminate himself, and gravely required his interrogators to prove his guilt? We do not see why Wesleyan ministers should be treated

less like gentlemen than the members of a political club. Admit, however, for the sake of argument, that the analogy between the suspected minister and the accused criminal is perfect, is it a thing so totally alien to British tribunals to call upon a prisoner to plead guilty or not guilty to the indictment preferred against him? If so, British tribunals must be very recent inventions, for, until the act of the 7th and 8th Geo. IV., c. 28, a criminal by refusing to answer the "inquisitorial" question of the Clerk of the Arraignment, suffered the same judgment and execution as if he had been convicted. This was the old common law, restored by the 12th George III., c. 20, abolishing the humane expedient of the *peine forte et dure*.

In the highest offence known to the law standing mute was always equivalent to a conviction. So much for the pretence that the question put by the Conference was contrary to the spirit of English law. A man might not hold his tongue before the Court of Star Chamber, nor before any other Court in this country, until the passing of an act not yet a quarter of a century old. It is difficult to decide whether the confusion of thought which could introduce such a parallel, or the historical ignorance displayed in its introduction, is more entitled to our admiration.

In the same spirit the anonymous *Fly Sheets* are compared to the public journals, and the practice of the latter in imputing evil motives to their political antagonists is tortured into a precedent for anonymous calumny. Here again the attempted analogy is wholly untenable. No respectable journal with which we are acquainted assails the private character of individuals, but owes a responsibility to the law. Now it is not denied that the *Fly Sheets* contained slanders on private character, and responsibility was out of the question, in the case of papers to which neither writer, printer, nor publisher dared to affix his name. We may add that with most public journals the responsibility in character is even more powerful as a check than the responsibility which the law throws upon them.

If the gentlemen who were slandered by these anonymous letters had proceeded against the persons suspected of their authorship by civil action, would the parties suspected have allowed judgment to go by default? If they did, they would have no right to complain of the damages which a sheriff's jury might assess. These ordinary means, however, of vindicating their reputation, are not open to the members of the Wesleyan community—they are forbidden to go to law with one another, and it is in a society so constituted, that the persons who have been expelled refused to admit or deny the authorship of foul slanders against members of their own body. But suppose the persons expelled were innocent of the authorship of the slanders—suppose they were, we can see no great injustice in the course pursued towards them. By refusing to admit or deny the authorship they have lent themselves to screen the real authors. They have *pro tanto* aided and abetted the concealment of those who are anonymously slandering their neighbours; and surely they cannot complain that a society

to which they refuse their assistance in so plain a duty as that of checking a system of anonymous slander, refuses any longer to acknowledge them as members of its own body. But were the *Fly Sheets* really so disgraceful in their character? Upon this subject the Rev. Mr. Everett, one of the expelled members, has removed any doubt that might have been entertained. The Rev. gentleman tells us that the question as to the authorship of the *Fly Sheets* involved an insult to the person to whom it was proposed. This would imply, that in the opinion of Mr. Everett the *Fly Sheets* were indeed disgraceful to the writers of them. We cannot think this, however, a very good reason for refusing to admit or deny the authorship. Such an interrogatory could not be fairly represented as an insult, for an appeal to the personal honour of a suspected party from whom a simple assurance is to be considered as conclusive of his innocence, implies too absolute a reliance upon the honour of the person interrogated to make the interrogatory insulting. Untoward circumstances may fasten the suspicions of the most heinous crimes on the most innocent persons, and where a simple denial will be taken as equivalent to a verdict of not guilty there is nothing either harsh or unjust in putting the question of guilty or not guilty to a suspected person.

With the internal administration of the Wesleyan body we have, of course, nothing to do. The Wesleyans have on all occasions honourably distinguished themselves from some of their Dissenting brethren, by preferring the interests of religion before the aggrandisement of their own body, and so far they are entitled to the respect and good-will of every member of the Church Universal. The discussion of their own internal administration is of interest solely to the members of their own body. We have, therefore, designedly abstained from inquiring how far attacks by Wesleyan ministers upon the Wesleyan Conference as a governing body would be consistent with the discipline of the Wesleyan community. We presume that if the governing body abused their trust, the body governed had some means of redress otherwise than anonymous publications. This, however, is another question altogether, and one which we are neither entitled nor disposed to discuss. Though we do not claim to be the "guardians of the character of England," we must protest against anonymous slander being represented as an *English* practice. Anonymous letters are the favourite resources of spiteful and cowardly malice. It is un-English to make charges, and to decline to substantiate them. It is un-English to foster a system of secret calumny. It is un-English to hesitate to avow *acts*, for no man ought to engage in an act he is ashamed to avow. It is not un-English for any society, much less for a religious society, to purge itself from the presence of those members who will not aid in preventing the recurrence of such disgraceful practices. The deservedly high character, indeed, of Dr. Bunting might defy calumny, but that does not render calumny less odious, or less disgraceful in the calumniator.—*From the Standard, September 5.*

## MACAO.

*Extract of a letter lately received from a Correspondent at Macao.*

"Since my last of the 25th I am sorry that there is nothing new to be communicated concerning the Opium market, though I have much to say regarding the state of political affairs at Macao. For the last two days commencing from the afternoon of the 25th there has been nothing but disorder and confusion throughout the city life and prosperity being considered quite unsafe. The original cause of this has been the assassination of the Governor of Macao. He was a bold and resolute man, carrying his views into effect more by violence or I should rather say authority than right. He improved the city at the sacrifice of the feelings of the Chinese, forcing them to remove the remains of their dead from a spot allotted for their burial place a place always considered sacred by the nation for the purpose of forming roads for evening drives. The Chinese of Macao submitted from necessity, but never forgot what they considered the injustice. Recently it was ordered that no mandarin entering Macao should do it in the style he previously did, for that indicated that Macao was tributary to the Chinese, therefore the Mandarins usually train and Tom-Tom beat was now prohibited. This must have been unbearable for the Chinese authorities are always very jealous of their dignity. It was long ago reported that a premium of no less than \$ 20,000 was offered for the Governor's head, but no one seemed to believe it, not even the poor Governor himself. On the evening of the 22nd he went his usual ride accompanied by only one aid-de-camp a thing that never before took place, for besides his attendants he always had a number of friends to accompany him. He went on the new Roads cut through the Burial place and proceeded a good distance to see the progress of his work—here he and his attendant were both taken by surprise, thrown down from their horses and seized upon by a number of Chinese who it now seems must have been long awaiting for such an opportunity, and though the Governor's head was taken clean off, yet the aid-de-camp was spared with only a few slight wounds this shows that there was a feeling of hatred against the Governor alone—they cried for help but no one near enough to hear. The murderers left the body but fled with the head and the remaining hand too, for he had only one left having lost the other in Europe. I recollect having once called to pay him a visit and on congratulating him on his improvements of the City, was told by him in reply that this was as much as could be done with one hand, but had he the other left he should have shown greater doings in Macao."

"This news of murder reaching the City, excited alarm and indignation—some fearing that this daring attempt indicated an attack on the City causing risks of life and property—others the soldiers not caring for the result for the Macao forces including the militia number no more than 500—were crying for Revenge. The authorities who at that moment according to Portuguese law formed the Govt. thought the

most prudent course to adopt was, to send for the Mandarin to exact of him to produce the head with the murderers within a given time—this was promised and the soldiers were appeased with the expectation that the head would be restored by the 25th. In the mean time the militia composed of all the male citizens above a certain age, was ordered out on duty, and it was lamentable to see the ladies left alone in their Houses all alarmed and uneasy—for in times like these, there is no dependance to be placed in Chinese servants. The headless body it is said could not be embalmed—it has therefore been kept at the Governor's Palace in a metal Coffin well soldiered—the funeral delayed till the restoration of the head. The soldiers on Saturday seemed almost rebellious, demanding leave to attack the Chinese, and as a piece of Policy they were permitted by the Commanding Officer to guard the Gate which marks the boundary of Macao—all beyond that being not subject to the Portuguese Govt. bent under the mandarins authority. Thus the soldiers proceeded on doing but no sooner they approached the Gate, a fire was made on them from the Chinese Fort at Caza brewa—it was reported that the Chinese mustered strong with heavy artillery. This showed their determination for war—the Chinese knowing their own strength in number and the weakness of their enemy—they gave the first blow declaring war, and the Portuguese to preserve their national honor were obliged to send all their regular forces about 200 to make the attack on that Fort, leaving the Militia to guard the City; but this not being considered enough every merchant citizen having Treasure and valuable Goods always in his house it was thought advisable by the Govt. to ask for assistance from on board the British man of war who immediately set on shore a strong British Force to join the militia. The fight continued long—the Chinese having great advantage in number and position. At one time there was a signal made by the Portuguese for succour—this alarmed the City—a number of Militia men were sent to assist but with little hope of advantage. Many apprehended a defeat, and this occurring it was certain the Chinese would attempt at plunder. Every confidential servant was armed to guard his masters house—all in a state of anxiety many leaving their own houses to get into those of their stronger friends—but thanks to Providence towards Evening there was a shout of Victory—this is attributable to some of the officers who seeing their desperate position ventured with more than human courage on an attack, which at any other time would have been considered rash and unjudicious, on the Chinese—this while it frightened the enemy set an example to their comrades and thus was victory obtained—the Chinese driven out—the Fort captured and much destroyed—Guns and ammunition served, and towards night there was triumph and joy in every countenance. The good fortune of the Portuguese was great in effecting this without the aid of any other nation—for though the British and the American Frigates were in the Roads sent for at the very hour that the assassination took place, yet their forces gave no other assistance besides parading the streets and guarding the City, but there is no doubt that

the sight of the Frigates and the auxiliary forces on shore had some effect upon the enemy. There has since been every appearance of tranquillity and I hope all disturbance is at an end.

The time for the departure of the mail from Macao is fast approaching and so I must conclude this letter.

It is well to mention that the Chinese lost some 50 or 60 of their men while the Portuguese lost not a soul—a few of their men being only wounded and not dangerously."

## THE REVENUES OF THE CHURCH.

(From the *Eclectic Review*.)

By the royal commission, issued 4th February, 1835, the Archbishops of Canterbury and York, the Bishops of London, Lincoln, and Gloucester, the Lord Chancellor, the First Lord of the Treasury (Sir Robert Peel), and several members of the government, with other laymen, all of whom were required to subscribe a declaration that they were members of the established church, were appointed commissioners, and directed 'to consider the state of the several dioceses in England and Wales with reference to the amount of their revenues, and the more equal distribution of episcopal duties, &c.' Every one knew that it was a palpable absurdity to expect from such men a strict compliance with these injunctions; and they were themselves fully aware that it was not intended that they should make too minute inquiries, in respect to such exceedingly delicate matters, or insist upon over-exactness in the returns presented to them.

All these circumstances combined to bring clerical returns into discredit; and the result of previous calculations was still regarded as a truthful and unexaggerated statement of fact. Its full verification, however, was not far remote. The Tithe Commutation Act became law in 1838. Its introduction was principally owing to the constant resurgence of parochial squabbles between the clergy and their parishioners for the prevention of which the interference of the legislature became necessary. The frequent and unseemly collisions of the clergy and their people were felt to be so discreditable as to render the interposition of parliament imperative. The church in this truly schismatical state required government interposition to compose its troubles and protect its rights, and a restoration to quiet was effected by making some change in the nature of its property. Tithes, which were formerly a tax, became a rent-charge and payments in kind were exchanged for payments in money. This substitution compelled the clergy to reconsider their average incomes, and owing to the influence of motives the reverse of those which actuated them in preparing the returns of 1834, they ascertained that they were considerably higher than they had then reported. The discrepancy, indeed, is very remarkable; their incomes had more than doubled since 1834. History furnishes no example of any property having so rapidly increased in value. The rent-charge amounts already to nearly four millions sterling, though little more than one-half the tithe has been commuted; and the various re-

ports presented to parliament since the act passed exhibit demonstrative proof of the falsehood and fraud practised by the clergy, when it served their purpose to delude the country. We have gleaned the following specimens from an innumerable host, with which our inquiry has made as familiar, and they will suffice to account for the augmentation of value which tithes property has undergone since 1831 :

Benefice.	County.	Income Returned 1831	Rent
Stow			
Quy.	Cambridge	£ 52	£530
Cam ..	Glouches- ter .....	95	500
Marston.....	Hereford...	55	211
Gladdesden..	Hertford ...	220	750
Bolgrave....	Leicester ...	146	456
Northorpe ..	Lincoln ..	48	418
Kingsbury ..	Middlesex ..	46	500
Tottenham ..	Middlesex ..	309	800
	Montgome- ry .....	47	220
Llanwnog ...	No tting ham .....	49	500

Our readers will readily believe that some manœuvring was necessary to fix the rent-charges at so high an amount in these and similar instances, and yet we have been told by a clergyman that the farmers were all satisfied with their bargain. No doubt the clergy were so with theirs. As for the farmers we are disposed to exclaim, *O fortunati Agricole si sua bona norint.*

The foregoing facts and calculations give a high degree of probability to our assertion, that when the tithes shall be commuted the aggregate rent-charge will not fall short of six millions sterling. The average income, therefore, of each of the 10,718 benefices, exceeds 500*l* annually and these, it should moreover be remembered are monopolised by little more than 7,000 incumbents. Truly ecclesiastical preferments are not inaptly called benefices, or livings, and it will no longer seem wonderful that persons should be, under such circumstances, what Fuller has quaintly described them, 'less in blessing than in bulk.'

The revenues of the church receive further augmentation by the incomes derived from estates belonging to spiritual dignitaries and ecclesiastical corporations. If the returns of 1831 were correct, episcopal and cathedral property had improved in value up to that time only sevenfold, the net aggregate income derived therefrom being announced at 435,049*l*. But the incomes of some of the dignitaries were known to be considerably more than such a rate of increase would account for; and several prelates, when negotiating for large parliamentary loans, which could only be obtained on condition of the episcopal estates being equal to their repayment within a specified period, acknowledged themselves in the receipt of incomes which proved these estates to have increas-

ed in value from twelve to fourteen-fold. But in these instances they were only required to prove their title to an amount of property such as would guarantee the repayment of these loans : and as we may be assured that these politic prelates would communicate no more than the necessity of the case demanded, it is an allowable supposition that the annual profits of their sees were not fully stated. It has been calculated that property in general has increased in value within the last three centuries, more than twentyfold ; and as the shortness of the leases under which church property is held enables its proprietors to keep it constantly in the market, and therefore to take advantage of any advance in their favour, it cannot be considered unfair to assign to it a rate of increase equivalent to that which other property has experienced. The valuation of the sees in the 'Liber Regis,' says Mr. Howitt, 'was made when labour was a penny a day, now it is twenty-four pence ; so that if we place pounds instead of shillings—that is, an advance of twenty-fold, we shall make a moderate calculation according to the increase in the value of general property, and if of general property, why not that of the church ? I have applied the scale to various parochial livings, whose income is well known, and the result was wonderfully accurate.'

## STEAM VOYAGE ON THE MOSELLE.

(Continued from page 222.)

*Gradual of the Choir. The Crypts. Church of Our Lady. Former Churches of Treves. Palace of the Electors. Appearance of a Cross in the Sky. Optical Illusions. Atmospheric Influences. Poem of Conrad Celles. Ausonius. His Poem on the Charns of the Moselle. Former Navigation of the River. By J. W. Quin, Esq.*

WITHIN the choir there is a lamp, of modern date, admirable for the antique simplicity of its form. The panels of the stalls are beautifully inlaid with ivory. Upon a book-stand we found a gradual, that is, a large thick volume, containing the anthems sung at high mass and vesper, which has the reputation of being thirteen hundred years old. It is richly illuminated, though not always in the best style. One of the most curious of these diminutive paintings represents the manna falling from heaven. There are four other graduals in the choir, but they are less ancient than the one I have mentioned. Behind the high altar is a remarkably handsome repository for the holy sacrament. I think that it was here also I observed a picture by Rubens, of the "Garment without a seam," worn by the Redeemer, the original of which is stated to have been obtained at Jerusalem by the Empress Helena, and to have been by her placed in a cabinet now walled up in this church. Here also we were shewn a manuscript of the Epistles and Gospels, alleged to have been executed by St. Simeon. The pulpit is very elaborately carved. There are two crypts beneath the church, which add not a little to those primitive Christian



associations so peculiarly belonging to this holy pile.

Near the cathedral is the less ancient, but remarkably graceful church of Our Lady, erected in the pointed style, and finished about the middle of the thirteenth century. The portal, which is of a semicircular form, is ornamented with a great profusion of sculpture, but all in admirable taste. The interior is in the form of the Greek cross, and the roof is sustained by twelve pillars, upon each of which is suspended a picture of an apostle. The picture of St. Sebastian, which the visitor can hardly fail to notice, was painted by Guido Neri, and was purchased for this church at an expense of twenty thousand francs. Three magnificent glass lustres, in modern style, depend from the roof. The peculiar character of this church is gracefulness, which pervades all its features. There is near the principal entrance a small black stone inserted in the floor, from which the whole interior may be viewed with the greatest advantage. There is a very beautiful series of cloisters attached to this edifice, which are kept, at the expense of the canons, in the best order.

The ecclesiastical buildings in Treves were, before the French revolution, much more numerous than they are at present; but the armies of the republic, with their usual ardour for destruction, demolished the greater number, and converted most of the remainder into barracks and stables. The cathedral and the church of Our Lady alone escaped their vandal hostility to every thing that was magnificent or beautiful. The palace of the electors and bishops, also a most extensive and sumptuous pile, has experienced a similar degradation. It was erected on the site of an immense Roman edifice, the original appropriation of which has never been satisfactorily explained. It was upon a colossal plan. Open windows of a vast height may be traced in those parts of the building which still remain, and serve to give an extraordinary idea of the plan upon which it was constructed, whatever its purpose may have been. The greater part of it was demolished, in order to afford a space for the erection of the palace of the electors.

*(To be continued.)*

#### MOFUSSIL MILITARY ITEMS.

**AGRA, 29th Oct.**—"On Friday last, Dennis Murphy, private of the 1st Europeans, was executed on the Regimental parade ground, for attempting to murder his fellow countryman and comrade, private Dennis Shea, of the same Regiment. The wretched man, whose earthly career was thus tragically terminated, had been for some time entangled in an intrigue with the wife of Dennis Shea, and conceived the horrid idea of murdering him, that the might then be able to marry the woman in question. On the night therefore of the 28th July last, having obtained a bottle of rum from the canteen, he plied Shea with the liquor, until he succeeded in making him very much intoxicated, and in that state he

laid him on his cot. He then with a common knife, wanting even a handle, twice cut his intended victim's throat, turning him over, every now and then, to allow the blood to escape more freely. Thinking he still breathed, he gashed it again, and then went out intending to efface the bloody traces of his guilt, but the pain had in the mean time aroused the wounded man, who shaking off his stupor, called for assistance, and a sentry having observed Dennis Murphy coming out of the Barrack, he was seized, and the bloody knife blade still in his possession, pointed him out as the actor of the cruel deed. During his trial, which took place very shortly afterwards, and in fact up to the period when the warrant for his execution arrived he had stoutly asserted his innocence, and denied having participated in any way in the sinful act. However, when his fate was made known to him, and the warrant for his execution had arrived, the exhortations of the pious priest, who never quitted him, caused him to make a clean breast of it, and acknowledge his guilt. On the morning of the 26th the whole of the troops were congregated at 5 A. M., and formed three sides of a square having the gallows in the centre of the fourth, at about  $\frac{1}{2}$  past 5, the beautiful "dead march in Saul," performed by the band of the 5th N. I., announced that the prisoner had left his cell, and with steady steps, he commenced that most awful portion of the ceremony, the march round the square, (one side of which was composed of his old comrades the 1st Europeans, who were visibly and deeply affected,) preceded by the coffin, he was so soon to be laid in, attired in white; he kept time to the music, whilst his thoughts were evidently and entirely bent on the prayers which the priests offered up continually as the procession proceeded; slowly and solemnly he approached the gallows, where at his desire one of the priests read the confession before alluded to, in which, after acknowledging the justice of his sentence, and asking forgiveness of his old corps for the disgrace he had thus brought upon it, he commended his soul to God in hopes of his mercy. With a firm step he then approached the fatal tree still supported by the fervent prayers, and the hopes of future happiness poured into his ears by the priests; the word was given, the drop fell, and in one moment with hardly a perceptible struggle, the earthly career of Dennis Murphy was closed for ever. Here I would add a few words, expressive of the deep and general admiration, which the devoted conduct of the Roman Catholic priests has aroused in the minds of all. From the hour when the sentence became known fervent, and pious, one was ever at the side of the prisoner joining with him in or exhorting him to prayers, and leading him by confession, and sincere repentance, to entertain that hope of happiness in a future state, which his crimes had denied to him in this. No fatigue deterred them from sharing to the last the cell of the condemned one, and until the very latest moment, supporting him with prayer, and comforting assurance from the Holy Scriptures. And I can assure them, that all who witnessed them at that last scene, were deeply impressed with their bearing and devoted kindness."—*Delhi Gazette, Oct. 31.*

THE  
BENGAL  
CATHOLIC HERALD

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

No. 20.]

CALCUTTA: SATURDAY, NOVEMBER, 17, 1849.

[Vol. XVII.]

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.)

In 664, Deusdedit, the fifth successor of St. Augustine, died, and Wighard, being elected by the Church of Canterbury, proceeded for ordination to Rome, taking with him presents and letters from Oswy king of Northumbria, and Egbert king of Kent. There he died soon after his arrival; and Pope Vitalian, in conformity with the royal request, selected as a proper person for metropolitan, Theodore, a native of Tarsis, in Cilicia; and after ordination invested him with authority over all the churches of the English.\* Thirteen years later it was decreed by Pope Agatho, in his synod in Rome, that the number of English prelates should be limited to twelve, including the archbishop; that these should be divided among the several kingdoms in proportion to the extent of each kingdom; and that no man should take upon himself to ordain them but the archbishop, who had received the pallium from the apostolic see.† By this arrangement the bishop of York forfeited the dignity of metropolitan; but sixty years afterwards it was restored to him by Gregory III;‡ and not long after that a third archiepiscopal see was established at Lichfield by Adrian I, at the request of Offa the powerful king of Mercia. Whilst Offa lived, the English bishops reluctantly submitted; after his death a powerful attempt was made to abolish the authority of the new metropolitan. Æthelheard of Canterbury proceeded to Rome; Kenulph, the successor of Offa, and the bishops, sent messengers; and the pope, Leo III, was solicited both to rescind the former decree of his predecessor in favour of Lichfield, and to decide whether the see of the southern metropolitan ought to be fixed at Canterbury or at London, according to the original plan of St. Gregory. Leo, in return, justified the conduct of Adrian,

on the ground that he had been misinformed—for it had been represented to him that the enormous extent of the province of Canterbury required the joint care of two metropolitans, rescinded, as having been obtained under false pretences, the grant made to the bishop of Lichfield; and ordered that this, his decree, should be published in a synod, and be subscribed by the English prelates of that province. But with respect to the other question, whether the archiepiscopal see ought to be fixed at Canterbury or London, he declared himself unwilling to deprive the successors of St. Augustine of that primacy which they had now so long enjoyed.\* Truly it seems to us inexplicable how any man, with all these facts staring him in the face, can persuade himself that the ancient Church of England was, and acted as if she were, independent of the Church of Rome.

But Mr. Palmer's statement of the last transaction must not be allowed to pass unnoticed. It is this: "The act of Pope Adrian was unlawful and contrary to the canons, and as such was afterwards *forbidden to have any force* by our predecessors, the bishops of England in the council of Cloveshoe, where also it was decreed that the primacy supported by the canons and the apostolic decrees should remain in Canterbury."† Now this is a distinguished specimen of the sophistry by which truth may be so disguised as to be made the harbinger of falsehood. There is not perhaps any single phrase in this extract which is not separately true. But by the suppression of some facts, and the convenient arrangement of others, the impression made on the mind of the reader is directly contrary to the truth. He will, undoubtedly, conclude from this statement that the English bishops, in vindication of the rights and independence of their Church,

\* Bede, iii. 29; iv. 1, 2.

† Spelman, Con. i. 159. Wilkins, Con. i. 46.

‡ Chrou. Sax., anno 735. Malm. de Pont. f. 153.

Wilkins, Con. i. 161-7. Malm. Gest. Reg. i. 119-27.

† Palmer, Apost. Jurisd. 121.

deprived, by their own authority, the see of Lichfield of the archiepiscopal dignity, though that dignity had been conferred upon it by papal authority. But what says the original document, the decree of the council, which is yet extant? It opens with the remark, that it is well known to many, how, in the lifetime of archbishop Janberct, Offa, king of Mercia, had fraudulently torn in twain the ecclesiastical province belonging to the see of St Augustine in Canterbury; how archbishop Æthelheard, the successor of Janberct, had visited the tombs of the apostles, and related this iniquitous transaction to the blessed pope Leo; how the apostolic father, as soon as he heard and knew of the injustice, issued and sent into England a *precept by authority of his prerogative, commanding* the bishoprics lately severed from the church of Canterbury to be replaced under its jurisdiction, and the authority of the ancient metropolitans to be restored to archbishop Æthelheard on his return to his own country; and how Kenulph, the pious king of the Mercians, with his witan, had already fulfilled it: wherefore Æthelheard, with his twelve bishops, had, *in obedience to the apostolic precept*, assembled at Cloveshoe, and decreed that no man should violate the rights of the see of St Augustine, but that they should always be preserved according to *the constitution of St. Gregory, the grants of his apostolical successors*, and the sanction of the canons. With the co-operation, therefore, of God, and of *pope Leo*, they confirmed the primacy of Canterbury, with their signatures, prohibited the existence of the archbishopric in the minster at Lichfield, and, *with the permission and consent of pope Leo*, declared the grant of the pallium and the archiepiscopal dignity, made by pope Adrian to the minster of Lichfield, to be of no avail, because it was obtained by subreptitious and unfair suggestions.\* Is it not manifest that the English bishops throughout the whole proceeding, instead of denying the jurisdiction of the pontiff, acknowledge its existence, and do nothing more than execute the papal decree!

(To be continued.)

### LOSS AND GAIN.

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

(Continued from our last.)

Freeborn was not the person to let go a young man like Charles without another effort to gain him; and in a few days he invited him to take tea at his lodgings. Charles

went at the appointed time, through the wet and cold of a dreary November evening, and found five or six men already assembled. He had got into another world; faces, manners, speeches, all were strange, and savoured neither of Eton, which was his own school, nor of Oxford itself. He was introduced, and found the awkwardness of a new acquaintance little relieved by the conversation which went on. It was a dropping fire of serious remarks; with pauses, relieved only by occasional "ahems," the sipping of tea, the sound of spoons falling against the saucers, and the blind shifting of chairs as the flurried servant-maid of the lodgings suddenly came upon them from behind, with the kettle for the teapot, or toast for the table. There was no nature or elasticity in the party, but a great intention to be profitable.

"Have you seen the last 'Spiritual Journal?'" asked No. 1 of No. 2 in a low voice. No. 2 had just read it. "A very remarkable article that," said No. 1, "upon the death-bed of the Pope." "No one is beyond hope," answered No. 2. "I have heard of it, but not seen it" said No. 3. A pause. "What is it about?" asked Reding. "The late Pope Sixtus the XIVth," said No. 3; "he seems to have died a believer." A sensation. Charles looked as if he wished to know more. "The 'Journal' gives it on excellent authority," said No. 2; "Mr. O'Niggins, the agent for the Roman Priest Conversion Branch Tract Society, was in Rome during his last illness. He solicited an audience with the Pope, which was granted him. He at once began to address him on the necessity of a change of heart, belief in the one Hope of sinners, and abandonment of all creature mediators. He announced to him the glad tidings, and assured him there was pardon for all. He warned him against the figment of baptismal regeneration; and then, proceeding to apply the word, he urged him, though in the eleventh hour, to receive the Bible, the whole Bible, and nothing but the Bible. The Pope listened with marked attention, and displayed considerable emotion. When it was ended, he answered Mr. O'Niggins, that it was his fervent hope that they two would not die without finding themselves in one communion, or something of the sort. He declared moreover what was astonishing, that he put his sole trust in Christ, 'the source of all merit,' as he expressed it—a remarkable phrase." "In what language was the conversation carried on?" asked Reding. "It is not stated," answered No. 2; "but I am pretty sure Mr. O'Niggins is a good French scholar." "It does not seem to me," said Charles, "that the Pope's admis-

\* See it in Wilkins, Con. i. 167. Smith, Bede Hist. app. 787; and Keable, Codex Diplom. Ævi Saxon, i. 224.

sions are greater than those made continually by certain members of our own Church, who are nevertheless accused of Popery" "But they are extorted from such persons," said Freeborn, "while the Pope's were voluntary." "The one party go back into darkness," said No. 3, "the Pope was coming forward into light." "One ought to interpret every thing for the best in a real Papist," said Freeborn, "and every thing for the worst in a Puseyite. That is both charity and common sense." "This was not all," continued No. 2; "he called together the Cardinals, protested that he earnestly desired God's glory, said that inward religion was all in all, and forms nothing without a contrite heart and that he trusted soon to be in Paradise,—which, you know, was a denial of the doctrine of Purgatory." "A brand from the burning, I do hope," said No. 3. "It has frequently been observed," said No. 4, "nay it has struck me myself, that the way to convert Romanists is first to convert the Pope." "It is a sure way, at least," said Charles timidly, afraid he was saying too much; but his irony was not discovered. "Man cannot do it," said Freeborn; "it's the power of faith. Faith can be vouchsafed even to the greatest sinners. You see now, perhaps," he said, turning to Charles, "better than you did, what I meant by faith the other day. This poor old man could have no merit; he had passed a long life in opposing the Cross.

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE

BY SIR HENRY SPELMAN A PROTESTANT.

(Continued from our last.)

*Sacrilege of Persons, that is, Priests and Ministers consecrated to the service of God, and the punishments thereof.*

SACRILEGE against the person is, when priests or ministers of God's divine service are either violated or abused: again. *Fear the Lord, and honour His priests.\* For he beareth the iniquity of the congregation, to make an atonement for them before the Lord.† For the Levite is separate to the Lord, to minister unto Him, to bless thee in His name: therefore when‡ Micah had got a Levite into his house, he rejoiced, and said. I know that the Lord will be good unto me, seeing I have a Levite to my priest.§ Touch not Mine*

*anointed, nor do My prophets no harm.\* Mine anointed, that is, not My kings, nor My priests: and Beware that thou forsake not the Levite as long as thou livest upon the earth † Beware, saith God, as intimating danger and punishment to hang over their head that offered otherwise: and what? not for wronging the Levite (a thing too impious.) but for not loving and cherishing him all the days of thy life. I must here note, as it cometh in my way, the remarkable justice and piety of Pharaoh towards his idol priests; that when by reason of the famine he had got and bought unto himself all the money, cattle, lands, wealth and persons of the Egyptians, yet stretched he not forth his thoughts to the lands, or persons of his priests; but, commiserating their necessity, allowed them a [portion] at his own charge, that they might both live and keep their lands.‡ Musculus hereupon infers, "How great a sacrilege is it in our princes, that the good and lawful ministers of holy things are thus neglected?"§ It is to be noted, that as Micah expected a blessing from God for entertaining an idolatrous Levite into his house, so Pharaoh's piety towards his priests wanted not a blessing from God upon his house, though God hated both the idolaters and idolatry itself.*

Let us see how sacrilege in this kind hath been punished. The Benjamites of Gibeah wronging a Levite villainously, in abusing his wife || Gibeah is therefore destroyed with fire and sword, above twenty-six thousand valiant men of the Benjamites slain, and the whole tribe almost wholly rased out of Israel, with their cities and castles.¶

Jeroboam, making golden calves, driveth the priests of the Lord out of Israel, and makes himself other priests, not of the tribe of Levi: for this he is overthrown by Abijah, king of Judah, and five hundred thousand of his men slain, his son taken from him, and his posterity threatened to be swept away alike dung; and those of them that died in the city, to be eaten of dogs those in the fields, by the fowls of the air \*\* Jeroboam also stretched but out his hand against the prophet, to have him apprehended, and it is presently withered.††

Joash commanded Zacharias, son of Jehoiada the priest, to be slain in the court of the Lord's house: this done, he is overcome the

Eccles. vii. 29. 31  
Deut. x. 8.

+ Deut. viii. 17  
‡ Judg. xvii. 13

\* Ps. cv. 15. + Deut. xii. 19.  
‡ Gen. xlvii. 29.  
§ "Quantum sacrilegium est in nostris principibus negligens in probosque sacerdotum ministros?" [We can find such sentence in the Commentary of Musculus, but it is a mere abridgement of his meaning. Comm. in Gen. p. 759.—IND.]  
¶ Judg. xiv. 25. ¶ Judg. xxi. 3.  
\*\* 2 Chron. xiii. 9. 1 Kings xiv. 10. †† 1 Kings xiii. 4.

next year following by the Aramites; all his princes are slain, his treasure and the spoil is sent to Damascus, himself left afflicted with great diseases and at last murdered in his bed by his servants.\*

Zedekiah, King of Judah, casteth Jeremiah the prophet, first into prison, then for a season into the dungeon, and useth him harshly † He, and those that counselled him to it, are overthrown by Nabuchodonosor, Jerusalem taken, his sons slain before his eyes, and then his eyes put out, and the people carried captive to Babylon: but Jeremiah himself is set at liberty, and well treated by his enemies the Chaldeans ‡

(To be continued.)

## SAINTS AND SINNERS

BY W. O'NEIL DAUNT, Esq.

*Supremacy of St. Peter and his successor.*

### A DISCUSSION.

(Continued from our last.)

"Strange such a difference there should be!"

Dean Swift.

"Well," resumed Owzel, "we read in the Acts, (xv. 19.) that at the council of apostles at Jerusalem, where Peter was present, it was James (who was bishop of Jerusalem, observe,) and NOT Peter, who *presided* in the council. Now, had Peter been Supreme, James would not have presided in his presence."

"How do you prove that James *presided* there?" asked the abbot.

"Because he winds up the proceedings of the council by saying, 'Wherefore MY SENTENCE IS,' and then he delivers his opinion. Now, he who delivers the sentence is the president."

"Your notion, that St. James presided, then, is built upon his using the word *sentence*. You know the Greek is '*dio ego krino*,' which may just as well imply, 'wherefore I think.' And accordingly, the French Protestant translation simply renders the passage, '*c'est pourquoi j'estime*.' Thus you see that the words of St. James are the expression simply of his own individual opinion as a member of the council; they are not a *judicial decree*. In fact, the opinion given by St. James was merely an echo of the sentiments expressed before by St. Peter, in the 10th verse, with

the additional recommendation of writing, to exhort the Gentile converts to abstain from all unclean things."

"But," objected Owzel, "St. James spoke last, and his opinion was acted upon by the council."

"Just as if," replied the abbot, "the circumstance of a man's speaking last, and the adoption by the meeting of his sentiments, necessarily erected him into a president!"

Owzel saw the absurdity of this plea, and was silent.

"Furthermore," said the abbot, "I undertake to prove that your interpretation of St. James's expression, 'WHEREFORE MY SENTENCE IS,' &c. is incompatible with the very nature of the council. The council was a free legislative assembly, in which each member had a voice; and the conduct of the Church was to be governed by its unanimous decree, or at least by the decree of the majority. Now this fact is wholly irreconcilable with the notion of St. James's pronouncing a binding judicial decree as proceeding from himself; such a 'SENTENCE' would only be consistent with the office of a judge upon the bench, *not* with that of the president of a council. So that the interpretation you affix to the words 'MY SENTENCE,' in order to prove that St. James presided in the council, overthrows the very idea of a council altogether, and reduces the other apostles to mere advocates pleading before James, and awaiting his '*sentence*;' whereas they were met for the purpose of legislating freely on the questions before them. What should we think of the president of any free meeting,—what, for example, of the Speaker of the House of Commons,—if he were to term the acts passed in that assembly, '*his sentence*?' See, then, how futile is your argument against Peter's supremacy, drawn from St. James's conduct in the council of apostles!"

Owzel confessed it was utterly untenable. "But," said he, "in Galatians, (ii. 11,) St. Paul says that he withstood St. Peter to the face, because he was to be blamed for withdrawing from the society of the Gentiles at meal-times. Now, would Paul have 'withstood Peter to the face,' had Peter been chief pastor?"

"Poh!" exclaimed the abbot, "you'll find in the eleventh of Acts, that the whole mass of Judaical Christians withstood or contended against Peter on a matter of discipline. These Christians were of course chiefly laymen, and Peter was priest, bishop, and apostle, and therefore had lawful ecclesiastical authority over the remonstrants. If, then, Paul's resistance to Peter proves that he was Peter's equal in authority and rank, it follows, by a

\* 2 Chron. xxiv. 21, &c.

† Jer. xxxii. 3, xxxvii. 21, xxxviii. 9.

‡ Jer. xxxix. 1, &c.

parity of reasoning, that the resistance of all the lay converts from Judaism, mentioned in the Acts, is a proof that *they* were also Peter's equal in authority and rank!!! An inferior may lawfully withstand or remonstrate with a superior, when the discipline of the latter is injudicious. The narrative proves that St. Paul's 'withstanding' amounted to no more than remonstrance. Paul could not have deemed Peter's compliance with the Jewish prepossessions as being in itself *unlawful*, for Paul himself had circumcised Timothy, (Acts, xvi.) which was going much farther than Peter had gone. Now, Mr. Owzel, I hope to hear you say you are ashamed of the sophistry that can convert the remonstrance of an inferior into ecclesiastical equality with a superior. At this rate, if a priest or a deacon remonstrates with his bishop, the Bishop according to this strange mode of reasoning, possesses no authority over the remonstrant!"

"But," said Owzel, "I think that Paul's object in recording the circumstance was to assert his own authority."

"That," said the abbot, "is by no means clear. But even if such were his motive, it could not affect the supremacy of Peter, inasmuch as an inferior cannot possibly give a stronger proof of his own authority, than in remonstrating, unrebuked, with an acknowledged superior. The *motive* you ascribe to Paul is quite compatible with Peter's supremacy.

(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-first Article examined

Now it is evident, that in every kingdom, the summoning of assemblies concerning the affairs of the kingdom, is the province of the person in whom the supreme authority is vested, who can command, and even enforce, the attendance of all and every one. And as the Roman Pontiff is Christ's vicar in the Kingdom of the Church; (as hath been proved in the examination of the thirty-seventh and nineteenth articles) it is therefore his place, as often as the good of the Church requires it, to summon together, and preside over, general ecclesiastical councils, which are the spiritual assemblies of his Kingdom, and those in which the spiritual affairs are treated of. Hence, in the Council of Chalcedon, which was the

fourth Œcumenical Council, Dioscorus, Patriarch of Alexandria, was accused—"for having dared to hold a Synod without the authority of the Apostolic Chair, a thing that NEVER had been, and NEVER could be lawfully done"\* This prerogative of the chair of Peter is also proved by a very ancient canon, which (omitting many other authorities) is mentioned by the Roman Pontiffs Marcellus † and Julius ‡ and also by the fathers of the Council of Alexandria in their letter to Pope Felix II. §

Moreover, the constant and perpetual practice of the Apostolic chair, clearly establishes its prerogative in this respect; for in every legitimate general council, the authority of the Roman Pontiff has always been so eminent, that any assembly summoned without his command, or at least his consent, was not regarded as a true council of the Church; but as a cabal.

(To be continued.)

## FLOWERS OF HEAVEN.

Connexion between Religion and Morality.

(Continued from page 214.)

If morality without religion is an uprooted plant, which the least wind will blow off the

\* Tom. 1. Conciliorum, Concil. Chalced. Act 1.

† Tom. 1. Concil. Epistola Decretalis Marcelli Papæ ad Episcopos Antiochenæ Provincia. "Simulque" inquit, 1 "idem," (scilicet Apostoli et Successores) "inspirante Domino, Constituerunt, ut nulla Synodus fieret præter ejusdem Sedis auctoritatem."

‡ Tom. 1. Concil. Epistola Inceperatoria Julii Papæ, ad orientales Episcopos, pro causis Athanasii, &c. "Porro," inquit, 2 "dudum a sanctis apostolis, successoribusque eorum, in præfatis antiquis decretum fuerat statutis, quæ hæc tenent sancta et universalis Apostolica tenet Ecclesia, non oportere præter sententiam Romani Pontificis Concilia celebrari."

§ Tom. 1. Concil. Epistola Ægyptiorum Pontificum ad Feliceum II. Papam de infestationibus Athanasiorum. "Nam scimus," inquit, 3 in Nicæna magna Synodo trecentorum & octodecim Episcoporum, ab omnibus concorditer esse roboratum, non debere absque Romani Pontificis sententia concilia celebrare," &c.

1 In the first volume of the Councils, is the Decretal Epistle of Pope Marcellus to the Bishops of the province of Antioch, which partly runs as followeth—"And at the same time they," namely, the Apostles and their successors, "by the inspiration of the Lord established, that no Council should be holden without the authority of that (the Roman) See."

2 The first volume of the Councils contains the increpatory Epistle of Pope Julius to the Eastern Bishops, in the cause of Athanasius, &c. In this epistle, he says—"Moreover, it was formerly decreed, by the holy Apostles and their successors, in the forementioned statutes, to which the holy and universal Apostolic Church doth still adhere, that councils should not be celebrated without the consent of the Roman Pontiff."

3 In the first volume of the Councils, is considered the Epistle of the Egyptian Bishops to Pope Felix the Second, on the contaminating and violent conduct of the Arians. "For we know," say they, "that in the great Council of Nice, composed of three hundred and eighty Bishops, it was unanimously confirmed by them, that it was not lawful to celebrate councils without the approbation of the Roman Pontiff."

earth, religion, on its part, finds its strength in its union with morality. Here I freely acknowledge, that the world is entitled to set on the offensive; and this, indeed, it does with uproarious joy, whenever the occasion offers. "We admire the morality of the Gospel," say the adepts of the age; "but how comes it to pass that we find among those who call themselves Christians, men like that honourable English captain of the olden time, who was the great robber of his profession, and who called himself the friend of God and the enemy of every one else? How is it, that we find persons whom the prosperity of others causes to pine away with jealousy?—others, who, viper-like, secretly gnaw away their neighbour's reputation?—misers, who serve God in public and Mammon in private?—nobles, who are not for their dependants the palm tree that gives its sweet fruit for food and its cooling shade for shelter to those that repose beneath it, but thorns and briars which tear the very rags of the indigence that approaches to them? Is religion without morality better than morality without religion?"—This is the question so often put by worldlings.

Alas! it is not: but the cockle has always grown up with the good grain; "the enemy of God and man has sown it, and reaps his harvest of it. It existed under the Old Law—it exists under the New Dispensation, notwithstanding the anathemas of Jesus Christ. Those who make religion—not the discharge of a duty, but the practice of a profession—who design to serve both God and the world,—who dishonour their faith by their works, are children of him who betrayed the Son of Man with a kiss. What ingratitude! Twelve men attached themselves to the fortunes of Jesus Christ—lived on the bread which he miraculously multiplied—drank of the chalice which he had blessed—heard from his lips the doctrine of life—and yet, one of them betrayed him, and sold him for thirty pieces of silver! Remembering this, we say to the world—We have not dissembled your bitter sarcasms; we have faithfully repeated what you daily utter. Yes, you see the cockle which comes up in the field of the Father of the family: but why do you turn away your eyes from the good grain? Why, above all, by confounding man with religion, render the latter responsible for all the crimes and weaknesses of human nature? Has the Gospel any precepts that favour hard-heartedness, falsehood, or hypocrisy? When Christ was crucified by the pharisees of the synagogue, did he say that they were models to be imitated? When his arms were extended on the cross, as if to comprehend the whole human race in his

embrace, did he say—I dispense those who are mine from the practice of virtue; I break all your moral ties; I absolve you from all your secret crimes, provided you wash the outside of the cup, and preserve the exterior of virtue? Has that been said by him who was spirit and life? And if he has not said that, but has always inculcated the contrary, is it fair to charge religion with the enormities which she condemns?

(*To be continued.*)

## LIVES OF THE QUEENS OF ENGLAND.

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

(*Continued from our last.*)

### MATILDA OF FLANDERS.

The death of his beloved queen Matilda afflicted the Conqueror very deeply. He wept excessively for many days after her decease; and to testify how keenly he felt her loss, he renounced his favourite amusement of hunting, and all the boisterous sports in which he formerly delighted.\* After this event his temper became melancholy and irritable, to which, indeed, a train of public calamities and domestic vexations might in a great measure contribute. To the honour of Matilda, it has been asserted by some of the historians of the period, that she used her influence over the mind of her mighty lord for the mitigation of the sufferings of the people whom he had subjugated to his yoke. Thomas Rudbourne, the author of the Annals of Winton, says, "King William, by the advice of Matilda, treated the English kindly as long as she lived, but after the death of Matilda he became a thorough tyrant."† It is certainly true, that after Matilda left England in 1070, the condition of the people became infinitely worse, and it is possible that it might be aggravated by her death.

Not only the happiness but the wordly prosperity of William appeared sensibly diminished during his widowed state. In the course of the four years that he survived his consort, he experienced nothing but trouble and disquiet ‡

William met with the accident which caused his death at the storming of the city of Mau-

\* Ordericus Vitalis.

† "Istius Matildis consilio Wilhelmus Rex pacifice cum Anglis tractabat, quamdiu ipsa vixisset; post mortem vero ipsius Matildis omnem induit tyrannidem." Winton, Anglia Sacra, l. 257. Thomas Rudborne Hist. Major.

‡ Malmesbury. Ordericus Vitalis.

tes. He had roused himself from a sick bed to execute a terrible vengeance on the French border, for the ribald joke which his old antagonist, the King of France, had passed on his malady; and in pursuance of his declaration that he would set all France in a blaze at his uprising, he had ordered the city to be fired. While he was with savage fury encouraging his soldiers to pursue the work of destruction to which he had incited them, his horse chancing to set his foot on a piece of burning timber, started and occasioned his lord so severe an injury from the pummel of the saddle, as to bring on a violent access of fever.\* Being unable to remount his horse after an accident which must have appeared to him like a retributive chastisement for the barbarous deed in which he was engaged, he was conveyed in a litter to Rouen, where, perceiving he drew near his end, he began to experience some compunctious visitings of conscience for the crimes and oppressions of which he had been guilty.

In the first place, he ordered large sums to be distributed to the poor, and applied to the building of churches, especially those which he had recently burnt at Mantes; next he set all the Saxon prisoners at liberty whom he had detained in his Norman prisons, especially Morcar, and Ulnoth, the brother of Harold, who had remained in captivity from his childhood, when he was given in hostage by Earl Godwin to Edward the confessor. The heart of the dying monarch being deeply touched with remorse, he confessed that he had done Morcar much wrong, and bitterly bewailed the blood he had shed in England, and the desolation and wo he had caused in Hampshire, for the sake of planting the New Forest, protesting "that having so misused that fair and beautiful land, he dared not appoint a successor to it, but left the disposal of that matter in the hands of God."† He had however, taken some pains, by writing a letter to Lanfranc, expressive of his earnest wish that William Rufus should succeed him in his regal dignity, to secure the crown of England to this his favourite son, for whom he called as soon as he had concluded his edifying acknowledgments of the errors of his past life; and sealing the letter with his own seal, he put it into the hands of the prince, and bade him hasten to England with all speed, and deliver it to the archbishop. He then blessed him with a farewell kiss, and dismissed him.

When the Conqueror had settled his temporal affairs, he caused himself to be removed to Hermentrude, a pleasant village near Rou-

en,\* that he might be more at liberty to prepare himself for death. On the 9th of September, the awful change which he awaited took place. Hearing the sound of the great bell in the metropolitan church of St. Ger-  
vis near Rouen, William, raising his exhausted frame from the supporting pillows, asked "What it meant?"†

One of his attendants replying, "That it then rang prime to Our Lady," the dying monarch, lifting his eyes to heaven, and spreading abroad his hands, exclaimed, "I commend myself to the blessed Lady, Mary the mother of God, that she by her holy intercession may reconcile me to her most dear Son, our Lord Jesus Christ;" and with these words expired, in the sixty-fourth year of his age, 1087, after a reign of fifty-two years in Normandy, and twenty-one in England.

(To be continued.)

#### ROME AND LOUIS NAPOLEON.

The Roman complication turns out very much as we anticipated. Louis Napoleon—or rather *France*, for it is hard to tell the part individuals have had in it, and the Gallic genius overrides the wishes and intentions of individuals—France, then, all men now clearly see intervened in Rome, not to put down anarchy, nor to restore the Pope, but mainly to promote her own selfish interests and to make the Holy See a fief held of the President's chair. No doubt every French Conservative wished to put down anarchy, and every devout French Catholic wished to restore the Pope; but no doubt every Frenchman at the bottom of his heart had an instinctive desire to push the occasion for establishing French influence in the Peninsula. Just as in Spain, not long before the dethronement of Louis Philippe, the French genius drove on an intrigue by which the Orleans dynasty was disgraced and its influence crippled. This capacity for sleight-of-hand, this *penchant* for small manœuvres, this habit of taking all advantages without much reference to the complexion of their moral decorum, constantly thrusts France into awkward positions and secures her shame where moderation and the courage to have patience would secure her glory.

In this case the temptation to make a dash at Rome was irresistible. Rome was to be taken by a *coup-de-main*; without trenches, without artillery; by little more than a corporal's guard marching into the Castle of St. Angelo. And then Rome being well in hand, Mazzini defeated without bloodshed, the Pope

\* Malmesbury. Higden.

† See William's death-bed confession in Speed.

\* Eadmer

† Ordericus Vitalis. Malmesbury,



restored—as of course he would be too happy to be—by the representative of Clovis and Charlemagne and by him alone, then what a hold France would have on Central Italy! what a hold on the Papacy! what a hold on the Cardinals and the future destinies of Europe! But, alas! the whole scheme has failed ignominiously and just as it deserved to fail—that is—from top to bottom. All the world knows how it failed in the very beginning of its execution; how France was doomed to shed Republican blood from the Dorian palace; how she was compelled to turn Garibaldi's ruffians into heroes to her own shame; how the French Government drew the eyes of all Europe upon it by this long-protracted operation; lost its character both at home and abroad, and thus lost its power of independent action and bound itself to make in the aftersteps of its policy a shabby reparation to that unclean liberalism which it had insulted and betrayed.

Now comes the second act of the farce. There was such haste to strike the blow, in order to strike it alone, that nothing was arranged as to its consequences. The terms on which the Pope was to be restored were not agreed on either with the Pope or with the other great Powers of Europe. To have waited for that concurrence would have been far too prosaic an operation. The dash, the excitement, the solitary glory, all would have been wanting. And so Gallic genius trusted to its own "inspiration," first to get into the scrape, and then to get out of it.

The first part of this performance it has certainly despatched with much agility, if not with much ability. Now comes the second. The Pope has to be brought to terms. France must either keep Rome or quit Rome, and cannot much longer remain in the Tom-Fool position it now occupies before the world. But unhappily the Pope won't be restored on French terms. France, as we said, has an *amende* to make to Liberalism for its original treachery and discomfiture, and this *amende* it tries to wring out of the hands of the Pope by a shameful indirection. But the Pope won't come to terms. He will not, of course he will not, make himself a Constitutional Sovereign. He will not swallow the Code Napoleon at one gulp. He will not—in a word—make a compact with France for his restoration, so as hereafter to make himself the vassal either of the mob in the Corso or of French diplomacy in the Tuilleries. Hence comes the silly letter of the President to Colonel Ney, the recall of Marshal Oudinot and General Rostolan, and the determination to bully the Pope into helping the French over their difficulty.

But every fresh step only increases the difficulty. A man up to his neck in a quagmire, who gets into a passion and stamps and raves and flings himself about, is pretty sure to see the bog close over him before long. And so it is here. The bullying letter, the publication of it, are alike fatal. They render it impossible for the Cardinals to recede. If they had been giving way before, they must hold firm now. Louis Napoleon has left them no alternative but to reject his conditions or to cover themselves with disgrace.

And in the meantime what is happening in France? The Roman question is dividing the Moderate party into two hostile camps, whose apparent union seems essential to the maintenance of order and the discomfiture of the Jacobins. M. de Falloux, it appears, is absolutely to retire from the Ministry, and he carries with him, or at least bears away from Louis Napoleon and his accomplices, the sympathies and support of millions of zealous Catholics. So that by a natural sequence of things, the offence brings after it its own chastisement. By the attempt to cheat the Pope and outmanœuvre the rest of Europe, Louis Napoleon has seriously damaged his own personal popularity, has damaged the party who by their union were to preserve peace, and has raised the crest of the Jacobins. When will the men of this world learn how dangerous an antagonist is Rome? Verily, those who fall on this stone shall be broken, but those on whom it falls shall be ground to powder.—*Tablet*.

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## CORRESPONDENCE.

*Letter of "a'Convert."*

(*Concluded from our last*)

I have already stated that Christ's body is spiritual, that is, endowed with the properties of a spirit. Can the *learned G. M.* tell us what *those are*? when he can, I will then cease to believe that Christ cannot be in two places at one time. I need not tell this *learned* divine that the ~~body~~ body of Christ is *not* under the government of natural laws, and therefore, the argument, founded on the laws that govern bodies in their *natural condition*, whilst it *proves nothing* against such a belief, is a *flat contradiction of the Bible*. For we know nothing of *space*, abstractedly from the relations of bodies existing in their *natural condition*; nor of *time*, except by the succession of perceptible events. Of the manner therefore, in which *spirits*, or the *spiritual body of Jesus Christ*, are affected by *time* and *space*, permit me to say, that we are all equally and utterly ignorant. And yet with a mind ig-

norant of what is *space*—ignorant of what is *time*—ignorant of the relations which *they bear to the spiritual body of Jesus Christ*—ignorant of the properties of that body, this proud G. M. will rise up against the *express and reiterated* declaration of the Saviour, against the Doctrine of all the Fathers and of *the whole Christian world* and in the plenitude of all this *ignorance* he will dare to scan the attributes of the *eternal God*, circumscribe the ocean of Divine Omnipotence and Omnipresence, and by his ideas of time and space proclaim that the body of Christ cannot be in two places at one time. Deists never made a more *arrogant, perverted, or fallacious* use of reason, than this is. Reason *knows nothing* of these matters, except as they are revealed; and the haughty finite G. M. may humble himself in his nutshell convinced of his own *impotence*, and satisfied that the Son of God *would not have required of us to believe* any thing which is absurd. So much for the Deistical objection of “reason and common sense.”

“*Kutchu convert*” as I am called, may I take the liberty to ask the Rev. G. M. how many Holy Ghosts were there when in the shape of cloven *tongues* and of fire, *it sat upon each* of the disciples? as related in Acts II. 3.

It is therefore nothing but fair that I should return the compliment this polite preacher so stoutly flourished about the *lie*—and I beg to lay the sin of it at his own door—“No lie,” says the Apostle John, “is of the truth”—(how necessary that G. M. should bear this in mind) and his denial of the real presence of Christ in the Eucharist and every where, both in Heaven and on Earth, is a lie;—it is a lie against the truth, a lie against reason and common sense, a lie against all the attributes of deity, a lie against God’s Omnipotence and Omnipresence, and a lie against the statements of Scripture regarding its reception and belief, and as such deserves nothing but the contempt and rejection of every man who makes the inspired word of God the basis of his hopes of eternal salvation.

With your permission Mr. Editor, I will continue my notice of G. M.

Your obdt. servant,

Sept. 23, 1849.

A CONVERT.

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

A Catholic through one of the Ladies of the Loretto House,...	...Rs.	50	0
Mrs. Kelly,...	..	7	0
Mr. Costelloe,...	..	5	0
Mr. P. S. D’Rozario, for Oct.		33	0
Miss D’Rozario,...	..	5	0

Messrs. D’Souza, & Co., ..	..	..	8	0
Miss Lackersteen, ..	..	..	5	0
Mrs. H. C. Lackersteen, ..	..	..	5	0
Mr. J. M. Fleury, ...	...	...	4	0

THROUGH MR. N. O’BRIEN.

Sergeant N. O’Brien,...	...	...	5	0
R. Harlow,...	...	...	1	0
W. W. Rice,...	...	...	2	0
John Hillary,...	...	..	2	0
J. W. Cawell, ..	..	..	2	0

**PROPAGATION OF THE FAITH.**

Rev. Mr. Maguire has received an Englishman a Protestant into the Catholic Com-

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COLLECTED BY MR. G. T. REBEIRO.

Mr. G. T. Rebeiro, ...	Rs.	4	0
” E. Botelho, ...	..	2	0
” J. H. Michael, ...	...	4	0
” J. Gonsalves, ...	...	2	0
” J. M. Mendieta, ...	...	1	0
” J. Leal, ..	...	3	0
” P. Gill, ...	...	2	0
” M. P. D’Silva, ...	...	1	0
” M. D’Silva, ..	...	1	0
” P. Rebeiro, ...	...	2	0
” P. DeSouza, ..	...	2	0
” G. Gill, ..	...	2	0
” W. X. D’Rozario, ..	...	3	0
” R. Burnham, ..	...	1	0

**Selections.**

**THE LAUGHING PHILOSOPHER.**

[FROM PUNCH.]

OUR LITTLE BIRD.

*The Bermondsey Horror.—The Commodity of Murder.*

God’s lightning pursuing murder is become a true and active thing. What was a figure of speech is now a working minister. A phrase in the mouth of poetry, is now a familiar presence—a household retainer, doing hourly errands. We have brought devastation into servitude; we have made a bond-slave of destruction. Thus, Murder has hardly turned from its abomination—scarcely set forth upon its shuddering flight, when the avenging lightning stays the homicide.

Marvellous is the poetry of our daily life! We out-act the dreams of story-books. The Arabian tales are flat, crude gossip against the written activities of our social state. *Sindbad*, with his wonders, so many glories about him, is become a dull fellow, opposed by the electric workman—the Clerk of the Lightning.

Murder, with its black heart beating thick, its brain blood-gorged, reads the history of its damnation. Hundreds of miles away from its ghastly work, Murder in the stupidity of deepest guilt—for the greater the crime the greater the folly that ever as a shadow accompanies, and be-

trays it—Murder, with forced belief in its impunity, reads its own doings chronicled and commented upon in the newspaper sheet; and—so far away from the victim's grave; the retreat so cunningly assured, the hiding-place so wisely chosen—Murder draws freer breath, and holds itself secure!

—And the while, the inexorable lightning—the electric pulse—thrills in the wires—and in a moment idiot Murder stammers and grows white in the face of Justice. In the marvellousness that sublimates the mind of man, our Electric Tales make poor work of the Arabian. Solomon's Genii may sleep in their brazen kettles. They are, in truth, the yeriest smoke compared with the Genii of the Wires.

In the contemplation of this last atrocity—a horror that, traded upon, seems to taint the wholesomeness of daily life; for, in every variety of utterance, Murder cries to us in the public streets—in this last great wickedness, there is matter for sad congratulation, for mournful thanksgiving. An abominatiou is committed, and—so wonderful are the means of apprehension; so sure and astounding in their operation—that guilt has but a few gasps of fancied freedom, and lo! guilt is captive. Considering the certainty—the fate that travels the wires—we take hope that from the self-conviction of discovery—from the disheartening belief that there is no escape—no evasion from the consequences of crime, the miserable wretch tempted to evil, will turn in his mind the many odds, and refrain upon the lowest principle—that of calculation. This is something. The murderer in mind who would not be stayed in his guilt by the thought of after lightning—may pause, awed by the thought of lightning ready—the uerring telegraph.

And, in the present hour, there is another cause of mournful pride to the English nation. It was a solemn business, a stern and awful work begun, when the *Fire Queen*, with her black flag of smoke, stood out from Portsmouth; bound to cross the Atlantic if need were—to stay and overhaul the *Victoria*, freighted with the curse of Murder. There is a fine, stern lesson in this; a noble sermon, preached *extempore* to embryo crime. Justice at the Home Office makes the wires speak, saying to a certain Admiral,—“Send a fast-sailing ship to sea, that retribution may be done upon bloodshedders.” There is something solemn, awful, in the warning uttered in this. It says to crime—“Though the sea encompass you; though you have balked pursuit, and Justice—like a hound at fault—beats and gropes confounded; though you have begun to count the profits of blood, and how to make the most of them; how, in your new country, to live a life of impunity and ease,—nevertheless, give up the dream; dismiss the vision, and awake to horrid truth. For there, in the horizon miles away, is a thin dark vapour—the man at the mast has seen and reported it—and, with every ten minutes, it becomes more distinct,—and now the distant gun is heard across the water, booming command; and the ship's yards swing round;—she lays too; and—how rapid the ceremony, how brief the time! and Murder, aghast and

manacled, is made again to turn its face towards the land it outraged with the sacrifice of blood.”

And so far we gather a sad satisfaction from a consideration of the Bermondsey horror. All else is matter of disgust and loathing. Again Murder-Market is begun; again Homicide Fair opens its devilish shows. The rag-pickers of crime are at work, and we have, and—save in the lull that precedes the Sessions' opening,—shall continue to have as daily, weekly fare, the past and present doings of a man and woman accused of a crime infernal—doings told at the longest, to make the greatest show; presenting to the sense of the purchaser, the fullest penny-worth. Small, indeed, is the single evil of the one life lost, to the greater iniquity committed upon the moral health of society, when Murder is made the staple subject; when a tale of bloodshed, set forth in every sort of phrase, and exhibited by every sort of means, assails us at every step. At this moment, refined, civilised, philanthropic London reeks with the foulness of the Bermondsey Murder. There, in words of ink-black blood, it stains the walls; there it is gibbeted in placards, and is carried shouting, in the highway. Certain Frenchmen have, within these few days, written upon the dreariness of an English Sunday. “To pass the day all alone,” says M. Gauthier, “without a light at the bottom of the well of the Great Pyramid, is preferable to a Sunday at London.” Ha! Monsieur Gauthier, doubtless, you timed your visit at an unlucky season. It was not a time of diabolic murder. Otherwise you must have owned that a London Sunday is not without a certain excitement. There is a part of the Sunday press that, for the delectation and improvement of serious English families, makes a real murder as fascinating—flavouring it with the hottest spice of style—as though written by your own Sue; as though patched and stolen by your own Dumas. Nor are the literary graces without the company of the Fine Arts; Murder has its R. A's; and the respectable English family may contemplate the countenance of the human butcher: may consider the cut of his coat, and the tie of his neckcloth;—all these things being sought for with the earnestness of truth, and set forth with the anxiety of thrift. And so, the English public is made to pet a criminal. To hang him certainly: indeed, it is in the hanging that we have the interest; but to pet and cocker him, and take a world of pains in him until he is hanged; and then to enshrine his effigies, and treasure as a curious thing the hat he wore—the shoes he trod upon.

Good Madame Tussaud, devoting art to homicide, turns to the pleasantness of profit the abomination of blood. With her so much murder is so much counted money; and—knowing the susceptibility of a British public—it must be owned she sets forth her wares with a wise eye to business. Every day in the newspapers Madame Tussaud offers to the heads of families and their little ones,—“Rush the Murderer, taken from life, at Norwich, during his trial, in his usual dress!” Every morning do we behold the uniscreant gibbeted in the newspapers column,

with the intelligence that the wretch is the last new tenant of the Chamber of Horrors, to be seen for only an extra sixpence. The ordinary exhibition, composed of kings and queens, philosophers and so forth, is one shilling; murders, sixpence more. Blood, like condiments at a meal, must be laid for extra.

Thus considered, the crime of murder—as traded upon in our commercial London—is a national evil. The individual suffering and sin is as nothing to the general mischief arising from the marketable uses made of the wickedness. The murdered man O'Connor bears—"in all," testifies Mr. Samuel Lockwood, surgeon—"eighteen wounds." Shall we not, in due season, have engravings of the murderers? Take the eighteen wounds of the victim, and multiplying them a thousand times if you will—and they will be as a score of scratches, compared with the hurts inflicted on the body social by the "cuts" of the butchers. And, moreover, as mute preachers of a moral lesson,—is there not for the assassins an immortality of wax?

Be certain of it. Already Madame Tussaud—fine arithmetical artist—has cast her eye around her Chamber of Horrors for a niche. Yes. Greenacre may stand a little to the left; Courvoisier somewhat to the right; and so—and so there will be room for the profitable newcomers, the butchers of Bermondsey.

#### A LITTLE BIRD.

### BIBLE SOCIETY AND BIBLE-BINDERS.

(From *Jerrold's Weekly News*, September 1.)

The Bible is the cheapest of all books. Its printing is confined to the printers of the Universities of Oxford and Cambridge, and the Queen's printer in London. The British and Foreign Bible Society is the greatest purchaser of the Scriptures, having last year issued from London 403,107 Bibles, and 399,026 Testaments; and, on the Continent, 55,124 Bibles, and 250,261 Testaments. As each printer sells his bibles at the same unvarying price per unbound quire, and as the Bible Society undersells all other parties, it is evident that this cheapness can only be realized on the cost of binding. As their binding is principally the work of women, who are employed by a contractress, and as the society is cognizant of and approves the terms of these female labourers' hire, the directors are, of course, the immediately responsible parties. A former arrangement afforded a medium wages of 11s. 3d. a week, but the society has changed all that. At present "the average earnings of the women range from 5s. 6d. to 6s. a week, day ten hours; while the learners, of whom there are now between fifty and sixty, and who have been as many as ninety, average from 2s. to 2s. 6d. per week in the same number of hours. This number of learners is always kept up; they serve eighteen months, and are paid half what they earn. As this number would supply many more than the contractress could employ, they are, for the most part, discharged when they come out of their time, to make room

for more." These facts we have derived from a pamphlet just published ("Appeal of the Journeymen Bookbinders"), signed by the secretary of that body. Now, mark this commentary, which, we presume, would be put forth on no insufficient authority:—

"It is a melancholy circumstance that female labour should contribute to make the Bible cheap. Females often have not the power to plead their cause in such matters, and being helpless, in many respects, where their wages are concerned, they are trodden down until a state of things, such as described in 'The Song of the Shirt,' appals the mind with the enormity of their injuries, their suffering, and their moral condition. We are quite aware that there is no necessary connection between unchastity and poverty; for the most striking instances of female virtue are to be found where poverty and temptation are the most extreme, and of vice where there is neither poverty nor temptation. These, however, represent the extremes of virtue and of vice. But instances incontestable, and alas, almost innumerable, have been adduced of those who have fallen from the paths of virtue, who, humanly speaking, would not have been so degraded had they been able to obtain a sufficient subsistence from their labour. And, in addition to the many cases that have been mentioned of this description, we fear that some can be adduced from the shop of the contractress of the British and Foreign Bible Society, of females who attribute their first departure from the paths of virtue to the insufficient wages paid in that establishment. Should it still be urged that there is no necessary connection between the two, we reply neither is there between poverty and stealing; but the following passage of Holy Writ will show how the one influence the other: "Give me neither poverty nor riches; feed me with the food convenient for me: lest I be full and deny thee, and say who is the Lord, or lest I be poor and steal, and take the name of the Lord in vain."—Pro. xxx. 8, 9."

This is a grave charge, The Holy Scriptures are cheaply or gratuitously distributed to raise the fallen. How if a means of such distribution tempt to fall? Should a bane be supplied to those busied, however mechanically, in preparing an antidote. Imagine a helpless girl, fallen from an honest employment in Bible-binding, because her poverty was intolerably burdensome; fallen into the embrace of what De Quincey has well called "a stony-hearted step-mother"—the streets; imagine some friendly hand proffering her a Bible as a means of reclamation! Why, she would loathe the very sight of it. It may be said that we put an extreme case. Be it so. But if even one such case has occurred, how will the Bible Society answer that? Ordinary rules of traffic are not to be the guides of a body intrusted with funds to disseminate the Word of God. Such a society must be above suspicion. It is idle to say that women could be found who would work for a smaller wages. The place of the secretary and other officers of the Bible Society could be supplied to-morrow by competent men who would gladly accept half the salaries now paid: but is that a reason why a

fair remuneration should not be given to able officers? Certainly not. Apply the same rule, then to helpless work-women.

It may be said that we argue from an *exparte* statement. So we do: but it is a statement, clear, specific, and consistent. The Bible Society, too, has the less justification for paying their blinders wretchedly, as the Society for Promoting Christian Knowledge has pursued a directly opposite course.

*The Church of the Living God, the Pillar and Ground of the Truth.* By the Very Rev. Father J. B. Paganì, Provincial of the Order of Charity. London: Richardson and Son. 1849.

This is an extremely able summary of the controversy between Catholics and modern heretics, and deserves to obtain an extensive circulation. It combines the advantages of a learned discussion with the practical application of that learning to the modern form in which heretics present themselves. The New School, which derives its origin from Oxford, has not escaped the author, and he has met it most fairly and ably. The following passage is only a portion of the discussion, which is conducted with singular minuteness, and shows profound acquaintance with the literary manœuvres of that most slippery school:—

Now, can it be said that the English Church is the authoritative teacher of Catholic doctrines? For brevity sake let us fix upon some points, which Puseyites themselves acknowledge to be stamped with the character of Catholicity, such, for instance, as baptismal regeneration, the real presence of Christ in the Sacrament of the Lord's Supper, the Eucharistic Sacrifice, the Power of the Keys, or the Priestly Absolution. Now, who will dare to assert that the English Church is the authoritative teacher of these doctrines? In order to prove this point, it must not only be shewn that traces of these doctrines may be found, scattered here and there, that Anglicans are permitted to teach them, that several individuals of the Church believe them, and that some great Divines and Bishops of the same Church have taught them: but it must be proved that they form a part of the authoritative teaching of the English Church; that the English Church strictly enforces their belief upon her children, and that the faithful cannot refuse to believe them without rebelling against their mother, and being guilty of flat heresy. Now, I ask again, is this the case? Can it be said with truth that the alleged Catholic doctrines are authoritatively taught by the English Church? I do not ask whether such doctrines ought to be held by a Church or not, but my question is confined to this simple fact: are they the doctrines of the Church of England or not? Are they taught authoritatively by her or not? If I ask the Bishops, they say, No. If I ask the Clergy of any one district, parish, or diocese, I think I may safely assert that four out of five will say, No. If I ask the majority of the members of the Church, they say, No. If I ask the Catholic world if such has ever been or

is its impression of the Anglican Church, it says, with one voice, No. A man might have lived a hundred years in the Church of England, he might have been Archbishop of York or Canterbury for sixty years of his life, and yet never once have mentioned one of these points, unless, perhaps, to protest against and denounce it as a damnable error. Millions of the members and Clergy of the Church of England live and die detesting this system of doctrine as the characteristic of Antichrist—(Pp. 253—255.)

Then, again, on the absurd delusion that the Primitive Church is any authority to men who are now living, Dr. Paganì is equally clear and explicit, and pursues the notion into its remotest issues of absurdity. We make one further extract, which refutes the opinion that the heretical Establishment has a definite system of Theology, supposed to be embodied in the Book of Common Prayer:—

But, to come to the fact that the English Church "teaches definitively the deposit of the faith," what is this assertion but a mere dream, a mere delusion of Dr. Pusey's mind, which says but little for the solidity of his understanding? How can he support his assertion as long as he disagrees so materially and essentially from numbers of his brethren, and almost all his superiors in the Church of England, as to what this deposit is? They positively contradict one another flatly, and he is in the minority. Will he deny this? or will he answer, that they cannot have used the Liturgy with "devout minds?" Is not this assertion of the "definite teaching" of the Prayer Book a reckless contradiction of facts, or an insinuation of want of sincerity and piety in those who differ from him? They who are at all connected with Protestants, know men whose piety they can no more doubt than they can that of Dr. Pusey, and whose character and sincerity they esteem as much, who seriously hold the very strongest contradictions of Dr. Pusey's opinions as taught by the Prayer Book. What, then, becomes of his assertion?—(Pp. 275, 276.)

## STEAM VOYAGE ON THE MOSELLE.

TREVES.

(Continued from page 266.)

*Gradual of the Choir. The Crypts. Church of Our Lady. Former Churches of Treves. Palace of the Electors. Appearance of a Cross in the Sky. Optical Illusions. Atmospheric Influences. Poem of Conrad Celles. Ausonius. His Poem on the Charms of the Moselle. Former Navigation of the River. By J. W. Quin, Esq.*

The only other objects worth noticing in Treves, are a pillar of granite raised in the market-place, surmounted by a cross, said to have been raised in commemoration of one that appeared in the sky; and the fragment of a bridge over the Moselle, mentioned by Tacitus, and believed to have been originally constructed twenty-eight years B.C. It was blown up during the wars of Louis XIV. Anciently it stood in the middle of the town, though now at the end of it,

thus marking the almost general ruin in which this once imperial capital has been involved. The piers, still remaining, are composed of wonderfully large stones, which are supposed to have been supplied by the lava quarries of Mending.

The pictures of crosses in the sky are mentioned by many old chroniclers, who also relate frequently the phenomena of double suns and moons. These statements are most generally put down to the account of superstition, although the improved knowledge of atmospheric influences which we have lately attained serves to teach us that such phenomena are within the legitimate circle of natural occurrences. The apparition of a cross in the heavens, in, I think, one of the southern departments of France, about the commencement of the summer of the year 1842, has been attested by so many witnesses, who had no opportunity of communicating with each other, that no doubt can be entertained of the fact.

These double suns and moons and aerial crosses are all resolvable into causes, which arise in some cases from the refractive, in others from the reflective, powers of the atmosphere. The appearance of whole villages inverted in the sky is a fact of no rare occurrence in the Highlands of Scotland: in such instances, the misty air acts as a mirror. I have frequently seen my own face so strongly reflected in the dense elements of a London fog outside my window, that, for the novelty of the thing I have shaved in it without the aid of my looking-glass. Here is an occurrence well authenticated: A farmer residing at the foot of the Fells, in Lancashire, happening to stand outside his door of a summer evening while a heavy dew was falling, looked towards the ridge of the heights above him, and distinctly saw what he believed to be a great number of horsemen galloping along the ridge as fast as their steeds could go. Knowing that those heights were, from their rocky and precipitous character, absolutely inaccessible to equestrians who did not choose to risk their lives in the experiment, he called his neighbours to witness the extraordinary spectacle, for which they could in no manner account. Their united testimony upon this matter leaves the naturalist no room to doubt the correctness of their statement. Upon inquiry, it was found that a single horseman rode at a rapid pace along a lower, and not dangerous, declivity of the Fells on the evening in question, and the legitimate conclusion is, that his figure was not only thrown up to the ridge, but multiplied there by the action of the atmosphere. Many occurrences of this kind might be added, if I were disposed to shew that we really live in a world of "magic." Several friends of mine and I, while sailing up the Adriatic, beheld, one fine afternoon, an Italian forest completely projected on the sea, with its yellow autumnal foliage, its waving branches, and its occasional breaks, through which deep vistas were opened. The tradition about the cross alleged to have been seen in the heavens above the city of Treves, is by no means so improbable as some sages would have us to believe.

(To be continued.)

## CONSOLATIONS IN TRAVEL, OR THE LAST DAYS OF A PHILOSOPHER.

By SIR HUMPHRY DAVY BART.

(*Poem, or Time.*)

PHIL.—Your history of the laws of the inevitable destruction of material forms, recalls to my memory our discussion at Adelsberg. The changes of the material universe are in harmony with those which belong to the human body, and which you suppose to be the frame of machinery of the sentient principle. May we not venture to imagine, that the visible and tangible world, with which we are acquainted by our sensations, bears the same relation to the divine and infinite Intelligence, that our organs bear to our mind—with this only difference, that in the changes of the divine system, there is no decay, there being in the order of things a perfect unity, and all the powers springing from one will, and being a consequence of that will, are perfectly and unalterably balanced. Newton seemed to apprehend, that in the laws of the planetary motions, there was a principle which would ultimately be the cause of the destruction of the system. Laplace, by pursuing and refining the principles of our great philosopher, has proved, that what appeared sources of disorder, are, in fact, the perfecting machinery of the system, and that the principle of conservation is as eternal as that of motion.

THE UNKNOWN.—I dare not offer any speculations on this grand and awful subject. We can hardly comprehend the cause of a simple atmospheric phenomenon, such as the fall of a heavy body from a meteor; we cannot even embrace in one view the millionth part of the objects surrounding us, and yet we have the presumption to reason upon the infinite universe, and the eternal mind by which it was created and is governed. On these subjects, I have no confidence in reason, I trust only to faith, and as far as we ought to inquire, we have no other guide but revelation.

PHIL.—I agree with you, that whenever we attempt metaphysical speculations we must begin with a foundation of faith. And being sure from revelation, that God is omnipotent and omnipresent, it appears to me no improper use of our faculties to trace, even in the natural universe, the acts of his power, and the results of his wisdom, and to draw parallels from the infinite to the finite mind. Remember, we are taught that man was created in the image of God, and I think it cannot be doubted that, in the progress of society, man has been made a great instrument by his energies and labours for improving the moral universe. Compare the Greeks and Romans with the Assyrians and Babylonians, and the ancient Greeks and Romans with the nations of modern Christendom, and it cannot, I think, be questioned, that there has been a great superiority in the latter nations, and that their improvements have been subservient to a more exalted state of intellectual and religious existence. If this little globe has been so modified by its powerful and active inhabitants, I cannot help thinking that, in other systems, beings of a superior nature, under the influence

of a divine will, may act nobler parts. We know from the sacred writings that there are intelligences of a higher nature than man, and I cannot help sometimes referring to my vision in the Colosseum, and in supposing some acts of power of those genii or seraphs similar to those which I have imagined in the higher planetary systems. There is much reason to infer, from astronomical observations, that great changes take place in the system of the fixed stars; Sir William Herschel, indeed, seems to have believed that he saw nebulous or luminous matter in the process of forming suns; and there are some astronomers who believe that stars have been extinct; but it is more probable that they have disappeared from peculiar motions. It is, perhaps, rather a poetical than a philosophical idea, yet I cannot help forming the opinion, that genii or seraphic intelligences may inhabit these systems, and may be the ministers of the eternal mind in producing changes in them similar to those which have taken place on the earth. Time is almost a human word, and change entirely a human idea; in the system of nature we should rather say progress than change. The sun appears to sink in the ocean in darkness, but it rises in another hemisphere; the ruins of a city fall, but they are often used to form more magnificent structure, as at Rome; but even when they are destroyed, so as to produce only dust, nature asserts her empire over them, and the vegetable world rises in constant youth, and in a period of annual successions, by the labours of man, providing food, vitality, and beauty upon the wrecks of monuments which were once raised for purposes of glory, but which are now applied to objects of utility.

#### CURIOSITIES OF SCIENCE.

**TOO HOT TO BURN.**—When high-pressure steam first came into general use, it was scarcely believed that the hand might be kept with perfect impunity close to the escape-valve while a furious current was rushing out, but that if it was withdrawn a few feet off it would be scalded and blistered instantly. The fact, as well as the explanation of it, has now been long familiar to every one. The world of science has seldom been taken more by surprise than it was at Cambridge in 1845, when some sulphurous acid and water were thrown into a platina vessel brought to a glowing heat, and out in a moment flew a lump of ice! Professor Boutinzy, by whom the experiment was performed, has pushed his researches on these subjects to the most singular results. He finds that he can dip his hand leisurely into a stream of melted iron or boiling lead, and take no harm if the metal is only hot enough: if not quite red hot, he gets burnt at once. We give the facts without entering on the explanation:—the experiments, marvellous as they are, are not at all doubtful, and by no means difficult to perform. This supplies us with one of the strangest chapters that can be added to the book of natural magic. —*Bombay Times, October 24.*

A series of very interesting investigations has recently been in progress, with the view of settling at rest the much vexed question of the existence or non-existence of central, lateral or submarine currents through the Gut of Gibr-

tar; and the result is, that it has now been determined that a strong superficial current flows in from the Atlantic through the gut,—a submarine current flowing out again—a large mass of tranquil water separating the two. This, if it is to be believed, is certainly a singular fact, as it is difficult to conceive why there should be a flux and reflux at different depths through the same channel. The upper current can only be drawn in by the action of a constantly prevailing wind, of which we have no knowledge, or by the level of the Mediterranean being lower than the Atlantic. But on the second of these hypotheses how does it happen that the water below flows out again? Is the basin of the Atlantic lower than that of the Mediterranean, so that the concentrated brine flows outward along the bottom by its own gravity? The usual hypothesis has been, that the inward flow was due to the excessive evaporation along the African Coast, for which constant supplies of water from without were requisite. It would be in the last degree interesting to determine whether any phenomena such as these obtained at the entrance to the Persian Gulf or Red Sea.—*Ibid.*

#### MOFUSSIL MILITARY ITEMS.

**THE DISMISSAL OF MAJOR COOKE.**—The General Orders announce the result of the Court Martial on Major Cooke, of the 17th Regt., who has been by its sentence, dismissed from the service of the East India Company. We cannot say we are surprized at the result. Considering all that was previously known of the transaction that has been attended with such disastrous consequences to himself, and especially to his family, considering the fact that Major Cooke was in command of a Regiment, and that his example was not calculated to improve the morale of the officers or soldiers of this corps, we should have been astonished had the result been different. The great end and object of punishment is to deter others from committing faults, or errors, or crimes, similar to those for which punishment has been awarded. Let the many young men, who are, even in the present day, still apt to indulge in the "vice" of gambling take example by Major Cooke; let them note that sooner or later evil will overtake them; that once the habit of gambling acquired, it is next to impossible to shake it off, and that its consequences must, in the end, bring ruin and destruction on the victim of a disgraceful passion.—A very silly rumour had been industriously circulated, that the circumstances that have led to the dismissal of Major Cooke, had been made public through the instrumentality of an officer likely to benefit by the disgrace of his superior; as far as we were concerned, and we have no doubt our contemporaries are in a position to say as we do, the rumour is without the slightest foundation, and it redounds much to the credit of Lieut. Col. Birch, that he even begged the Commander in Chief would permit him to intermit his official duties on his particular occasion, a request with which His Excellency complied at once, undertaking to execute the office of Judge Advocate General himself.—*Delhi Gazette 31, Oct.*

THE  
BENGAL  
CATHOLIC HERALD

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

No. 21.]

CALCUTTA: SATURDAY, NOVEMBER, 24, 1849.

[VOL. XVH.]

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.)

To regulate the external polity of the English Church formed but one branch of the papal prerogative; another was to watch over the state of doctrine and morals. With this view the pope was accustomed to empower his delegates to make enquiries, and to demand of the bishops their assent to certain decrees of faith and canons of discipline. In 680, pope Agatho, to prevent the diffusion of monothelism, sent to several countries the acts of a council held under his predecessor, Martin, by which that error had been condemned. On the arrival in England of his envoy, John, the precentor of St. Peter's, a synod of the bishops was called; the acts were read, and a decree was made, in which they explained their faith, and professed their adhesion to the doctrine of the five general councils, and to the condemnation of monothelism by the council under Martin. This decree, having received the subscriptions both of the bishops and the envoy, was forwarded to Rome.\* In 747, archbishop Cuthbert summoned a council at Cloveshoe, in obedience to the command of pope Zachary, for the extirpation of abuses which, as that pontiff had learned from Boniface of Mentz, now prevailed in the English Church. This appears from the acts of the synod. It was opened with the lecture of two letters, which, "as Zachary by his apostolic authority had commanded, were read first in the original Latin, and next in an English translation. In them he admonished, expostulated, and prayed; and thence proceeding to threats, declared that he would cut off from the communion of the Church the obstinate and disobedient, of whatever rank they might be." No opposition was made, and thirty canons for the reformation of both clergy and laity were enacted † About forty years later pope Adrian sent the bishops of Ostia and Tuder-

tum to England, with letters, not only to the archbishops but also to the kings of Wessex, Mercia, and Northumbria. Two councils were held, one in Northumbria, the other in Mercia; twenty canons were published in both by the legates; and all present, including both clergy and laity, promised obedience; pledging themselves first with the sign of the cross in the hands of the legates, as representatives of Adrian, and secondly, subscribing with the sign of the cross the copy of the acts which was to be forwarded to that pontiff.\* How happened it on this and similar occasions that the bishop of Rome, and he alone of all foreign bishops, interfered? or that, when he interfered, it was not merely as an equal with advice, but as a superior, with authority? or that the English bishops never offered resistance to his pretensions, but promised unlimited obedience to his commands? The facts speak by themselves; they show that the English bishops recognized, not only the pre-eminence, but also the ecclesiastical jurisdiction of the successor of St. Peter.

(To be continued.)

### LOSS AND GAIN.

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

(Continued from our last.)

Charles had thought over their former conversation very carefully several times, and he answered, "Why, I don't think they do to the same extent." Freeborn looked pleased. "I mean," he said, "that the idea hangs together better than I thought it did at first." Free-

\* Spennin, Con. 292. Wulkius, Con. i. 146. The manner in which they promised obedience is thus described in the letter of the legates to the pope:—"Signo sanctæ crucis, in vice vestra in manu nostra confirmaverunt—in manu nostra in vice domini vestri signum sanctæ crucis firmaverunt."



born looked puzzled. Charles, slightly colouring, was obliged to proceed, amid the profound silence of the whole party. "You said, you know, that justifying faith was without love or any other grace besides itself, and that no one could at all tell what it was, except afterwards, from its fruits; that there was no test by which a person could examine himself, whether or not he was deceiving himself when he thought he had faith, so that good and bad might equally be taking to themselves the promises and the privileges peculiar to the gospel. I thought this a hard doctrine certainly at first; but then afterwards it struck me, that faith is perhaps a result of a previous state of mind, a blessed result of a blessed state, and therefore may be considered the reward of previous obedience; and sham faith, or what merely looks like faith, a judicial punishment." In proportion as the drift of the former part of this speech was uncertain, so was the conclusion very distinct. There was no mistake, and an audible emotion. "There is no such thing as previous merit," said No. 1, "all is of grace." "Not merit. I know," said Charles, "but"—"We must not bring in the doctrine of *de condigno* or *de congruo*," said No. 2. "But surely," said Charles, "it is a cruel thing to say to the unlearned and the multitude, 'Believe, and you are at once saved; do not wait for fruits, rejoice at once,' and neither to accompany this announcement by any clear description of what faith is, nor to secure them by previous religious training against self-deception." "That is the very gloriousness of the doctrine," said Freeborn, "that it is preached to the worst of mankind. It says, 'Come as you are; don't attempt to make yourselves better. Believe that salvation is yours, and it is yours; good works follow after.'" "On the contrary," said Charles, continuing his argument, "when it is said that justification follows upon baptism, we have an intelligible something pointed out, which every one can ascertain. Baptism is an external unequivocal token; whereas that a man has this secret feeling called faith, no one but himself can be a witness, and he is not an unbiased one."

Reding had at length succeeded, in throwing that dull ten-table into a state of great excitement. "My dear friend," said Freeborn, "I had hoped better things; in a little while, I hope, you will see things differently. Baptism is an outward rite; what is there, can there be, spiritual, holy, or heavenly in baptism?" "But you tell me faith too is not spiritual," said Charles. "I tell you!" cried Freeborn, "when?" "Well," said Charles, somewhat puzzled, "at least you do not think

it holy." Freeborn was puzzled in his turn. "If it is holy," continued Charles, "it has something good in it; it has some worth; it is not filthy rags. All the good came afterwards, you said. You said that its fruits were holy, but that it was nothing at all itself." There was a momentary silence, and some agitation of thought. "Oh, faith is certainly a holy feeling," said No. 1. "No, it is spiritual, but not holy," said No. 2; "it is a mere act, the apprehension of Christ's merits." "It is seated in the affections," said No. 3; "faith is a feeling of the heart; it is trust, it is a belief that Christ is *my* Saviour; all this is distinct from holiness. Holiness introduces self-righteousness. Faith is peace and joy, but it is not holiness. Holiness comes after." "Nothing can cause holiness but what is holy; this is a sort of axiom," said Charles; "if the fruits are holy, faith, which is the root, is holy." "You might as well say that the root of a rose is red, and of a lily, white," said No. 3. "Pardon me," said Freeborn, "it is, as my friend says, an *apprehension*. An apprehension is a seizing; there is no more holiness in justifying faith, than in the hand's seizing a substance which comes in its way. This is Luther's great doctrine in his 'Commentary' on the Galatians. It is nothing in itself—it is a mere instrument; this is what he teaches, when he so vehemently resists the notion of justifying faith being accompanied by love."

"I cannot assent to that doctrine," said No. 1; "it may be true in a certain sense, but it throws stumbling-blocks in the way of seekers. Luther could not have meant what you say, I am convinced. Justifying faith is always accompanied by love." "That is what I thought," said Charles. "That is the Romish doctrine all over," said No. 2; "it is the doctrine of Bull and Taylor." "Luther calls it '*ver enim infernale*,'" said Freeborn. "It is just what the Puseyites preach at present," said No. 3. "On the contrary," said No. 1, "it is the doctrine of Melancthon. Look here," he continued, taking his pocket-book out of his pocket, "I have got his words down, and Shuffleton quoted them in the Divinity-school the other day. '*Fides significat fiduciam, in fiducia inest dilectio; ergo etiam dilectione sumus justi*.'" Three of the party cried, Impossible; the paper was handed round in solemn silence. "Calvin said the same," said No. 1, triumphantly.

"I think," said No. 4, in a slow, smooth, sustained voice, which contrasted with the animation which had suddenly inspired the conversation, "that the con-tro-ver-sy, ahem, may be easily arranged. It is a question of words between Luther and Melancthon. Luther says, ahem, 'faith is *without* love,' mean-

ing 'faith without love justifies.' Melancthon, on the other hand, says, ahem, 'faith is *with* love,' meaning, 'faith justifies with love.' Now both are true; for, ahem, faith-without-love justifies, yet faith justifies *not-without-love*." There was a pause, while both parties digested this explanation. "On the contrary," he added, "it is the Romish doctrine that faith-with-love justifies." Freeborn expressed his dissent; he thought this the doctrine of Melancthon which Lutner<sup>2</sup> condemned. "You mean," said Charles, "that justification is given to faith *with* love, not to faith *and* love." "You have expressed my meaning," said No. 4. "And what is considered the difference between *with* and *and*?" asked Charles. No. 4 replied without hesitation, "Faith is the *instrument*, love the *sine quâ non*." Nos. 2 and 3 interposed with a protest; they thought it legal to introduce the phrase *sine quâ non*; it was introducing *conditions*. Justification was unconditional. "But is not faith a condition?" asked Charles. "Certainly not," said Freeborn; "condition is a legal word. How can salvation be free and full, if it is conditional?" "There are no conditions," said No. 3; "all must come from the heart. We believe with the heart, we love from the heart, we obey with the heart; not because we are obliged, but because we have a new nature." "Is there no obligation to obey?" said Charles, surprised. "No obligation to the regenerate," answered No. 3; "they are above obligation; they are in a new state." "But surely Christians are under a law," said Charles. "Certainly not," said No. 2; "the law is done away in Christ." "Take care," said No. 1; "that borders on Antinomianism." "Not at all," said Freeborn; "an Antinomian actually holds that he may break the law; a spiritual believer only holds that he is not bound to keep it."

Now they got into a fresh discussion among themselves; and as it seemed as interminable as it was uninteresting Reding took an opportunity to wish his host a good night, and to slip away. He never had much leaning towards the evangelical doctrine; and Freeborn and his friends, who knew what they were holding much better than the run of their party, satisfied him that he had not much to gain by inquiring into that doctrine further. So they will vanish in consequence from our pages.

(To be continued.)

### PROPAGATION OF THE FAITH.

During the course of the last week, Rev. Mr. McCabe received a British Protestant into the bosom of the Catholic Church.

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN A PROTESTANT.

(Continued from our last.)

*Sacrilege of Persons that is, Priests and Ministers consecrated to the service of God, and the punishments thereof.*

SACRILEGE of function is, when those that are not called to the office of priesthood or ministry do usurp upon it. So Gideon made an ephod, (that is, a pontifical ornament of the tabernacle,) not at Silo, but in his own city Ophra whereby the Israelites fell to worship it; or, as others think, that he made all the things of the tabernacle, whereby the people were drawn to worship there, and not to go to Silo, where the tabernacle was. This (saith the text) was the destruction of Gideon and his house: for his son Abimelech, rising against his brethren, slew seventy of them upon a stone, and then with a stone cast upon him by a woman, himself was first brained, and after, by his own commandment, thrust through by his page.\*

Saul takes upon him to offer a burnt-offering to God in the absence of Samuel. The kingdom therefore is cut from his family,† and nothing after prospers with him, but he runneth into other sins, as that of sparing Agag and the cattle. He is overthrown by the Philistines, himself and three of his sons are slain by them,‡ Ishbosheth, a fourth son, by treachery,§ and seven more are hanged for appeasing of the Gibeonites.||

Uzza, being no Levite, stretched forth his hand and stayeth the ark, from falling: it seemed a pious act, yet God presently struck him dead for it.¶

Uzziah the king, in spite of the priests goeth into the sanctuary, and would burn incense, which belonged only to the priest's office. This (saith the text) was his destruction, for he transgressed against the Lord: therefore, whilst he was yet but about it, having the incense in his hand to burn it, the leprosy presently rose in his forehead: so that he was not only constrained to haste himself presently out of the temple, but to live all his life after sequestered from the company of men: and, being dead, was not buried in the sepulchre of his fathers, but in the field there apart from them.\*\*

Let those that have impropriations consider whether these cases concern not them; for,

\* Judg. viii. 27, ix. 6.

† 1 Sam. xxi. 8.

‡ 2 Sam. iii. 6, 7.

§ 2 Sam. i. 6, 7.

† 1 Sam. xiii. 14.

‡ 2 Sam. xxi. 6.

\*\* 2 Chron. xxvi. 16, &c.

ke Uzzah, they stretch out their hands to holy things, (but would God it were to no worse intent), like Gideon they bring them to their own inheritance, and like Saul and Uzziah they take upon them the priest's office: or they are parsons of the parish, and ought to offer up prayers for the sins of the people.

(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-first Article examined

(Concluded from our last)

It would be easy for us, by going through all the legitimate general councils to shew the truth of this doctrine; but as it is our desire to consult brevity, we think it will suffice for our present undertaking, to prove it from the four councils, commonly called the *first* Œcumenical Councils—particularly as innovators often distort these Councils into a confirmation of their own error, and, above all, that part which relates to the summoning of them.

In the first place, then, the fathers of the sixth general Council, in their public address to the Emperor, testify of the first Œcumenical Council of Nice in these words: "The ever-august Constantine, and the praise-worthy Sylvester, assembled a great and renowned Synod in Nice &c."\* Damasus testifies the same in his account of Sylvester, which is to be found in the Pontifical Book.† See Baronius also on this subject.‡

With respect to the first Council of Constantinople, it is clear that Theodosius the Great summoned it, not so much in right of his own authority, as in compliance with the letter of Pope Damasus, which according to the testimony of Theodoret, he sent to the bishops for that purpose. Theodoret also relates that the bishops congregated in the

Council of Constantinople, wrote as follows to Pope Damasus:—"In obedience to the mandate of your Holiness's letter, sent in the past year, after the Council of Aquileia, to the most holy Emperor Theodosius, we have prepared to travel only as far as Constantinople."\* Whence the Fathers of the sixth general Council, in the passage quoted (opposite page), say: "The Macedonians, actuated by the spirit of pride, denied the Deity: but the mighty Emperor Theodosius, and Damasus, the adamant of the faith, forthwith opposed them &c."

(To be continued.)

## SAINTS AND SINNERS

BY W. O'NEIL DAUNT, ESQ.

(Continued from our last.)

"Strange such a difference there should be!"

Dean Swift.

"I have other texts, still," said Owzel. "Paul tells us (2 Cor. xii. 11) that 'IN NOTHING he is behind the very chiefest apostles.' Therefore, I infer that Peter had no supremacy; for Paul here asserts, he is behind him in NOTHING, and of course not behind him in authority."

"Now, Mr. Owzel, let us examine whether this assertion is to be taken in a limited or unlimited sense. It is certain that in many things Paul *was* behind the other apostles. He was behind John in the personal love of our Saviour; John is emphatically called 'the one whom Jesus loved' (John, xxi. 20). Paul had not, as John had, the inexpressible privilege of leaning on his Saviour's bosom. He was, therefore, *behind* him *there*. He was also behind the first chosen twelve, inasmuch as they enjoyed their Divine Master's company on earth, and shared his wanderings during his mission of mercy. He was also 'behind' them in not having been present at the glorious and awful institution of the Eucharist, the last legacy of a Saviour's love. Paul *was* behind Peter in the love they both bore for Christ; for Peter loved Christ better than any of the first twelve (John xxi. 15); and we are nowhere told that Paul did. Paul was not one of the apostles on whom the Holy Ghost descended, in the visible form of fire, on the day of Pentecost; he was 'behind' them there (although he afterwards received the gift of tongues, in common with many Gentiles). Yet, notwithstanding all these circumstances, he asserts he is behind the chiefest apostles in NOTHING. His assertion

\* Tom. 2. Conciliorum, sextum Generale, Constantinopolitanum, tertium, act. 18.

† Tom. 1. Conciliorum, Decreta Sylvestri Primi Papæ, ex libro pontificali Damasi Papæ. "Hujus (Sylvestri) temporibus, factum est concilium cum ejus consensu, (vel ut alijs legitur) cum ejus præcepto, in Nicæa Bithyniæ."

‡ Baronius, tom. 3. Anual. ad Annum Domini 324, in fine.

1 In the Decrees of Pope Sylvester the First, taken from the pontifical book of Pope Damasus, and contained in the first volume of the Councils, we read as follows:—"In his time," namely, the time of Sylvester, "a council was held with his consent, (or according to another reading) by his command, in Nice, a city of Bithynia."

\* Theod. Hist. Ecclesiast, lib. 5. c. 9.

must therefore be taken in a limited sense; and where are we to seek the limitation? I answer, in the context,—in the 10th and 12th verses, which will tell us that the meaning must be, that he was behind the other apostles in *nothing of the things therein mentioned*; namely, the signs and wonders that he wrought, and the distresses encountered in his ministry. And now put your hand on your breast, and say if this declaration of St. Paul's interferes with St. Peter's primacy?"

"Supposing that it does not," answered Owzel, "yet my texts are not exhausted. St. Luke (xxii. 25) records a strife among the apostles which of them should be accounted the greatest. Could this be supposed possible if Peter's supremacy had been previously settled?"

"It might, for Peter had not yet received his commission when that strife occurred, although he had been promised it; and many of the other apostles possessed exclusive personal advantages, in virtue of which they might claim a sort of pre-eminence. St. Andrew, for example, was the first disciple; Matthew, the best educated; John, the best beloved of his Master; and James was Our Lord's first cousin."

"All very true," replied Owzel; but how does Our Lord end their strife? By telling them that Peter shall be greatest? No; he says to his contending apostles, 'The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors; *but ye shall not be so*; but he that is greatest among you, let him be as the younger,—and he that is chief, as he that doth serve.'

"Why, my good sir," replied the abbot, "these words of our Saviour most distinctly recognise *one 'that is greatest'* among the apostles, *one 'that is chief'*;" and he merely instructs them that no apostle was to exercise over the rest a rule like the heathen lordship of the Gentile kings, but that 'HE THAT IS CHIEF' should exhibit the humility of a servant; which lesson of meekness he farther illustrates by referring to his own example, saying, 'I am among you as he that serveth.' Now, Our Lord having plainly spoken in his answer of one 'THAT IS CHIEF,'—who I demand, of all the apostles, could this CHIEF be? Who but he to whom Our Lord, in a few moments after, committed the strengthening of his other apostles; he for whom Our Lord prayed especially; (Luke xxii. 32)—he to whom Our Saviour *individually* and *separately* imparted those privileges which he gave to the other apostles *collectively*; he to whom Christ gave the keys of the kingdom of heaven; he, finally, to whom Our Lord, at a

subsequent period, committed the care of his whole flock, saying, 'Feed my lambs, feed my sheep?'"

"But Peter died," said Owzel, "before St. John. Now, Peter, you assert, transmitted his supremacy to the bishop of Rome who succeeded him, and who was uninspired. Here, then, according to your showing, we have an *uninspired* bishop exercising ecclesiastical jurisdiction over the *inspired* apostle, St. John."

"And have we not seen the Virgin Mary and St. Joseph exercising parental jurisdiction over Christ, the God-man? and that, too, after His heavenly wisdom had confounded the doctors in the temple? (Luke, ii. 51.) My good sir, the ecclesiastical primacy of *one* man is perfectly compatible with the enjoyment of the highest degree of spiritual enlightenment and inspiration on the part of *another* man. Really, your selection of texts against Peter's supremacy is somewhat infelicitous."

"But," said Owzel, "the whole world was given to St. Paul."

"So it was—to *preach in*," said the abbot.

"But Peter, in his first epistle, (v. i.) says, 'I who also am an elder.' Now, is not this a plain acknowledgment of ecclesiastical equality between himself and the elders whom he exhorts?"

"No; because such an acknowledgment would be equally fatal to Peter's apostleship and episcopacy, as it would be to his supremacy; for these elders were neither apostles nor bishops, whereas Peter was both apostle and bishop. But inasmuch as every pontiff is necessarily also an elder, or priest, Peter might say, 'I who am also an elder,' without in the slightest degree impugning his own primacy.

Owzel was unwilling to acknowledge that the Scriptures did not support his denial of St. Peter's supremacy. But he readily surrendered without a contest, the unanimous testimony borne by the Fathers to the fact of his having been Bishop of Rome, and of the transmission of his supremacy to the Pope, saying that "he cared not for the Fathers; he would go to the grandfathers! 'What was the Popish religion but a patched coverlid of all the Fathers' errors sewed together?'"\*

(To be continued.)

## FLOWERS OF HEAVEN.

*Connexion between Religion and Morality.**(Continued from our last.)*

According to us, the holiest alliance ever made on earth, is the union of morality with religion; and, in our ideas, perfection, a thing so beautiful and so rare, is comprised in one word—CHRISTIAN MORALITY. But Christian morality tends to servility, say our adversaries—it commands us to obey princes.

It enjoins obedience to those who govern, whatever be the name they bear. At Rome, it prescribed obedience to the senate, when the senate was charged with the government of the republic;—in Greece, to the assembly of the people—in Turkey, to the Sultan—and to the Incas in South America. If a government be equitable and just, what matters it to religion whether it be of this or of that form? We no where find that Jesus Christ, his apostles, or any of the Fathers of the Church, ever sought by their discourses or writings to deprive those with whom they lived, of the liberties guaranteed to them by their respective governments. If any proofs of the contrary exist, let them be produced;—but such are no where to be found.

And yet, it is duly repeated that catholicism is hostile to the liberty of the people, and that its doctrines favour despotism. This assertion is a malignant calumny: it is an insult to the religion of Jesus Christ, to suppose it capable of entering into an iniquitous compact with tyranny, oppression, or injustice. No, thank God, such is not the case. When usurpation, conquest, violence, or dire necessity have placed on the people's neck the heavy yoke of servitude,—religion, remembering that civil war and insurrection have most disastrous consequences, suggests to such a people, a spirit of patience, of submission, and of peace, as the best remedy for their evils: it is by this means that she lightens the yoke of tyranny, but never has she herself imposed or sanctioned it.

If to enlighten the understanding by moderating the passions, be to render a service to morality, no religion has the superiority over ours in this regard. Julian, the apostate, although he hated Christianity, could not avoid, infidel as he was, perceiving the immense advantages which the people derived from our moral instructions. Wishing to resuscitate polytheism, which had never condescended to speak reason to any one, he ordered the priests of idolatry to give sermons to the people in the temples! But what could these creatures say? The poets had sully'd and dishonour'd all the divinities of Olympus; there was no vice, no dark and

disgraceful deed, which had not its apotheosis in heaven. In whose name could these priests of Mars, of Apollo, and of Venus, have presumed to preach? Every word they uttered would be belied by their religious annals.

The young debauchee of Terence,—who excited himself to crime by the sight of a picture of the gods whom he adored and concluded it to be presumption in a poor mortal, like himself, to wish to be better than the great Jupiter,—only drew a legitimate consequence from his principles; for it is to be presumed that the divinity protects on earth those who are assimilated to him; and if he himself has given the example of vice, he must necessarily encourage it in others. It was very different with the Christians, for whom the light of good example beamed from heaven, and who recognized in God the source and exemplar of all moral excellence. The first benefit of Christianity among the pagans, was to purify the morals, and resuscitate morality, which, like the victims of Hellogabalus, was expiring amid the flowers with which it was adorned.

*(To be continued.)*

## LIVES OF THE QUEENS OF ENGLAND.

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

*(Continued from our last.)*

## MATILDA OF FLANDERS.

The loftiness of stature which contemporary chroniclers have ascribed to William the Conqueror, was fully confirmed by the *post-mortem* examination of his body which was made by the Bishop of Bayeux, in the year 1542, when prompted by a strong desire to behold the remains of this great sovereign, he obtained leave to open his tomb.\*

On removing the stone cover, the body, which was corpulent and exceeding in stature the tallest man then known, appeared as eunuch as when it was first buried.

Within the tomb lay a plate of copper gilt, on which was engraved an inscription in Latin verse.†

\* Ducarel's Norman Antiquities.

† Thomas, Archbishop of York, was the author of the Latin verse, of which the following lines present a close translation not unpoetical in its antique simplicity:—

He who the sturdy Normans ruled and over England reigned,

And stoutly won and strongly kept what he had so obtained,

And did the swords of those of Maine by force bring under awe,

And made them under his command live subject to his law;

The bishop, who was greatly surprised at finding the body in such perfect preservation, caused a painting to be executed of the royal remains in the state in which they then appeared, by the best artist in Caen, and caused it to be hung up on the abbey wall opposite to the monument. The tomb was then carefully closed, but in 1562, when the Calvinists under Chastillon took Caen, a party of the rapacious soldiers forced it open in hope of meeting with a treasure, but finding nothing more than the bones of the Conqueror wrapped in red taffeta, they threw them about the church in great derision. Viscount Falaise, having obtained from the rioters one of the thigh-bones, it was by him deposited in the royal grave, Monsieur Le Bras, who saw this bone, testified that it was longer by the breadth of his four fingers than that of the tallest man he had ever seen.\*

The picture of the remains which had been painted by the order of the Bishop of Bayeux, fell into the hands of Peter Ildo, the jailer of Caen, who was one of the spoilers, and he converted one part into a table and the other into a cupboard door, which proves that this portrait was not painted on canvass, but wainscot. Some years after, these curious relics were discovered and reclaimed by M. Bras, in whose possession they remained till his death.†

No sooner had the Calvinist spoilers plundered the Abbey of St. Stephen and exhumed the bones of the Conqueror, than they entered the church of the Holy Trinity, threatening the same violence to the remains of Matilda. The entreaties and tears of the abbess and her nuns at first had no effect on the rapacious bigots, who considered the destruction of church ornaments and monumental sculpture an acceptable service to God, quite sufficient to atone for the sacrilegious violence of defacing a temple consecrated to his worship, and rifling the sepulchres of the dead.‡ In this instance they contented themselves with throwing down the monument, breaking to pieces the effigies of the queen which lay thereon, and opening the grave in which the royal corpse was deposited. At that juncture, one of the party observing that there was a gold ring set with a fine sapphire on one of the queen's fingers, took it off, and,

with more gallantry than might have been expected from such a person, presented it to the abbess, Madame Anna De Montmorenci, who afterwards gave it to her father, the Baron De Conti, constable of France, when he attended Charles the Ninth to Caen, in the year 1563.\*

In 1642 the monks of St. Stephen collected the bones of the royal patron, William of Normandy, and built a plain altar-shaped tomb over them, on the spot where the original monument stood in the chancel. The nuns of the Holy Trinity, with equal zeal, caused the broken fragments of Matilda's statue and monument to be restored, and placed it over her grave, near the middle of the choir, on a tomb of black and white marble three feet high and six long, in the shape of a coffin, surrounded with iron spikes, and hung with ancient tapestry.†

The restored monument of Matilda remained undisturbed till nearly the close of the last century, when the French republicans paid one of their destructive visits to the church of the Holy Trinity at Caen, and, among outrages against taste and feeling, swept away this memorial of its royal foundress;‡ but while a single arch of that majestic and time-honoured fane, the church of the Holy Trinity, survives, the first of our Anglo-Norman queens, Matilda of Flanders,§ will require no other monument.

(To be continued.)

## THE CATHOLIC COLONY OF ST. MARY'S PENNSYLVANIA.

The accounts given of the progress and prospects of a Catholic colony in the adjoining township of St. Mary's, in the county of Elk, state of Pennsylvania, had excited a very general interest among all friends of the emigrant population. I was gratified last week by the invitation of a friend who is interested in the enterprise to visit the colony, and to test by personal observation the accuracy of the statements respecting it.

I left New York on Thursday morning, June 28th, and after a very pleasant and easy

\* Ducarel.

† Ibid.

‡ Ibid.

§ In addition to our numerous authorities regarding Britric Meaw, we subjoin this important extract from a work by one of the most learned antiquarian historians of the age:—

“Britric, the son of Algar, a Saxon Thane, is stated, in Domesday, to have held this manor in the reign of Edward the Confessor; but having given offence to Maud, the daughter of Baldwin, Count of Flanders, previous to her marriage with William, Duke of Normandy, by refusing to marry her himself, his property was seized by that monarch on the conquest, and bestowed, seemingly in revenge, upon the queen.”—ELLIS'S *History of Thornbury Castle, Bristol*, 1839.

This great King William lieth here entombed in little grave.

So great a lord, so small a house sufficeth him to have.  
When Phœbus in the Virgin's lap his circled course applied,

And twenty-three degrees had past, e'en at that time he died.

\* Ducarel's Norman Antiquities.

† Ibid.

‡ Ducarel's Norman Antiquities.

journey of five days (including a delay of a day and a quarter) through a portion of Pennsylvania little travelled, but abounding in the most varied and magnificent scenery, and in natural resources, we reached about six in the evening of the 3d instant, the top of the hill which looks down on the main street of St. Mary's. The sight, though not very imposing to city ideas, was a pleasant one to us, as it would have been to any one who had not seen for the last forty-eight hours half as many human dwellings as were now within stone's throw on any side of him.

We had been already aware of the preparations in St. Mary's to celebrate with appropriate ceremonies and patriotism, the following day, the 4th of July, the grand national holiday of the United States, and the anniversary of the declaration of independence. We were still holding up our horses while we enjoyed the prospect, when a number of the settlers, after welcoming home with every appearance of cordiality my friend S—, in whose carriage I travelled, invited him to deliver for the people of St. Mary's the 4th of July oration, never omitted as the leading feature of the celebration of the day. We were informed, as an inducement, that there would be in the evening a grand procession to the church, high mass, and a sermon from the Rev. Father Superior, of the order of the Redemptorists, of whom there is a house at St. Mary's. There was no resisting the urgency of the committee, and though the time was rather scant for preparation to deliver a set oration to the assembled sovereigns of St. Mary's, my friend consented, as indeed he could not well have refused.

A few minutes brought us to his residence—a temporary one, till his farm and house at Roselay, about four miles east of St. Mary's, are ready for his family. Nearly opposite the door was still standing one of the arches used a few days before in the solemn procession of the host through the town on the feast of Corpus Christi.

Arrived at "home," a plentiful supper, in true Pennsylvanian liberality, and a sound sleep in one of the best of beds, amply recruited me after the fatigues of the day. The furniture in the room which I occupied was, with a single exception, all made in the town, and was quite creditable to the taste and skill of the cabinet makers of St. Mary's.

A sleep less sound and satisfactory might have left me a little impatient of the noises with guns, rifles, pistols, and extempore artillery, made out of a couple of blacksmiths' anvils, which awaked me on the morning of the fourth, almost a daybreak. The air was delightful with that freshness and elasticity

which, to your citizen escaped into the country is like new life, and the sun rose with a splendour fitted to illustrate the birthday of the Republic.'

About eight o'clock a discharge of the extempore cannon aforesaid and small arms gave the signal for the procession to take up its line of march for the church; it was quite large, numbering fully 500 persons. It was of course, followed by almost the entire remaining population, constituting quite a crowd of men, women and children. The band, made up from the people of St. Mary's, was really a capital one, and executed several national airs and popular marches in the best manner.

For the convenience of the entire settlement, the church is at some distance from the town: and as the procession wound its way through the woods and over the gentle slopes which characterise the country, with badges and banners, the effect, in the calm and stillness of the summer's morning, was picturesque. As we rode to the church we passed a portion of 'the priests' farm,' as it is called, belonging to the good Redemptorist fathers—a grant from the Messrs. Benzinger, Eachbach, and Stokes, the original owners of the settlement.

Before reaching the door the sounds of the organ warned us that we were late, and we found the church filled to overflowing. On one side were the men and boys, and on the other the women and children, according to (I believe) the primitive usage. In the midst of them was the large American flag which had been carried in the procession, its stars and stripes folded quietly around the staff. The band accompanied the organ and the choir with good taste and accuracy, which made their execution of one of Mozart's masses far superior to most of the church music I had often heard in the largest Catholic churches of New York and Philadelphia. The music was beyond doubt good; but even if it had not been, I could have heard it with far more satisfaction than the most laboured thrills from operatic throats, or the most finished sounds from hireling fingers; for it was the voluntary offering to religion and patriotism by the piety and taste of the good people of St. Mary's; while their voices were high their hearts were not low—in the words of St. Gregory long ago—which is more than can be said of many a choir whose music ravishes fashionable ears in cities.

At the elevation of the host the drums and trumpets of the band rolled, the banners in the body of the church were waved, and the large bell was tolled. This, I believe is a ceremony adopted from the Germans, of whom a great many are settled here, and it has certainly a very fine effect. After mass the Very

Rev. Father Bernard, provincial of the Redemptorists, preached to the congregation. His sermon was in German, his native language, and I have no doubt was an impressive and eloquent discourse.

From my place I had a full opportunity of seeing the entire congregation, which I confess once or twice I indulged; a better looking body of Catholics I never saw in a country church. Men and women, they were healthy, hearty people, with the marks of honest industry in their intelligent faces. The devotion and attention of all was edifying.

I do not know that I saw anything at St. Mary's which impressed me so favourably as the sight of its congregation at mass that fourth of July morning.

The sermon being concluded, the procession re-formed, and took its way over hill and dale through forest and "clearing" back to the town, and thence along the principal and only street, stopping to salute the houses of the several popular citizens.

It was disbanded for dinner with a general *feu de joie*, to the special delight of the juvenile population.—*Freeman's Journal*.

THE GRAND SEIGNIOR  
AND  
THE POPE.

(From the *Amaltheia of Smyrna* Sept. 21, 1849.)

His Imperial Highness the Sultan, on the occasion of the Most Rev. the Catholic Patriarch of the Armenians recent departure for Rome, to congratulate Pius IXth confided to His Grace the splendid donation of 25,000 Spanish Dollars, for the use of the Sovereign Pontiff.

SUBSCRIPTION FOR HIS HOLINESS  
PIUS IX.

The late Mail conveyed the annexed acknowledgment, of the receipt of the Subscription, Collected in Calcutta for the Sovereign Pontiff.

To the Most Rev. Dr. P. J. Carew, Archbishop of Edessa, Vicar Apostolic of Bengal.

MOST ILLUSTRIOUS AND MOST REV. LORD.

On the second of July, I received your letter with its enclosures of Bills of Exchange for the balance of the Subscription raised in Calcutta for the Sovereign Pontiff. These Bills, I myself presented to our Most Holy Lord on the day before yesterday in your Grace's name and the Holy Father gratefully received them.

Meanwhile, I pray God, to bestow abundantly on you every blessing.

Your Grace's  
Most Devoted Brother,  
J. PH. CARDINAL FRANSONI.

*Praefect. &c.*

Naples, Sept. 13, 1849.

BOW-BAZAR.

Monthly Collections made by Mr. Jas. Mylan in November, for October last, in aid of St "Francis Xavier's Chapel."

Mr. J. Cornelius, Jun. . . . .	Rs. 2 0
„ F. Pereira, . . . . .	2 0
Messrs. Deefholts, . . . . .	2 0
Mr J. King, . . . . .	1 0
„ T. Lepies, . . . . .	1 0
„ J. D'Cruz, . . . . .	1 0
„ E. P. Beaufort, . . . . .	1 0
„ Chas. Adr. Pereira, . . . . .	1 0
Mrs. C. Hickman, . . . . .	1 0
„ Day, . . . . .	1 0
„ A. Powell, . . . . .	1 0
Mr. Jno. Fegredo, . . . . .	0 8
„ Wm Salvador, . . . . .	0 8
„ S. Pinheiro, . . . . .	0 8
„ P. Rebeiro, . . . . .	0 8
„ P. Gill, . . . . .	0 8
A Catholic, . . . . .	0 8
Wm. Martin, . . . . .	0 8
Mrs. F. Salvador, . . . . .	0 8
„ Bilderbeck, . . . . .	0 8
„ J. Francisco, . . . . .	0 4
„ E. Mariu, . . . . .	0 4
„ R. Lepies, . . . . .	0 4

BOW-BAZAR.

Donations collected by Mr. Jas. Mylan in November, in aid of "St. Francis Xavier's Chapel"

Mr. T. Rideout, . . . . .	20 0
„ T. W. . . . .	10 0
„ Samuel George, . . . . .	5 0
Mrs. C. R. Belletty, . . . . .	2 0
„ Josephine Sinaes, . . . . .	2 0
Mr. L. M. Baptist, . . . . .	1 0
„ Chas Andrew Pereira, . . . . .	1 8
„ G. C. . . . .	1 0
„ W. Miranda, . . . . .	0 8
„ R. Williams, . . . . .	0 8
„ J. A. Abraham, . . . . .	0 8
„ R. B. . . . .	0 8
Mrs. C. Williams, . . . . .	0 8
„ R. D. . . . .	0 2
„ R. C. . . . .	0 2
„ P. M. C. . . . .	0 2
„ O. G. . . . .	0 2



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

Mrs. McClelland, ... ..	Rs. 10	0
Mrs. D'Souza, .. ..	6	0
Mrs. Mendes, ... ..	4	0
J. Raston, .. ..	4	0
T. D. Senias, ... ..	1	0
J. H. Rostan, ... ..	2	0
J. Piaggio, ... ..	2	0
C. B. Piaggio, ... ..	2	0
J. R. Carbery, ... ..	4	0
Mrs. Carbery, ... ..	4	0

Six pieces of Cloth for the use of the Orphans have been received from a Catholic at Burdwan, for which grateful thanks are returned.

### COLLECTED BY MR. E. O'BRIEN.

Mr. C. Cornelius, from April to Sept.	12	0
Mr. A. C. Neame, „ July to October,	8	0
Mr. E. O'Brien, for October and Nov.	10	0
Mr. G. F. Lackersteen, for October and November, ... ..	10	0

### COLLECTED BY MR. N. O'BRIEN.

D. F. Hay, ... ..	2	0
P. Brant, ... ..	1	0
A Friend to the Poor, .. ..	1	0
J. E. Gomes, . ... ..	1	0
J. G. .. ..	1	0
C. McFree, ... ..	5	0
R. Black, .. ..	5	0
L. L. ... ..	2	0
A Friend to all, ... ..	2	0
J. F. Nash, ... ..	10	0
T. Arrow, .. ..	5	0
A Friend, ... ..	1	0

## Selections.

### POETRY.

#### CALL TO SINNERS.

Come, poor sinners, come to Jesus,  
Weary, heavy-laden, weak;  
None but Jesus can release us,  
Come ye all his mercy seek.

"Come," it is his invitation,  
"Come to me," the Saviour says:  
Why, O I why such hesitation,  
Gloomy doubts, and base delays!

Stop not pond'ring on your sorrow,  
Turn from your own self away;  
Dare not linger till to-morrow,  
Come to Christ without delay.

Jesus, with thy word complying,  
Firm our faith and hope shall be;  
On thy faithfulness relying,  
We will cast our souls on thee.

And to Mary, our dear Mother,  
Also, with thy troubles fly;  
Never cease from praying to her,  
On her prayers, you can rely.

## FRANCE.

(Letter of Louis Napoleon.)

The subjoined account from a well-informed quarter at Paris (says the Paris correspondent of the *Chronicle*) throws considerable light upon the history of this memorable letter, the effect it produced upon Pius IX., and the probable results it will have on European politics generally:—

"Despatches have been received at Paris from Rome and Gaeta, which state that the Pope was informed of the letter of Louis Napoleon since the 28th ult. One of the Cardinals composing the Roman Provisional Government had hastened to send down a copy to Cardinal Antonelli, his Holiness's secretary, who, in his turn, laid it before the Sovereign Pontiff. All that Pius IX. did, on reading it, was to fold his arms and look up to heaven for a few moments; then handed back the letter to the cardinal, without uttering a word. The first impression of the Pope appears to have been rather astonishment than any other feeling. Cardinal Antonelli, however, deemed it his duty not to let the matter drop so, but to endeavour to draw from the Pope a declaration of the instructions which ought to be sent to Mgr. Fornari at Paris. Accordingly a deliberation of the cardinals took place the same day in the Pope's apartment, and after some discussion the decision of the cardinals was unanimously this—that the Papal Court ought not to take any notice whatever of the letter in question, but ought to act as if it was ignorant of its very existence, and for this reason, that the document had no diplomatic character, being simply a confidential missive from the President of the Republic to one of his orderly officers. The Pope having approved of this decision, Cardinal Antonelli was charged with the task of informing the Apostolic Nuncio at Paris that in his interviews with the members of the French Cabinet, or with the President of the Republic, he was to abstain *in toto* from the slightest allusion to the letter of Louis Napoleon. Accordingly, Mgr. Fornari had an interview with the President of the Republic on the 7th inst, but far from protesting against what had been done, never so much as alluded in any way whatever to the letter. All that he did during the interview was to remit to the President the reply of the Papal Government to M. de Tocqueville's nomination to the portfolio of Foreign Affairs. The President appeared surprised at this silence, but on his side also never touched on the subject. The interview was an exceedingly brief one, consisting merely of the presentation of the reply just spoken of, and the civilities *d'usage*. But another and no less significant fact is the resolution taken by Pius IX. to fix his residence at Portici, where every arrangement has been made by the King of Naples to make it a comfortable residence for his Holiness during the winter. The Pope was to leave Gaeta on the 6th of September, to be present at a grand ceremonial at Naples on the 8th, and was then to establish himself, with a conclave of cardinals, in the royal palace of Portici. The object of the Pope, in retiring to Portici, seems to be to withdraw as much as possible from the influence of French diplomacy,

and to meet the letter of Louis Napoleon with a passive inertia which the French Cabinet will find it much more difficult to overcome than an open opposition. It became a matter of course that as soon as the foreign diplomatic corps at Paris was made aware of the resolution of the Pope to plead ignorance of the letter of Louis Napoleon, no representative of a foreign Power could deem himself authorised to demand explanations from the French Cabinet on the subject of this letter. The assertion, therefore, made by some of the journals, that the representatives of the northern Powers had waited upon M. de Tocqueville, or sent off special couriers on account of the letter of the President, is refuted. As regards the Austrian Embassy, moreover, which was brought most prominently forward, it is positive that for the last six days no courier has left the Embassy for Vienna. The letter of Louis Napoleon may prove the source of difficulties at Rome to the French Cabinet, as the Papal Court shows itself less pliant than formerly; but you may rest assured that the letter of the President of the Republic will not lead to those serious European complications spoken of in some of the journals, and still less is it likely to provoke a war between France and Austria. The letter of Louis Napoleon is to be attributed chiefly to the influence of M. Dufaure, who, perceiving that his colleagues wished to turn him out of the Cabinet because of the imprudent articles he had published in the *Moniteur du Soir*, endeavoured to put a drag upon the wheel of the future Ministry of which M. Falloux will, it is said, take the portfolio of Foreign Affairs. M. de Falloux, in fact, no sooner heard that the letter of the President (the latter, on sending it to Colonel Ney, had spoken of it in the Cabinet Council as a private letter, not to be made public) had been made public, than he immediately left Vichy to tender his resignation. General Rulhieres, Minister of War, equally hurt that Colonel Ney should have been selected instead of himself to give instructions to the French troops at Rome has followed the example of M. de Falloux, consenting, however, to keep his portfolio until the next meeting of the Legislative Assembly. The Cabinet is, in fact, falling to pieces."—*Tablet*.

## THE QUEEN IN IRELAND.

(From the *Examiner*, August 11.)

Nobody entertained the least doubt of the reception that awaited her Majesty in Ireland. Every one, even at the time when Conciliators and Confederators were bawling treason, knew that the Queen had but to step upon the Irish shore to be received with frantic loyalty. Nor making every allowance for effervescent character of the people, are we disposed to rate the prevailing enthusiasm as of doubtful value.

It is quite true that the last royal visitor to Dublin had quite as noisy a greeting which had hardly subsided when Dublin was a scene of the most violent quarrel, a proposed dinner to conciliate had the effect of setting everybody by the ears, and in a very few months martial law was

the law of the land. But the difference of time and persons is the difference of everything. The first gentleman of Europe was the greatest bigot in it. He had no desire to govern Irishmen, or to receive their homage, as a nation of freemen. It was to perpetuate smooth Saurins and Sidmouths that he "shook rough fellows by the hand and called them Jack." Lord Dudley and Ward compared him to a popular candidate gone down upon an electioneering trip, and the whole affair had the value and durability of an election puff.

Very different are the circumstances of the welcome now given to Queen Victoria. The eager emotion evinced by all classes is a tribute of thankfulness to a ruler who desires to see no distinctions of class. The first sound of the national anthem which greeted the Queen as she sailed into Dublin bay, was from the voices of the sisters of the Nunnery of Loretto. The protestant bishops in their robes, and the Catholic bishops in their purple stockings, stood on either side of St Patrick's Hall on the reception-day. And the first royal visit after the entry into Dublin was to those admirable National Schools of unsectarian teaching, in which the children of Protestants and Catholics are to be seen engaged in the exercises of education, religion, and loyalty.

Even the big wigs of Dublin University appear to have caught the happy infection spread by such exalted example. Approaching her Majesty in the terms which they doubtless thought likely to give greatest satisfaction, they protested, with amusing assurance, that they had always been forward to "adopt and anticipate" improvements. They were not afraid to speak of the advantage of opening education "to students belonging to every form of religious belief." They presented to the royal lady a picture sweetly sentimental, of bitter rivals in party or religion regarding each other with a softened feeling "from the recollection that among us they had lived in brotherly love and within our walls had taken sweet counsel together. They did not add that "sweet counsel" was the only thing taken together; and that everything else was carefully enjoyed by one party. For perhaps they are going to reform, and anticipate improvement."

That such anticipations should be now even sanguinely indulged on all sides we cannot think unnatural or strange. What is yet to be done for Ireland is to be done by justice, founded on equal rights, and subject to consequent duties. Partly by defects of character, partly by peculiarities of soil, but most by unequal legislation, the mass of the Irish people for centuries have been dwellers beyond the pale." Excluded from sympathies as liberties, they lost the feeling of dignified obedience which is another form of the consciousness of independence. Deprived of the habitual sense of a protecting government, they lost the habit of obedience to the laws. These have been Ireland's great wants, and it is with reference to corresponding defects in the national character that we anticipate the happiest results from this first visit of the Queen.

## STEAM VOYAGE ON THE MOSELLE.

TREVES.

*(Continued from our last)*

*Steam Navigation of the Moselle. Our Embarkation. The Country Village of Pfalzel. Forges of Quint. Curves in the River. Village of Riol. Salmon of the Vessel. A Farmer. Village of Trittenheim. The Friar Trithemius. Accusation of Sorcery. The Friar's Celebrity. Calumnies against him. Invocations of the Dead. Mary of Burgundy. An Incantation. The Friar's Doctrine. By J. W. Quin Esq.*

Before reaching Neumagen, we passed by Trittenheim, which, though a large village, containing upwards of 800 inhabitants, is scarcely visible from the river, on account of the number of fruit-trees within which it is embosomed down to this point; the vines on either side of the Moselle are said to produce a very inferior sort of wine: here they begin rapidly to improve in quality. Trittenheim is remarkable as being the birthplace of an abbé, named Trithemius, who was greatly advanced beyond his age in genius and learning of various kinds. He was born in the year 1462, and from his earliest boyhood evinced a strong desire to pursue the cultivation of his mind, rather than that of the vineyards, to which his father wished to confine him. With a view to accomplish his purpose he escaped to Treves, and upon representing his wishes to a holy friar, belonging to one of the many convents then flourishing in that city, he was admitted within the monastery, and applied himself to his studies with so much assiduity, that he was eventually ordained priest, and took up his abode in a convent near Mayence.

The discipline of this establishment had fallen into a lamentable condition, but, by his energies, it was speedily reformed. His own example, as well as his earnest exhortations, inspired his brethren with a love of learning, and in due season he enjoyed the happiness of seeing those who had previously loitered away their time in idleness, attentively employed; some in preparing pens, ink, and parchment; some in transcribing the Scriptures, some in copying other useful works, some in binding the books when finished, and others in illuminating such manuscripts as he thought worthy of that distinction.

When he first entered the convent, the library did not contain more than fifty volumes at the utmost; when he finally quitted it, the library shewed an accumulation of nearly two thousand volumes, all written under his inspection. Meantime he had composed several original works, and made a conspicuous figure in some public controversies; which had obtained for him so much celebrity, and at the same time, as its natural accompaniment, so much envy, that he was accused of sorcery—the fate of many of the learned men of those times.

There is no doubt that the abbé had given no small ground for these accusations. Borne away by the enthusiasm of the age for learning the great secrets of nature, he wrote a work containing some very extraordinary doctrines concerning the powers of the intellect; portions of which he communicated to a learned Carmelite

friar, whom he supposed to be one of his most sincere friends. The Carmelite, however, freely spoke of the work in public; but instead of drawing down censures upon the author, it excited such general wonder and admiration, that the learned men of France and Germany, the Margravine of Baden, the electors of the Palatinate and of Brandenburg, and great numbers of other princes, curious servants, and persons of every degree, crowded to the convent of Sponheim, where the abbé then was, in order to get a sight of the wonderful book itself. Presents of gold and precious stones showered in upon him from all quarters. The convent was daily besieged by visitors from the most remote parts of Europe.

These unlooked-for results tended to inflame the hatred of his enemies to such an extent, that they propagated the most absurd falsehoods against him; accused him of being in communication with the infernal spirits, and of being enabled to summon before him any person with whom he thought fit to hold a conversation. Amongst other things it was said, that, touched by the profound grief by which the emperor Maximilian was afflicted, upon the death of his beloved spouse, Mary of Burgundy, the abbé proposed to produce her shade before him. The emperor accepted the offer with unbounded delight. Attended only by a chamberlain, he proceeded to an apartment fixed upon for the incantation, where he found the abbé already waiting, with the various instruments of his black art around him. The doors and windows of the chamber being made perfectly secure, the magician proceeded in his operations, and in a few minutes Mary appeared before him, arrayed in all the charms of her youth, and in the magnificent attire of an empress.

But the emperor was incredulous; he said he never could be persuaded that it was the shade of his lost wife, unless he could find upon the rape of her neck a wart which was there in her lifetime. He accordingly examined her neck, and when he found there the veritable token of which he was in search, he believed, and was forthwith, by way of punishment for his momentary distrust in the power of the magician, transported himself into the lower world, with all its horrors. Not much relishing this part of the incantation, he cried out to the abbé to put an end to it, sharply reproved him for carrying it on so far, and forbade him ever again to be guilty of so great an act of temerity.

This, and a thousand other similar stories, having been circulated against the abbé, he was of course reputed as one of the great magicians of the age.

He had the courage to affirm in one of his works, that when he was in a fit of inspiration, he could communicate to any person, no matter how distant from him at the moment, all his thoughts, without those thoughts being embodied in words, or in signs of any description. He taught also, that at the commencement of the world, seven angels were set over the seven planets; and yet that he held no doctrine inconsistent with the faith of the Catholic Church, to which he deferred in all things. His works,

most of which are still extant, are distinguished by great learning, intermixed with mystical ideas, which afforded to his enemies but too many materials for their calumnies. He suffered much in health from their incessant persecutions, and at length died, literally broken-hearted, in 1516. The little cabin in which he was born is still shewn at Tritenheim.

(To be continued.)

### THE LATE KING CHARLES ALBERT.

The funeral service for the repose of the soul of his Majesty the King Charles Albert, took place on Wednesday last, at eleven a.m., at the Sardinian Chapel, Lincoln's-inn-fields. The service commenced at eleven o'clock, when the Pontifical High Mass, "De Requiem," was sung by the Right Rev. Dr. Wiseman, V.A.L.D. The singing was under the direction of Signor Sixte Perez. The music was Mozart's Short "Missa de Requiem." After the High Mass the funeral oration was made by the Bishop, followed by the Absolution, according to the Roman Ritual. The service terminated at one o'clock. Prince Maurice de Montleart, half-brother to his Majesty, King Charles Albert; Baron de Isola, Chargé d'Affaires of Sardinia; Count Corti, attaché to the Legation; and the Chevalier Heath, Consul-general, were stationed near the coffin during the service. Among those present were the French Ambassador, Baron and Baroness Montherot, and Monsieur de Breuils, secretary of the embassy; the Belgian Minister and Monsieur Drouet, first secretary of legation; the Brazilian Chargé d'Affaires and Monsieur Pinto, attaché to the legation; Gen. Count de Chabannes, A.D.C.; Prince Torremuzzo, Baron and Baroness Marochetti, Madame Dupont, Count Abidor, Mr. Panizzi, Count and Countess Pepoli, Dr. Granville, Mr. Gallenga, &c. The diplomatic corps attended in their uniforms, the members of the orders of knighthood wearing their respective ensigns. Several gentlemen from the Foreign-office attended in private, and stood round the catafalque. Others of the Foreign Ministers were prevented from being present at the solemn rites by being out of town. The chapel was festooned with black. The coffin was of black velvet and silver lace, with the crown, the orb, and other emblems of royalty placed on the top. It was elevated in front of the altar, and had displayed at each corner the royal and national standard of Sardinia. The coffin and the insignia of sovereignty were covered with crape spotted with silver stars, and the colours were also looped up with crape. Beneath the coffin were large escutcheons of the Sardinian cross, surmounted by a crown; and escutcheons were displayed in front of the gallery, bearing the ensigns of the Sardinian orders of knighthood. Above the whole was a canopy of black drapery, suspended from a very large crown, which was surmounted by a cross. After the ceremony the diplomatic corps assisting were severally introduced to the Right Rev. Dr. Wiseman.—*Atlas for India.*

### NOTE ON A CURIOUS SUPPOSED EFFECT OF TERRESTRIAL REFRACTION.

It is well known, that at the Isle of Mauritius, about forty years ago, there was an ingenious person who could frequently foretell the approach of ships, although below the horizon; and at a considerable distance from the Island.

It was alleged, that he observed, by means of a telescope, the images of the ships reflected at a high elevation in the atmosphere; a mode of observation which was probably adopted in order to conceal his secret, which of course he had a right to keep. I am, however, disposed to believe that the ships in question were actually seen by this observer, not by reflection in the atmosphere, but by being elevated above the horizon by terrestrial refraction; a conjecture which may be briefly explained, by adverting to a phenomenon often seen at the Cape of Good Hope, and probably also at the Mauritius. I have sometimes observed it at the former place, after the atmosphere had been purified by a gale, which is there known by the name of a South Easter, when there is occasionally visible a sort of secondary or pseudo horizon, as I may call it, on the sea, varying in height from less than half of a degree to two or three degrees, resembling a blue wall, less or more attenuated towards the top, but having a well-defined outline, running parallel to and above the ordinary sensible horizon.

This appearance, I am persuaded, is nothing else than the sea itself elevated by refraction, in which case it follows that any ships passing or approaching within the limit thus elevated will be brought into view; and although too distant and therefore too minute, to be seen by the naked eye, or even with a common hand telescope still probably they may be visible by means of a telescope of higher power.

I strongly suspect, that it was in this manner the approach of ships was often so correctly predicted at the Mauritius, probably in a peculiar state of the atmosphere. The secondary horizon above described is not a very unusual appearance in the Indian Ocean, and is perhaps more common in other climates, than has as yet been remarked. On one occasion at the Cape of Good Hope in the year 1822, when I observed the hills in the district of Zwartland, to be elevated in a remarkable manner by refraction, the secondary horizon was also visible on the sea, a circumstance of which would seem to strengthen the above conjecture.

At all events its accuracy or otherwise may be easily put to the test.

The object of this note is therefore to suggest that Her Majesty's Astronomer at the Cape of Good Hope, and also at the Mauritius, if there be one, may have their attention drawn to this subject, and requested to report the result of any observations they may be enabled to make in examining the secondary horizon, whenever it may be visible. Also in the Mediterranean and any other convenient stations if there be no objection, for the enquiry may possibly be attended with the results not less useful than curious.

(Signed) W. MORISON.

[Cape of Good Hope Observer, August 14.]

## FLOWERS.

As to FLOWERS.—There is no flower that has been less understood than the Rose; it is so beautiful in itself, from the moment the colour bursts thro' the calyx until it is fully bloomed, that even the wild rose of the hedges is a favourite. The characteristic most esteemed, perhaps, by the multitude is the perfume, for surely there is nothing in the floral world that is so exquisite. Hundreds of fragrant flowers claim a high place in our favour; some dispute with the rose the palm of excellence, but while all other scents become insupportable when in excess, no one feels cloyed with the perfume of the Rose. It is somewhat remarkable that most of the China kind, and generally speaking, the most barked sorts, are deficient of perfume, and some of the finest specimens of floral excellence have the least fragrance. It is impossible to overlook this deficiency even while we admire the symmetry and beauty of the bloom. Fragrance must be a grand point, if not the leading point, in the qualities of the Rose; hence the old Moss Rose and the common Cabbage Rose are established favourites, and it would have been a good thing if, in the selection of seedlings to be admitted into the Rose family, the raisers had always kept these two roses in view, that they might have avoided bringing out so many that were not only infinitely worse than they were, but absolutely worthless. But after all is said, and a good deal may be said, as to the valuable qualities of a rose, there is nothing more important than a lasting flower. Hundreds of varieties, as all rose growers know, hardly hold four-and-twenty hours in perfection; they are scarcely open before they are in pieces. The sun is scarcely out upon them an hour before they flag and are spoiled, and they seldom recover; the sole cause of this is thin flimsy petals; this is what dictated the necessity of thick petals, which are not so soon affected by the sun; and having a much stronger foundation to rest upon, they hold much longer in the calyx, and of course retain their beauty much better and longer than thinner petals could under any circumstances. A Rose tree, permanently in bloom, is a splendid ornament on the lawn, in the shrubbery, or in the borders, whereas a rose tree out of flower has but little to recommend it. How important it is, then, to have these beautiful subjects in full bloom six months out of the twelve. Every one is capable of deciding that the Rose which lasts longer in flower must be the best for general effect, and it is the thickness of petal which commands all this; for they not only last much longer than thin ones, but they also keep their form better, and they are more dense in colour.—*Limerick Chronicle*, September 8.

## WEARING LEEKS ON ST. DAVID'S DAY.

The adoption of the leek as the national emblem of Wales, and the custom of wearing it on the 1st March, are traditionally referred to the following story:—On the 1st March, in the year 640, the Saxons being about to attack the Britons, they put leeks in their caps, in order, if

dispersed, to be known to each other; but the Britons, having gained the victory, transferred the leeks to their own caps as signals of triumph. Mr. Band adds that the general commanding the Britons was vulgarly named St. David. Sir Samuel Meyrick considers the above, "like many other traditions, to have been invented for the nonce;" and there is nothing to warrant a belief in the high antiquity of the custom. Not one of the Welsh bards, though there exists a tolerable series of their compositions from the fifth century until the time of Elizabeth, has, in any manner, alluded to the leek as a national emblem. But the Harleian MS., No. 1977, Written by a Welshman of the time of James I, contains the following passage:

I like the leek above all herbs and flowers;  
When first we wore the same the field was ours,  
The leek is white and green, whereby is meant  
That Britons are both stout and eminent.  
Next to the lion and the unicorn,  
The leek's the fairest emblem that is worn.

Now, the inference to be drawn from these lines is, that the leek was assumed upon, or immediately after the Battle of Bosworth Field, which was won by Henry VII, who had many Welshmen (his countrymen) in his army, and whose yeoman guard was composed of Welshmen; and this inference is derived from the fact that the Tudor colours were white and green; and, as may be seen in several Heraldic MSS., formed the field on which the English, French, and Irish arms were placed. "The field was ours" alludes to the victory, of course, as well as to the heraldic field. This view of the case would account for the leek being only worn by Welshmen in England, and its having been a custom of comparatively modern origin in the time of Shakespeare. In act vi. scene 7, of the play of *Henry V*, Fluellen says to the King, "If your Majesties is remembered of it, the Welshmen did good service in a garden where leeks did grow, wearing leeks in their Monmouth caps, which your Majesties knows to this hour is an honourable badge, of the service; and I do believe your Majesty takes no scorn to wear the leek on Saint Tavy's Day." Yet the above correction of a popular error may be in some degree invalidated by the leek's being a native of Switzzarland, and brought according to the *Hortus Kewensis*, into England until about the year 1562.—*Sunday Times*.

## CONVERSION.

BLACKBURN.—On Sunday, the 2d inst, the lady of John Sparrowe, Esq., J.P. for the county of Lancaster, made a public renunciation of the Protestant Faith in the Catholic chapel of St. Alban's, in Blackburn.—*Tablet*.

DEATH OF DR. W COOKE TAYLOR.—Dr. Cooke Taylor, the well known *litterateur*, died of cholera on Wednesday morning, at his residence, Herbert-street, Dublin. He was a native of Youghal, in the county of Cork, he was the author of several works, amongst others "The Civil Wars of Ireland," &c.—*Ibid*.

THE  
'BENGAL  
CATHOLIC HERALD

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

No. 22.]

CALCUTTA: SATURDAY, DECEMBER, 1, 1849.

[VOL. XV.]

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.)

It would be easy, if it were necessary, to cover several more pages with additional proofs from official letters, which have been fortunately preserved; from the custom of applying to the pontiff, even in the first age of the English Church, for charters of protection in favour of religious establishments;\* and from the appeal of Wilfrid, "by the advice of his fellow-bishops," from the judgment of the metropolitan, and the history of the pleadings before the pope in that appeal.† But, to spare the patience of the reader, we shall now request his attention to that, which Mr. Palmer considers the great argument in support of his opinion. The popes, he tells us, did not ordain the English metropolitans, nor confirm their elections. Out of forty-one archbishops of Canterbury from A. D. 597 to A. D. 1138, only two were consecrated by the bishop of Rome; and out of twenty-one archbishops of York from A. D. 625 to A. D. 1119, not one was ordained by the Roman pontiff or his legates. Neither is there any proof that their elections were confirmed by him. Now, by the ancient canons to each patriarch belonged the ordination and confirmation of the metropolitans within their respective patriarchates; whence it inevitably follows that the English Church was not subject to the jurisdiction of the Roman patriarch.‡ To this we reply: 1. We have already shown that the superior authority and jurisdiction of the Roman see was most certainly acknowledged by the English bishops, and exercised in England by the bishops of Rome. Whether that authority shall be called

patriarchal, or papal, or primate, or by any other name, is to us perfectly indifferent. The fact of its recognition and exercise cannot be disputed. 2. The ancient canons, to which Mr. Palmer refers, do not impose on patriarchs the obligation of ordaining or confirming all the metropolitans subject to their jurisdiction, but established their right to do so, as they may think proper. They might still appoint or allow others to ordain in their place. We admit what Mr. Palmer asserts, that "for a thousand years the metropolitans of the west generally, except those of Italy and the adjoining islands, were confirmed and ordained, not by the see of Rome, but by provincial synods"\* But how did this arise? From the many and grievous inconveniences which must have followed, had the metropolitans on this side of the Alps been constantly obliged to travel to Rome for confirmation and ordination. Hence the popes consented that this should be done, sometimes by the synod of bishops subject to the archbishopric, sometimes by a neighbouring metropolitan, as circumstances might suggest. From the loss of ancient documents it may be difficult to prove the existence of this discipline in every province; but it is easy to prove its prevalence in the English Church, and there can be no doubt that it prevailed equally, and from the same cause, in the Churches of Gaul and Germany. The reader has already seen that Gregory, when he divided England into two ecclesiastical provinces, decreed that each metropolitan (but not till the death of Augustine) should be appointed and ordained by the synod of the province; and that this arrangement was afterwards altered by Honorius, who decreed that the survivor of the two metropolitans should ordain the successor of the deceased. According to these decrees the

\* Bedæ Hist. iv. 18. Vit. Abbat. Wirem. 295, 300. Eddius, c. 49. Wilk. Con. 147.

† Eddius, c. 24, et seq. Bed. Hist. v. 19. See also the appeal to Rome, of Egwin, bishop of Worcester (Wilk. Con. i. 72); and the canons of archbishop Egbert (ibid. 104, xlix).

‡ Paln. Apost. Jurisd. 102, 126, et seq.

consecration of subsequent metropolitans was conducted; and it will require some hardihood to contend that consecrations celebrated in conformity with the grants and regulations of the Roman bishop, are proofs that the consecrated were not dependent on that bishop.

(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-first Article examined

(Continued from our last)

St. Prosper of Aquitain clearly shews the authority of the Roman Pontiff in the first Council of Ephesus, when, in his book against Collator, he thus writes:—"By this man (Celestine) the Oriental Churches also were cleansed from a double pestilence, when Cyril, bishop of Alexandria, a most glorious defender of the faith, was aided by the Apostolic sword in extirpating the Nestorian heresy &c.\* And again the same St. Prosper says:—"In the year of our Lord 432, during the consulship of Felix and Taurus, Nestorius, bishop of Constantinople, attempts to introduce a new error into the Church, by preaching that Christ born of Mary was only man and not God, and that the Divinity was bestowed on him in consideration of his merit. To this impiety are opposed the special diligence of Cyril, bishop of Alexandria, and the authority of Pope Celestine.† It also appears from the epistles which passed between Cyril and Celestine, (see these epistles in the examination of the thirty-seventh article, c. 12) and also from Evagrius, that Cyril was appointed legate of the Apostolic Chair ‡ See likewise the testimony of the Fathers in the sixth General Council, in the passage quoted, page 148, and the edict of the Emperor Martian to the citizens of Constantinople:§ from all which it is certain, that the Council of Ephesus was not called together without the authority of the Roman Pontiff.

It is also clear from the epistle of the Emperor Martian, that the council of Chalcedon was not summoned without the authority of the Bishop of Rome; for the emperor writes

thus to pope Leo: "It remains for me to add, that if it please your holiness to come into these parts, and solemnise a synod, your so doing would be esteemed a work worthy your love of religion, and your holiness will thereby satisfy our desires, and decree what is useful for our holy religion. But if it be too laborious a task for you to come here, let your holiness so inform us by letter, in order that we may issue our sacred letters, summoning to whatsoever place we please, all the Bishops of the entire East, and of Thrace and Illiricum, that they may declare and adjust what is useful for the Christian religion and the Catholic faith, AS YOUR HOLINESS SHALL HAVE DEFINED ACCORDING TO THE ECCLESIASTICAL RULES."\* Pope Gelasius the first also testifies, that it was by the authority of the apostolic chair, the council of Chalcedon was held. Here are his words—"And it was decreed by its authority alone that the council of Chalcedon should be convened."† See the epistle of Leo to Martian Augustus, the fortieth among the decretals.‡

(To be continued.)

## FLOWERS OF HEAVEN.

Connexion between Religion and Morality.

(Continued from our last.)

But it may be said, if Christianity be such as you describe, to what can be attributed the immorality that prevails? We are Christians; are we the better on that account?

Undoubtedly you are: and if you are not still better than you are, it is because you seek to neutralize the benign influence which would render you virtuous and wise. I acknowledge that the present generation, although Christian, is bad and corrupt; which is indeed a reproach, when we consider the motives to virtuous action which are found in so holy a religion: but if, degenerate as we are, we no longer possess the primitive virtues of our fathers, we are at least better than the pagans; and never can a Christian people, even in the lowest stage of degeneracy, tolerate the abominations which Rome witnessed under the Cæsars. If our religion has not opposed an insurmountable barrier to the corruption of the age, it is because it was not possible to raise one which this could not transcend.

\* Prosp. Aquitan., lib. contra Collatorem, c. 41.

† Prosperti Aquitan. Chronicon.

‡ Evagrius. Hist. Ecclesiast., lib. 1. c. 4.

§ Tom. 1. Conciliorum, Concil. Chalced., Act. 3. Martiani Imperatoris edictum ad cives Constantinopol.

\* Tom. 1. Conciliorum, Concil. Chalced., præambulares epistolæ. Epist. Martiani Imperatoris ad Leonem Pontificem Romanum.

† Tom. 1. Conciliorum, epist. Gelasii Papæ ad episcopos Dardaniæ.

‡ Leo, epist. 49. ad Martianum Augustum.

Christian worship tends of itself to infuse morality into the people, but it only produces its effect where it has the elements of faith to act upon. When these elements no longer exist, the influence of religion is retarded in its action, for it cannot act on nothing; but then morality has little to lose. When men have gone so far as to be able to live without God, what restraint will they consent to tolerate?

But why does not religion always elevate the mind to the most sublime inspirations?—why is it sometimes allied to narrow views and niggardliness of soul?—The fault is in the nature of man, not in the doctrine which he professes. Weak and manly souls are equally capable of cultivation, says an Indian moralist, but they always produce fruits analogous to their nature. The science of the teacher does not make the scholar: the resplendent diamond reflects the glorious rays of light by which it is penetrated, while the sluggish earth absorbs and buries the ray it receives.\*

Religion and morality, like two powerful and natural allies, cannot be at variance, without mutual ruin and dishonour: whoever attempts to separate them, is no friend to either.\*

Whenever an advocate of morality declaims against religion, there is always reason to believe that it is not his intellect, but his passions, that have triumphed over his faith. A bad life and a holy religion are two things which cannot well dwell together. When man endeavours to separate these twin-born of heaven, it can only be with the view of obtaining, cost what it may, a shameful peace within himself.

*(To be continued.)*

## LOSS AND GAIN.

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

### CHAPTER VI.\*

It is impossible to stop the growth of the mind. Here was Charles with his thoughts turned away from religious controversy for two years, yet with his religious views progressing, unknown to himself, the whole time. It could not have been otherwise, if he was to live a religious life at all. If he was to worship and obey his Creator, intellectual acts, conclusions, and judgments, must accompany that worship and obedience. He

might not realise his own belief till questions had been put to him; but then a single discussion with a friend, such as the above with Carlton, would bring out what he really did hold to his own apprehension,—would ascertain for him the limits of each opinion as he held it, and the inter-relations of opinion with opinion. He had not yet given names to these opinions, much less had they taken a theological form; nor could they, under his circumstances, be expressed in theological language; but here he was, a young man of twenty-two, professing in an hour's conversation with a friend, what really were the Catholic doctrines and usages, of penance, purgatory, counsels of perfection, mortification of self, and clerical celibacy. No wonder that all this annoyed Carlton, though he no more than Charles perceived that all this Catholicism did in fact lie hid under his professions; but he felt in what Reding put out the presence of something, as he expressed it, "very unlike the Church of England;" something new and unpleasant to him, and withal something which had a body in it, which had momentum, which could not be passed over as a vague sudden sound or transitory cloud, but which had much behind it which made itself felt, which struck heavily.

And here we see what is meant when a person says that the Catholic system comes home to his mind, fulfils his ideas of religion, satisfies his sympathies, and the like; and thereupon becomes a Catholic. Such a person is often said to go by private judgment, to be choosing his religion by his own standard of what a religion ought to be. Now it need not be denied that those who are external to the Church must begin with private judgment; they use it in order ultimately to supersede it; as a man out of doors uses a lamp in a dark night, and puts it out when he gets home. What would be thought of his bringing it into his drawing-room? what would the goodly company there assembled before a genial hearth and under glittering chandeliers, the bright ladies and the well-dressed gentlemen, say to him if he came in with a greatcoat on his back, a hat on his head, an umbrella under his arm, and a large stable lantern in his hand? Yet what would be thought, on the other hand, if he precipitated himself into the inhospitable night and the war of the elements in his ball-dress? "When the king came in to see the guests, he saw a man who had not on a wedding-garment:" he saw a man who determined to live in the Church as he had lived out of it, who would not use his privileges, who would not exchange reason for faith, who would not accommodate his thoughts and doings to the

\* Bavabhonti.



glorious scene which surrounded him, who was groping for the hidden treasure and digging for the pearl of price in the high, lustrous, all-jewelled Temple of the Lord of Hosts; who shut his eyes and speculated, when he might open them and see. There is no absurdity, then, or inconsistency in a person first using his private judgment, and then renouncing its use. Circumstances change duties.

But still, after all, the person in question does not, strictly speaking, judge of the external system presented to him by his private ideas, but he brings in the dicta of that system to confirm and justify certain private judgments and personal feelings and habits already existing. Charles, for instance, felt a difficulty in determining how and when the sins of a Christian are forgiven; he had a great notion that celibacy was better than married life. He was not the first person in the Church of England who had had such thoughts; to numbers, doubtless, before him they had occurred; but these numbers had looked abroad, and seen nothing around them to justify what they felt, and their feelings had, in consequence, either festered within them, or withered away. But when a man, thus constituted within, falls under the shadow of Catholicism without, then that mighty Creed at once produces an influence upon him. He sees that it justifies his thoughts, explains his feelings; he understands that it numbers, corrects, harmonises, completes them; and he is led to ask what is the authority of this foreign teaching; and then, when he finds it is what was once received in England from north to south, in England from the very time that Christianity was introduced here; that as far as historical records go, Christianity and Catholicity are synonymous; that it is still the faith of the largest section of the Christian world; and that the faith of his own country is held no where but within her own limits and those of her own colonies; nay further, that it is very difficult to say what faith she has, or that she has any,—then he submits himself to the Catholic Church, not by a process of criticism, but as a pupil to a teacher.

In saying this, of course it is not denied, on the one hand, that there may be persons who come to the Catholic Church on imperfect motives or in a wrong way; who choose it by criticism, and who, unsubdued by its majesty and its grace, go on criticising when they are in it; and who, if they persist and do not learn humility, may criticise themselves out of it again. Nor is it denied, on the other hand, that some who are not Catholics may possibly choose (for instance) Methodism, in the above religious way, viz. because it con-

firms and justifies the inward feelings of their hearts. This is certainly possible in idea; yet what there is venerable, awful, superhuman in the Wesleyan Conference to persuade one to take it as a prophet, is a perplexing problem; and moreover, the matter of fact we conceive to lie the other way, viz. that Wesleyans and other Dissenters put themselves above their system, not below it; and though they may in bodily position "sit under" their preacher, yet in the position of their souls and spirits, minds and judgments, they are exalted high above him.

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN A PROTESTANT.

*Sacrilege of Holy Places, Churches, and Oratories consecrated to the honour and service of God: and the fearful punishments thereof shewed by many examples.*

Sacrilege of the place is, when the temple or the house of God, or the soil that is consecrated to His honour, is either violated or profaned. When God was in the fiery bush at Horeb, the place about it was presently sanctified, so that Moses himself might neither come near the bush, nor stand aloof upon the holy ground with his shoes on, but in reverence of the place must be barefooted.\* So when God descended upon Mount Sinai, His Presence made the place round about it holy. He commanded therefore that marks should be set upon the border, to distinguish it from the other ground; and that if man or beast did but touch it, they should be either stoned or thrust through with a dart.†

Thus afore the law: when the law was given, first the tabernacle, and then the temple, were full of sanctification, both by the Presence of God and by the decree of His mouth, as appeareth abundantly in scripture: ‡ therefore grievous punishments were always inflicted upon such as did violate them in any thing. *If any man* (saith the Geneva translation) *destroy the temple of God, him shall God destroy; for the temple of God is holy.* § The Greek is much more copious, and doth not restrain it to them only that destroy the temple, but extendeth it to all that either destroy or abuse it in any sort: Εἰ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, τοῦτον ὁ Θεὸς ὁ γὰρ ναὸς

\* Exod. iii. 5.

† Exod. xix. 21.

‡ Exod. xl. 34, 35; 1 Kings viii. 10, 11.

§ 1 Cor. iii. 17.

τοῦ Θεοῦ ἄγιος ἵατιν, οὔτις ἵατε θύμῆς. The vulgar Latin doth well express it: *Si quis templum Dei violaverit, disperdet eum Deus, &c.*; for the word φθείρω is *corrumpo, vexo, calamitatem infero, perdo, defloro, violo, vitio*: so that it contains as well the lesser injuries done to the temple, as that great and capital crime of destroying it: but because the Apostle useth one word in both places, φθείρω and φθερεῖ they likewise in the (Geneva version) would have one word in both places, (and fix) upon the word *destroy*, which to my understanding is too particular, and might have been better expressed by a word of more general signification; as to say, if any man spoil the temple of God, God shall spoil him: that is to say, if he spoil the temple, either by destroying it, or defacing it, or violating it in any course, as by robbing, stealing, or taking from it any ornaments, . . . goods, rights, . . . means of maintenance, or by abusing it in any manner whatsoever, God shall spoil him in one sort or other, as of his patrimony, lands, goods, liberty, pleasures, health, and life itself; children, family, and posterity: and not so only, but by casting also upon him divers fearful visitations and misfortunes, more or less, as in His wisdom shall (seem fit \*) The word *destroy* is not properly said of any punishment that tendeth only to work amendment: and God doubtless often spoileth a man of the things he delighteth in, not to his whole destruction, but to awaken him to amendment.

(To be continued.)

## SAINTS AND SINNERS

By W. O'NEIL DAUNT, Esq.

(Continued from our last.)

"Strange such a difference there should be!"

Dean Swift.

Emily had listened with the utmost attention to every word of the debate; and she was surprised to find the texts, which even she had always learned to regard as invincible proofs that St. Peter possessed no supremacy, thus easily and simply shown to be perfectly compatible with the Catholic belief. Owzel's contemptuous rejection of the traditionary testimony in favour of the pope's succession to St. Peter's chief pastorship, was anything but satisfactory; and she was about to address to him some questions on the subject, when in sudden disregard of his stipulated modera-

tion, he broke forth into a violent diatribe against Catholicism, which, among other charges, he denounced as being blood-thirsty and persecuting upon principle, and "drunken with the blood of the saints." The abbot smiled, and listened in silence, until Owzel wound up his harangue by saying,—

"To us however, it is given to rejoice, that we belong to a religion whose most striking attribute is her expansive, nay, her universal charity and toleration!"

"What?" interrupted the abbot, "do you mean to deny that Protestants have persecuted for conscience sake?"

"No; I mean not to deny it; but I do mean most emphatically to deny that their religion sanctioned their persecuting deeds. I do deny that they persecuted in virtue of their Protestantism."

"There I meet you, foot to foot!" replied the abbot, promptly; "and I pledge myself to prove, at any future opportunity you please, that your Protestant persecutors have been directly instigated by their religion to persecute, not only Catholics, but even their fellow Protestants. Take down my words—I am ready to redeem the pledge they give. I speak not merely of the *fact* of their having persecuted: I assert, and shall demonstrate, that the stimulating *principle* has existed in their religious system."

Emily's interest was now very fully excited. She felt and knew that she, and a numerous class of Protestants, were perfectly tolerant, in the most extended sense of the term. She was painfully aware of the existence of a class of Protestants equally numerous, who were furious and intolerant bigots. These bigots she always regarded as unprincipled fomenters of national discord; but *how* their intolerance, or any one else's intolerance was sanctioned by anything in the system of Protestantism, she could not at that moment conceive!

"At all events," said she, "*my* Protestantism never taught me to be intolerant."

So far as concerned her own individual, personal Protestantism, she was perfectly right. But for further expansion of her views upon the subject, she awaited the discussion which the taunts and boasts of Owzel had induced the abbot to propose.

The abbot saw that she was perplexed. "I do not mean," said he with a smile, "to allege that you are a generation of blood-thirsty persecutors, and therefore unfit to be trusted with political power. But I do mean to show, that if we Catholics were Marmists, we might set up, (to say the least of it), as appalling a raw-head-and-bloody-bones case

\* {The printed copy reads,—as in His wisdom shall soon . . ., which seems an error of the transcriber.—Eud.}

against you Protestants, as the fire-brand parsons habitually set up against the Catholic Church."

(*To be continued.*)

## LIVES OF THE QUEENS OF ENGLAND.

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

(*Continued from our last.*)

### MATILDA OF SCOTLAND.

This princess, the subject of our present memoir, is distinguished among the many illustrious females that have worn the crown matrimonial of England, by the title of "the Good Queen;" a title which, eloquent in its simplicity, briefly implies that she possessed not only the great and shining qualities calculated to add lustre to a throne, but that she employed them in promoting the happiness of all classes of her subjects, affording at the same time a bright example of the lovely and endearing attributes which should adorn the female character.

Some historians call this princess, Matilda Atheling, and by these she is almost invested with the dignity of a queen-regnant, and styled the heiress of the Anglo-Saxon monarchs. In the same spirit, her grandson and representative, Henry II., is designated "the restorer of the English royal line." This is, however, as Blackstone justly observes, "a great error, for the rights of Margaret Atheling to the English succession were vested in her sons, and not in her daughter."\* James I., on his accession to the throne of England, failed not to set forth that important leaf in his pedigree, and laid due stress on the circumstance of his descent from the ancient line of English sovereigns by the elder blood.

Alexander, the Archdeacon of Salisbury, who wrote the tracts of the Exchequer quoted by Gervase of Tilbury in his celebrated Dialogues of the Exchequer, has gravely set forth, in his red-book, a pedigree of Matilda of Scotland, tracing her descent in an unbroken line up to Adam. There is a strange medley of Christian kings and pagan sinners, such as Woden and Balder, with the Jewish patriarchs of holy writ, in this royal genealogy.†

Matilda is the only princess of Scotland who ever shared the throne of a king of Eng-

land.\* It is, however, from her maternal ancestry that she derives her great interest as connected with the annals of this country. Her mother Margaret Atheling, was the granddaughter of Edmund Ironside, and the daughter of Edward Atheling, surnamed the Outlaw, by Agatha, daughter of the emperor Henry II. of Germany. Her brother, Edgar Atheling, so often mentioned in the preceding memoir, feeling some reason to mistrust the apparent friendship of William the Conqueror, privately withdrew from his court, and in the year 1068, the same year in which Henry I. was born, took shipping with Margaret, her younger sister Christina, and their mother Agatha, with intent to seek a refuge in Hungary with their royal kindred; but by stress of weather, the vessel in which they, with many other English exiles, were embarked, was driven into the Frith of Forth. Malcolm Canmore, the young unmarried king of Scotland, who had just regained his dominions from the usurper Macbeth, happened to be present when the royal fugitives landed, and was so struck with the beauty of the Lady Margaret Atheling, that in a few days he asked her in marriage of her brother. Edgar joyfully gave the dowerless princess in marriage to the young and handsome sovereign, who had received the exile English in the most generous and honourable manner, and whose disinterested affection was sufficient testimony of the nobleness of his disposition. The spot, where Margaret first set her foot on the Scottish land was, in memory, of that circumstance, called Queen's Ferry, the name it bears to this day.

The Saxon chronicler, of whom this lady is an especial favourite, indulges in a most edifying homily on the providence which led the holy Margaret to become the spouse of the King of Scotland, who is evidently regarded by the rowled historian as little better than a pagan. Certain it is, that the mighty son of the gracious Duncan could neither read nor write. After her marriage, the Saxon princess became the happy instrument of diffusing the blessings of Christianity, throughout her husband's dominions, commencing the work of conversion in the proper place, her own household and the court. The influence which her personal charms had in the first instance won over the heart of her royal husband, her virtues and mental powers increased and retained to the last hour of Malcolm's existence. He reposed the most unbounded confidence, not only in the principles, but the judgment of his English consort, who became the domestic legislator of the realm. She dismissed from the palace all persons who were convicted of leading immoral lives, or who were guilty of fraud or injustice, and allowed no persons to

\* Blackstone's Commentaries, vol. I.

† Lib. Rub. fol. notata, 49, a.

hold offices in the royal household, unless they conducted themselves in a sober and discrete manner; observing, moreover, that the Scotch nobles had an irreverent habit of rising from table before grace could be pronounced by her pious chaplain Turgot, she rewarded those of the more civilized chiefs, who could be induced to attend the performance of that edifying ceremony, with a cup of the choicest wine. The temptation of such a bribe was too powerful to be resisted by the hitherto perverse and graceless peers, and by degrees the custom became so popular, that every guest was eager to claim his "grace-cup;" the fashion spread from the palace to the castles of the nobility, and thence descending to the dwellings of their humbler neighbours, became an established usage in the land.

(To be continued.)

#### POPE PIUS IX. TO HIS WELL BELOVED SUBJECTS.

"Scarcely had the valiant armies of the Catholic Powers, who with a true filial devotedness have co-operated in the re-establishment of our liberty and our independence in the temporal government of the States of the Holy See, delivered you from that tyranny which oppressed you in a thousand different ways, when we not only addressed hymns of gratitude to the Almighty, but we at the same time hastened to send to Rome a Government Commission in the persons of three distinguished prelates. They were charged to resume in our name the reins of civil government, and to advise on the measures which were called for by circumstances for the interest of order, security, and public tranquillity. We are occupied in establishing the bases of institutions calculated to secure to you, our well-beloved subjects, suitable liberties, and at the same time to secure our independence, which we are obliged to preserve intact in the face of the universe. This measure has for its object to satisfy those who have merited our kindness and our esteem, and to undeceive those unfortunate misguided men who had taken advantage of our concessions to overthrow social order. To convince every one that we have only at heart your true and permanent prosperity, we have of our own accord, and with the full knowledge and plenitude of our authority, decreed as follows:—

"Article 1. There is instituted at Rome a Council of State. It shall give its advice on bills before they are submitted to the Sovereign sanction. It shall examine all important

questions in each branch of the public administration on which it shall be consulted by us or by our Ministers. A special law shall determine the number and the quality of the councillors, their duties, their prerogatives, the rule of their discussions, and all that may be connected with the regular working of so important a concession.

"Art. 2. A state Consulta shall be instituted for the finance. It shall give its opinion on the budget of the State; it shall examine into the expenses; it shall advise on the establishment of new taxes and on the reduction of existing ones; on the best mode of assessment, on the most advisable means to be adopted for the re-establishment of commerce, and on all that concerns the interests of the public treasury. The members of the Consulta shall be chosen by us from lists presented by the provincial councils. The number shall be proportioned to that of the provinces, which number may be increased by a determinate addition of persons, which we shall reserve to us the right to name. A special law shall determine the mode of presentation of the members of the Consulta, their requisite qualifications, the mode of managing the affairs of the finances, and all which may effectually and promptly contribute to the re-organisation of that important branch of the public service.

"Art. 3. The institution of the provincial councils is confirmed. The councillors shall be chosen by us from lists presented by the communal councils. The provincial councillors shall discuss the local interests of the province, the expenses to be laid to its charge, the account of receipts and expenses of the interior administration; that administration shall be directed by an administrative commission, chosen by each provincial council, and for which it shall be responsible. Some of the members of the provincial council shall be chosen to form part of the council of the chief town of the province to assist in the functions which fall on the municipalities. A special law shall determine the mode of presentation, the qualification, the number of the counselors for each province, their duties, and the relations which are to exist between the provincial administration and the great interests of the State, and the limit to which the latter is to extend.

"Art. 4. The representations and the municipal administrations will enjoy the most extensive franchises as far as regards the local interests of the communes. The election of the municipal councillors shall be passed on a large numbers of electors, principally having regard to property. Those elected, besides necessary qualifications, must be in the pay-

ment of a certain amount of taxes, which shall be determined by a law. The chiefs of communes shall be named by us, and their deputies by their governors of the province from a triple list presented by the communal council. A special law shall determine the qualifications and the number of the communal councillors, the mode of election, the number of members of the municipal administration, and shall regulate the duties thereof, making them consistent with the interests of the province.

“Art. 5. The reforms and ameliorations shall also extend themselves to the judicial order, as well as to the civil, criminal, and administrative legislation. A commission shall be named to occupy themselves with this important object.

“Art. 6. Finally, being always led by the inclination of our paternal heart towards indulgence and pardon, we wish on this important occasion to perform an act of clemency towards the misguided men who were impelled to felony and to revolt by the seductions, the incertitude, and perhaps by the inertness of others. We must have present to our mind in this circumstance what is called for by justice, by the rights of others oppressed or destroyed, by the duty which is incumbent on us to protect you against the return of the misfortunes which have overwhelmed you, by the obligation to remove you from the pernicious influences of the corruptors of all morality and from the enemies of the Catholic religion, that eternal source of all happiness, of all social prosperity, which has caused your glory, and which distinguishes you as an elect family of God and favoured with his especial gifts. With these feelings we will, that there shall be published in our name an amnesty for their penalties incurred by all those who, within limits which shall be determined, shall not be excluded from this benefit. Such are the dispositions which for your welfare we have thought it our duty to publish before God. At the same time that they are compatible with the duties of our Apostolic functions, we have a firm conviction that they may, if faithfully executed, produce the happy result which is desired by enlightened and honest men. I have for guarantee the just sentiment of each of you, whose heart sighs for happiness in proportion to the trials undergone. But, above all things, let us put our confidence in God, who even in the midst of a just anger never forgets his mercy.

“Done at Naples, in the Faubourg of Portici, the 12th September 1849, and in the fourth year of our Pontificate.

“PIUS P. P. IX.”

With the *motu proprio* of his Holiness has been published the following notification :—

“GOVERNMENT COMMISSION.

“His Holiness our Lord the Pope, having regard to the circumstances which extenuate in a certain number of his well-beloved subjects the culpability of their participation in the political troubles which have recently afflicted the Pontifical State, desiring to show more and more the truly paternal kindness of his heart, and using his full power in favour of misguided men, rather seduced than seducers, has ordered us to make known in his august name what he has deigned to decree in consequence of Article 6 of his Sovereign *motu proprio* of the 12th of this month. We, therefore, in conformity to the venerable command of his Holiness, hasten to publish the following dispositions, according to the terms of the sovereign idea expressed to us:—To those who have taken part in the last revolution in the Pontifical States is granted the pardon of the penalty to which they shall be liable for the political offences for which they shall be responsible. The members of the Provisional Government; the members of the Constituent Assembly, who have taken part in the deliberations of that assembly; the members of the Triumvirate and of the Government of the Republic; the chiefs of the military corps—all those who, having already on a former occasion enjoyed the benefit of the amnesty granted by his Holiness, have forfeited their word of honour in joining in the late political movements,—in fine, those who, in addition to political offences, have rendered themselves guilty of other crimes provided against by the laws now in force are excluded from the benefit of this amnesty. The present amnesty does not imply the maintenance in the employment of the Government or in provincial or municipal posts of those who have become unworthy of them by their conduct during the late events. The same reservation is applicable to the military and *employés* of all arms. Given at our residence at the Quirinal, this 18th September.

“DELLA GENGA SERMATEI,

“VANNICELLI CASONI,

“ALTIERI.”

The above documents were posted up at Rome on the 20th Sept.

To His Grace the Most Rev. Dr. Carew.

MY DEAR LORD,—Herewith I beg to forward 50 Rupees by a Cheque in favour of your Grace on Bengal Bank, as a donation to the Orphanages under your Grace's charitable care. Soliciting your Grace's prayers for my family and self and with kindest regards in which Mrs. Waller unites.

I remain,

My dear Lord,

Yours very respectfully & Sincerely.

J. G. WALLER.

27th Nov. 1849.

The following letter has been received from the Lady of Captain Chambers Pay Master of H. M. 75th Regt. who a few days since had the kindness to visit the several Catholic Institutions in Calcutta the Free Schools and Orphanages, as well as the College and the Loretto Institution in Chowringhee.

To His Grace, the Most Rev. Dr. Carew.

MY LORD,—As you express a wish to know the impression your Establishments made on me at the time I visited them. It affords me much pleasure in being able to say that I was greatly pleased with the order, regularity and cleanliness of the Schools, and I have no doubt that these Institutions, through your exertions and those of your colleagues, will meet with general approbation.

I remain,

Yours obediently,

MATILDA CHAMBERS.

24th Nov. 1849.

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

Samual Jones, Esq., for April, Rs.	2	0	0
M. Augier, Esq. from Augt. 1848, to February, 1849, ... ..	7	0	0
Miss Gregory, for January Feby. and March, .. .. .	3	0	0
Mr. T. H. Asphar, from May to October 1849, .. .. .	18	0	0

COLLECTED BY MR. N. O'BRIEN.

A Friend, .. .. .	2	0	0
W. Menhurry, .. .. .	2	0	0
J. W. W. ... .. .	5	0	0
J. Stones, .. .. .	1	0	0
A. Blendall, .. .. .	1	0	0
A Bundle of Clothes, thro' ditto.			

Selections.

POETRY.

FIRNESS ABBEY.

I wish for the days of the olden time,  
When the hours were told by the abbey chime,  
When the glorious stars look'd down through the midnight  
dun,

Like approving saints, on the choir's sweet hymn—  
I think of the days we are living now,  
And sigh for those of the veil and the vow.

I would be content alone to dwell  
Where the cry shut out the sun from my cell,  
With the death's head at my side, and the missal on my knee,  
Praying to that h... h was opening to me  
Fevered and ... the days I lead now,  
And I ... he veil and the vow.

Silken broidery no more would I wear,  
Nor golden combs in my golden hair;  
I wore them but for one, and in vain they were worn  
My robe should be of serge, my crown of the thorn;  
'Tis a cold fise world we dwell in now,  
And I sigh for the days of the veil and the vow.

I would that the cloister's quiet were mine;  
In the silent depths of some holy shrine;  
I would tell my blessed beads, and would weep away  
From my inmost soul every stain of clay;  
My heart's young hopes they have left me now,  
And I sigh for the days of the veil and the vow.

A CATHOLIC HISTORY OF ENGLAND.

By William Bernard McCabe. London: Newby, 1849.

The second volume of Mr. McCabe's Catholic History has too long waited our convenience and before commencing our few observations we have to apologise for the delay. The contents of this volume are more than interesting—they are profoundly instructive. Those excellent and well-intentioned men who are never wearied of singing the praises of the middle ages—of English middle ages in particular—but beyond all, the “good old Saxon times,” will not conceive themselves to be under any special obligations to Mr. McCabe. It would not surprise us if his volumes were placed in their Index. Saxon England was, certainly, not a land of saints, but of desperate and wicked sinners. Saints indeed it produced, but the devil had also his children and they were giants. Our ancestors were happy in this, that they were generally no heretics; but, to indemnify themselves for the torpidity of their intellect, they made themselves like beasts of the field. To us, the indiscriminate praise of past ages sounded ever as most untrue; and the words of Ecclesiastes must haunt the memories of all who hear those praises: “Say not, ‘What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish.’” Saxon England, it is true, held the faith of the Church, but its morals were those of heathens; and the saints who rose to rebuke the vices of their day were driven into exile like S. Dunstan. The property of the Church was not even then more

secure from the rapacity of kings and nobles than it was under Henry VIII. and his obsequious Bishops. In one thing indeed those times differed from ours—that there was less hypocrisy ; but it is a question whether, in the long-run, open profligacy is better than a decorous respectability which practises its sins in secret, and avoids the gaze of the multitude.

Here is an illustration of what we mean. Ethelwulf married, for his second wife, Judith, daughter of Charles the Bald, who survived, him, and remained in England, when her stepson Athelbald, had become king.

Upon the death of his father, Athelbald was guilty of an outrage, that was not merely an offence against God, and a degradation to his own dignity as a Christian, but which was opposed to the manners of every Pagan nation, and must be esteemed even as an infamy to mention amongst all mankind, who cannot hear of it but with abhorrence ; for he placed upon his throne, and even called her his wife, who as the Princess Judith had been united in the bonds of marriage with his own father.—(Pp. 72—74.)

It would be unjust to the memory of Athelbald to stop here, and especially to the great saint who in his time bore great sway in the public affairs of the West Saxons :—

At length, the holy exhortations of the blessed father St. Swithin aroused the conscience of the King, and made him feel how great was the sin into which he had fallen. He separated from his step-mother—he did penance—and for the remaining period of time that it was permitted him to live, he governed his kingdom in peace and justice. Such was the effect of the great humility of St. Swithin, that whatsoever he advised kings or princes to do for the salvation of their own souls, they un murmuringly, unhesitatingly, nay, even heartily acted upon that advice, and did their utmost to fulfil it.—(Pp. 74, 75.)

We now turn to a more pleasing feature in the history of those times ; to the infancy of King Alfred, whose many virtues have won him great renown.

It so happened that upon a certain day his mother shewed to him and his brothers a book of Saxon poetry which she held in her hand, and said, " Whichever of you shall most quickly learn the contents of this book I will give it to him." Excited by these words, attracted by the splendid beauty of the initial letter of the book, and impelled by the Divine inspiration, he anticipated his elder brothers by saying, " Will you really give that book to the one amongst us who shall the soonest learn its contents and recite them before you." Smilingly and joyfully she assentingly said, " I will give it." He instantly took the book out of her hand, went to a master and read. As soon as he had read through the book, he brought it back to his mother, and repeated the contents for her.

Ever after this, wherever he went, or in whatever course of proceedings he was engaged, he always carried about him, and wrapped up in his bosom for the purposes of devotion, a book containing the daily office, that is, the celebration of the hours, some psalms, and a great many prayers. These all were contained in a single volume, which was his constant companion by

day and by night—a fact, of which we have been an eye-witness.\*—(Pp 162—164.)

The religious spirit in which the ancient chroniclers recorded the events of their day is deserving of notice, for it contrasts boldly with the notions of political economy which prevails in our own times. Mr. Mac Cobe thus reproduces their statements in the beginning of this volume :—

In the primitive state of the Church in England, religion shone with pure and brilliant light, so much so that kings and queens, mighty nobles and prelates, wished, as we have already shewn, to pass their lives in the monastic state or as pilgrims. In the course of time, however, every sense of virtue withered away in them, so that it might be said they would not permit any nation to compare with their own in treachery and wickedness—a fact which is especially apparent in the history of the kings of Northumbria. But as their impiety is recorded in the annals of each succeeding monarch, so may we infer how each rank and class of men imitated them in deceit, and equalled them in the betrayal of their respective trusts. With them piety was scorned as if it were an infamy, and perfect innocence regarded as a crime to be punished with death.

At length the Almighty God sent against them swarms after swarms—the most cruel people on the face of the earth—those who spared neither sex, nor youth, nor age ; for then came the Danes and the Goths, the Norwegians and the Swedes, the Vandals and the Frieslanders ; who, from the beginning of the reign of King Ethelwulf until the arrival of the Normans under King William—that is, for a space of two hundred and thirty years—wasted the country and " made the land desolate." These people too, from the proximity of Britain to France, became the instruments of vengeance in the hands of God, invaded that country, and punished with cruelty its people in proportion to their sins.—(Pp. 14, 15.)

The corruption of ecclesiastics had become very great when St. Dunstan appeared, whose presence was an act of special grace, that he might restore discipline and preserve the faith among us. This was the condition of the great Monastery of Glastonbury when he became its abbot.

At that time Glastonbury, although supported by royal donations, was almost absolutely ignorant of the rules of Monastic life. The living in community was not then practised in England ; the custom of yielding obedience—of sacrificing one's own will to the will of others—was not adhered to. The name of Abbot was one which was scarcely heard ; a monastery of Monks that which was seldom seen. When a Religious felt disposed to pass his days in pilgrimage, he could do so—now, perchance, as a solitary—now, mayhap, associated with a few who coincided with him in intention ; and thus could each, as he pleased, pass from his own district to another, and where-ever the fitting oppor-

\* " Sicut ipsavidimus."—Asser, p. 5.

tunity of passing his life presented, there he could remain, and thus his days pass away among foreigners. Such was the custom with many of the Monks, but it is one which long prevailed, and still exists amongst the Irish. That practice which amongst them first originated in pure benevolence, has now hardened into a habit, and that which was once a habit has now been implanted in them as a second nature. Many are the illustrious men amongst those Irish Monks, nobly instructed both in Divine and secular literature, who left Ireland and who, coming as pilgrims into the land of the English, chose Glastonbury as their place of habitation; first, because it was removed from the bustle of civil affairs; next, because it was suited for the use of men like themselves; and lastly, they felt a particular regard for it, because glorified in their eyes by their veneration for the Pilgrim Patrick, who had formerly come to this country to preach the Gospel, who shone by the performance of many miracles, and was reported to have here slept in the Lord. When therefore such men, for such reasons as we have stated, came to Glastonbury and could not find there that which was sufficient to sustain existence, they received the sons of thanes, for the purpose of teaching them every liberal science, so that the deficiency of means in the place of their abode, might be supplied by the generosity of those to whom they imparted knowledge. The most noble amongst those sons of nobles was the pious boy Dunstan—one amongst many—one superior to all the rest.—(Pp. 355, 356.)

King Edwy is the especial favorite of heretical historians, and St. Dunstan and Odo objects of their hatred. That young king was, however, one of the greatest profligates of a profligate age, and neither threats nor remonstrances could lead him to change his immoral habits. Wearied by the importunities of the Saint, he took the usual measures of power to rid himself of them, and the holy Monk was driven into exile.

It was in the year 956 that the Abbot Dunstan was driven beyond the sea. Not only did Edwy, seduced by the blandishments of a harlot, then banish from the country Dunstan, the stern rebuker of his foolishness; but having stained his soul with this crime, he, to the greater grief of Dunstan, stripped all the members of the Monastic Order in England of their property, and then condemned those innocent persons to the unmerited misery of banishment. Then, indeed, was the appearance of Monasticism in England most sad and pitiful.

So far, in sooth, was Edwy from being wise, that he did not pay even the slightest regard to the counsels of the wise; but like another Roboam, despising the warnings of the old, he acted upon the suggestions of the young. Surrounded by a body-guard of perverse creatures, and guiding himself not by what could be called their advice, but their folly, he despoiled the best men in the land of their estates, proscribed the rich, despoiled the churches, afflicted the Religious, oppressed the cities with manifold exactions, and did not in his cruelty spare even those who were nearest to him in blood—nay, he, even in the rage of his rapine, proved himself to be another Nero, turning against her—Elgiva—who was the

mother of a royal race of kings. Even she, who was looked up to as the august, the illustrious mother of the English nation—Elgiva—the help of churches, the guardian of the oppressed, and the almoner of the poor, was terribly persecuted by King Edwy; for despoiling her of all her estates, he basely and cruelly deprived her of that rank and state which she had previously enjoyed.

Many other misdeeds were perpetrated by King Edwy; but as they are elsewhere described more fully (although in no place particularised in their consecutive order), we have deemed it to be sufficient to allude only to these—(Pp. 508, 509.)

It is, however, a relief to read that in those times great sinners knew their sins, and had recourse in their last hour to the salutary sacraments of Holy Church, which in their lifetime they decided or rejected. In this matter we may trace the great blessing of having been once in the Catholic Church; for when a wicked Christian draws near to his end he knows to whom he may have recourse; he is not left then, when his faculties are failing, to uncertain speculations, nor does he perish as the victim of a dull torpidity. Heretics, if they try to repent, know not how or where to begin, and on their deathbed lie like dogs, unconscious of their sins in some cases, and in others without knowing what they are to do in order to be delivered from them. Thus the miserable Edwy before his death was brought to a sense of his condition, and let us trust made satisfaction for his fearful sins.

The just judgment of God fell upon him who for four years had tyrannised over and oppressed the English people, and whose reign had been rendered infamous by his iniquities. At the close of his reign, and when he had repudiated his adulterous wife, he felt compunction for his sins, and attended to the advice of those who counselled him to do that which tended to his salvation. The Lord remembered his kingly ancestors, that they were the most Christian of sovereigns, and willing that none of that holy race should perish for ever, afforded him time and the opportunity to save his soul from perdition.

The body of Edwy was interred at the new monastery at Winchester.—(Pp. 520, 521.)

Here is the history of a miserable Priest, who by simony became Archbishop of Canterbury:—

Upon the death of Odo, the office of this High Priest was bestowed upon Elffinus, Bishop of Winchester, surnamed the “blear-eyed,” and who obtained the Archbishopric by bestowing pecuniary bribes upon the leading nobles who were favourites in the court of King Edwy. Even before the death of Odo, this Elffinus had been most anxious to possess himself of the high priestly office, but the courage and constancy of virtuous Bishops had baulked his ambition. On his approaching Canterbury, Elffinus was met in solemn procession, and advanced at its head to the tomb of the holy man. He stood over the grave of Odo, and thus with dire expressions reproached the dead:—

“Fool! there now liest thou defunct and rotten in thy grave, and I can, as I have often



wished to do, triumph over thee. Whilst thou didst live I never could be Supreme Pontiff of the English; but now that thou art dead I have become that which I so long desired to be. To thee, ill-conditioned and decrepid old man, I owe no thanks, for if thou couldst have longer lived, thou never wouldst have made me, nor any one else, a participator in thy honours."

These words were spoken aloud, so as to be heard by all present, and then Elffinus, fired as it were with the madness of rage, struck the tomb with his staff, and withdrew from the church.

The same night, and, at that period of time when mortals were buried in sleep, St. Odo appeared to an honest man, who was the care-taker of the church. The face of the saint was of a milky whiteness, and the garments with which he was invested were of the colour of the blooming red rose. "Sleepest, or wakest thou?" he said to the man. "I was sleeping, Most Reverend Lord," replied the care-taker, "but now that thou speakest to me, I am wakeful and watchful." "Go then," said Odo, "to Elffinus—to him the Bishop Elect (but not the Bishop chosen by God), and bear him, in my name, this message:—

"This message sendeth Odo the servant of Christ to thee, Elffinus, I am not dead but living—living with my King, the Almighty God. And in order that thou mayest feel fully assured of this, know, that as whilst I live, thou never wast able to obtain the Archbishopal mitre of Canterbury; so now also, and through my intercession—now that I am living in the Kingdom of Heaven, the honour that thou hast surreptitiously obtained thou shalt speedily lose. Mark well, Elffinus, what I now say to thee. As thou didst yesterday deride me with opprobrious expressions, and as thou didst strike my tomb with thy staff, so do I now proclaim unto thee, that thou shalt pass the sea in safety, and that thou shalt even ascend the Alps, but never shalt thou obtain the pallium of the holy See of Canterbury, nor ever seat thyself in its apostolical throne."

The man who beheld this vision, fearful of the resentment of Elffinus, concealed from him the message with which he had been entrusted. The following night St. Odo appeared to him, and repeated the words to which he had previously given utterance. Still the man was afraid to disclose what had been said to him. On the third night the sanctified Odo appeared clothed with all the insignia of his Pontifical dignity, rebuked the man for his unworthy timidity and said, "If thou has any regard for thy happiness, I warn thee no longer to withhold from thy Bishop a knowledge of that which thou hast twice heard from me. Do this: shouldst thou neglect it, thy punishment will prove to thee that thou hast acted badly."

The man awoke sorely afraid, and in the morning proceeded to Elffinus, and said:—"Honoured father, thy predecessor, the glorious Odo, appeared to me as an angel of God, and commanded me to deliver this message to thee:—

'As thou didst yesterday deride me with opprobrious expressions, and as thou didst strike

my tomb with thy staff; so do I now proclaim unto thee that thou shalt pass the sea in safety, and that thou shalt even ascend the Alps, but never shalt thou obtain the pallium of the holy See of Canterbury, nor ever seat thyself in its apostolical throne."

These words were treated by Bishop Elffinus as the fancies of a mere visionary. He regarded them as nothing more than the expressions of an empty and nonsensical threat. Not many days, however, were permitted to elapse before all the circumstances that had been predicted by the saint were fully realised.

Elffinus crossed the sea for the purpose of procuring the pallium. He got over a portion of his journey with perfect success, but when he ascended the mountains he was destroyed by the piercing rigour of the cold. He directed the horses of those who were in his suite to be killed, and then placed his feet in the hot reeking bodies of the slain animals in the vain hope he might thereby restore the vital heat to his chilled limbs. The severity of the frost was not to be thus baffled. The wrath of God raged against him: tortured by it, he impiously blasphemed, and his polluted soul parted from his body amid the Alpine snows. Thus was it, shewn that the blessed Odo, whom the unhappy Elffinus had believed to be dead, still lived—and that he lived with Christ.—(Pp. 516—520.)

We have already spoken of the corruption of the Monks, and of the restoration of discipline among them by St. Dunstan, we shall now show what was the condition of the secular clergy during his archbishopate, and the severe remedy which he was compelled to adopt:—

It was in the year 969 that Edgar, King of the English, issued his precept to St. Dunstan, Archbishop of Canterbury, St. Oswald, Bishop of Worcester, and St. Ethelwold, Bishop of Winchester, that they should expel the clerks, and place Monks in the larger monasteries erected in all parts of Mercia. We must bear in mind, that into such a state of lamentable disorder had clerical persons fallen in some places, that so far were they from being superior to laymen in their morals, that they were much beneath them by their vicious conduct. For this reason the Bishops had addressed themselves to Dunstan—exposed the evils that were then prevalent, and sought from him, as Primate, a fitting and efficacious remedy. Against such wicked men his Archbishopal decree was expressed in these words:—"They must either live in accordance with the Canons, or they must be expelled from their churches." In pursuance of this decree the Canons (clerici) were, because they would not comply with the proposed condition, expelled from several churches, and those so expelled relying upon the interest of their relatives, complained of the conduct of the Archbishop, and prayed for a hearing in presence of the King. Dunstan, who would refuse no request that appeared to be grounded on reason, met his adversaries at a witan assembled for this purpose in Winchester. And there he, in accordance with the judgment of the entire witan, obtained the victory over his opponents. The appellants, conscious that they

had no claim in equity, next sought to avail themselves of the protection of the King, and the favours of the nobles, and therefore prayed earnestly of the Archbishop that those who had been substituted for themselves might be expelled, and they who had been expelled might be restored. When an appeal was thus made to him, the holy man appeared to hesitate—to such requests he gave no response, and whilst he was still silent, a miraculous circumstance, and such as has been unknown in the annals of the world occurred! The figure of the person of our Lord affixed to the standard of the cross, and which was placed on an elevated position in the palace, gave forth the sounds of a human voice, and silenced by its utterance the tongues of all, as it pronounced the words—“Let it not be done—let it not be done.” “Well have you judged, ill would you change.” Upon hearing these words, the King and all present were at first terrified almost to death, but then recognising the prodigy, they filled the air with shouts of praise to the honour of God. Whilst the members of the witan still trembled with the commotion that had been excited, Dunstan spoke to them and said: “What more, my brethren, do you require? Have you not heard the Divine sentence pronounced, with respect to the matter now before you?” All with one voice replied to him—“We have, in sooth, heard it.”

With this decision the adversaries of Dunstan were silenced. During their lives they did not renew the conflict; but it was again, and at a subsequent period, revived by their children. Then, however, the Canons were on all sides driven out of the monasteries, and the Monks, who had formerly been wanderers, were collected together; then was the head of brass, that the artificers of evil had imposed upon the golden statue of religion, removed, and cast down; then were the practices of ancient piety renewed; for then were the Hebrews enriched, and the Egyptians despoiled; then was the Monastic Order, previously depressed, again elevated; then its glory, which had been lessened, again magnified; then apprehension was succeeded by security, the clouds of adversity dispersed, and the serene, sun-like rays of a long-prayed-for tranquillity shone down upon, and illuminated the Church of England.—(Pp, 571—574.)

Mr. Mac Cabe's volumes are valuable for the extracts which he gives from the ancient chronicles, and for the fidelity with which he has executed his task. He has done a very great service to the cause of historical accuracy, for his work will do much towards removing two opposite prejudices—one heretical, the other encouraged among persons not heretical. The heretics must see that the Anglo-Saxons were Papists, and the admirers of Anglo-Saxon habits must also see that those habits are not to be imitated. Mr. Mac Cabe calls William of Malmesbury “a diligent and conscientious” writer; we cannot possibly agree with him. We do not hesitate to say that William was one of the most dishonest men of his age, and moreover an implicit rebel to the Holy See. The circumstances of his time did not give him the opportunity of developing himself, which is for-

tunate for him; had he lived at a later age, we might have found him a worthy companion for Burnet.

Mr. Mac Cabe's volumes do not pretend to be critical history, and we are therefore, not at liberty to discuss the question whether he has adopted the most judicious plan for delineating the times of which he treats. He has contented himself with sketching the general outlines leaving to others, or to himself, at a future time the more difficult labour of setting questions of chronology and of disputed facts. His volumes are like a great painting; we must not seek in them for minute accuracy of detail, but receive the general impression which they give. In this respect Mr. Mac Cabe's volumes are beyond all praise, and subserve that purpose perfectly. We shall be glad to see his third volume, with which he tells us he intends to close his admirable labours.—*Tablet*.

## STEAM VOYAGE ON THE MOSELLE.

### TREVES.

*Camp of Constantine. Neumagen. Aerial Cross. Seen by the Emperor and his Troops. Constantine's Vision. He adopts the Cross for his Standard. Gibbon. Beauties of the Moselle. Village of Piesport. Best Wines. Charming Landscapes. Vineyards. Gardens. The delicious Braunerberger. Hill upon which it is grown. Cold Winds. Cardinal de Cusa. His Hospital. Letter to its riotous inmates. Berncastle. Exquisite Scenery. Ancient Manners. Character of the Moselle.*

ALONG the bank on our right, a range of high and barren mountains covered the country to a great extent, and seemed to allow but little space for the “*inelyta castra Constantini*,” which Ausonius represents as having existed at Neumagen, or Noviomagus. The emperor had an extensive palace here, the materials of which are said to have been employed in the erection of one or more of the numerous monasteries that formerly abounded in all parts of this country. The river, the peculiar aptitude of the soil for the growth of vines of the best description, and the eminently beautiful scenery presented to the eye at every bend of the Moselle, no doubt had their weight with the good monks in inducing them to fix their abode in these quarters.

It was somewhere near Neumagen, if the local traditions are to be believed, that Constantine beheld the cross in the sky, on which appeared the words “*In hoc signo vinces*.” Eusebius, following the narrative of the emperor, mentions the phenomenon in these terms:—“When now the sun had ascended towards the middle heavens, and was rather inclining towards the time of afternoon, he (the emperor) declared that he beheld in the heavens, with his open eyes, the form of a cross glittering with effulgent light, and upon it the inscription of the words—‘*In hoc vince*.’”

Constantine was marching in the afternoon at the head of his legions, when this phenomenon is said to have occurred. It was seen by the whole army, to whom, of course, it was an object of

inexplicable wonder. He could not find amongst his courtiers, nor amongst the (Pagan) priests who were with the army, any person to give him an explanation of the aerial cross. He continued his march until evening, when he retired to repose. During the night he is said to have had a vision, in which he saw the Redeemer holding in his hand a cross, exactly resembling that which he had observed in the heavens; it is added that the Saviour directed him to make one of the same form, and to attach to it the standard which was carried before him in battle; and that he assured the emperor, that by virtue of the cross he would conquer all his enemies.

The moment Constantine awoke, he communicated his vision to his confidential friends; he sent for some jewellers (a circumstance which is supposed to indicate his arrival at Treves), to whom he gave orders for the fabrication of a cross of gold, according to a model with which he himself supplied them. Eusebius describes it as a lance ornamented with gold, and traversed by a piece of wood, which gave it the form of a cross. At the bottom there was a crown of gold ornamented with diamonds, beneath which was the monogram of Jesus Christ. Upon the arms of the cross was suspended the imperial standard in purple, skilfully embroidered with gold, and enriched with precious stones. Upon the lance itself, and beneath the cross, were incrustated the portraits of the emperor and his sons. The promise which had been given to him was realized; "he did," says an old chronicle, "conquer his enemies by the power of the Labarum (the mysterious banner was so called), and his victory was, at the same time, the symbol of the triumph of Christianity over Paganism.

(To be continued.)

Rome.—*The Days of Freedom.*—The *Constitutionnel* publishes a long letter from Rome of the 23rd Sept., from which the following is an extract:—"Assassination during the last days of the Roman Republic was an expedient of the secret societies. A band of hired assassins, gorged with wine, were charged with these executions, ordered by invisible chiefs. In a general way, these odious acts were coloured by some pretext. In one case, it was a spy who had perished; in another, a traitor, whom popular indignation had punished. The murders remained anonymous, the murderers were never officially known. Nevertheless, in the *cafés* and in the public places they boasted of their exploits, and their crimes were for them a claim to honour. The executions at St. Calixtus have been denied but nothing is more certain or more authentic. A man such as is produced by revolutions, sanguinary by nature, and carrying off his crimes by a sort of ferocious joviality; Zambianchi had under his orders some soldiers of the finance, or Custom-house officers, men who were rendered fanatics by his words and by his example. He established his head quarters in the small church of St. Calixtus, in the centre of the Transtever. His emissaries brought in his victims, and he himself pronounced sentence on them. The execution took place in the night, and the bodies

were interred in the garden. The number who were thus made away with, is estimated at twenty, which is no exaggeration. Eight bodies which had been buried in that fatal spot have been recognised. In this manner the life of the cure of the Minerve was sacrificed, a man of the most exemplary character."—*Honne News*,

THE CHOLERA.—DEATH OF MAJOR TURNER.—For some days the epidemic has increased to an alarming extent in some of the most salubrious districts in the neighbourhood of the metropolis. At Castleknock, adjoining the Phoenix-park, and not far from the Viceregal-lodge, a large portion of the inhabitants had been carried off. On Sunday last, Major Turner, Master of the Horse to the Lord-Lieutenant, attended Divine service, apparently in good health. He was soon after attacked, and died in the course of a few hours. In some streets in Dublin the epidemic has been very fatal. In Denzille-street, adjoining the terminus of the railway at Westland-row and Merrion-square, several persons in the middle class have died within the last week. In some parts of Kingstown there has been considerable mortality among all classes, extending even to localities remarkable for their salubrity.—*Tablet*.

DEATH OF WILLIAM MURPHY, Esq.—On Sunday last Mr. William Murphy, the eminent Catholic sales-master in Smithfield, died at his residence, at Mount Merrion. There were reports that his death was caused by cholera; but such was not the fact. Mr. Murphy had reached his eightieth year, and had amassed what is considered an immense fortune in Ireland. He had purchased large estates in various counties, and possessed in the funds and other investments between 200,000*l.* and 300,000*l.* In fact, Mr. Murphy was the wealthiest commoner in Ireland. He was a Roman Catholic, and had taken an active part in the struggle for Catholic emancipation. To the latest period of his life he carried on the business of a sales-master in Smithfield.—*Ibid.*

EXCLUSION OF CATHOLICS FROM JURIES.—The conduct of Mr. Kemmis, the Crown Solicitor, in striking off nine Catholic gentlemen of rank and fortune, several of them being magistrates, from the special jury case of "Callanan v. Cameron," is still causing much private discussion here. The Protestants are now beginning to talk of the matter with much curiosity. The *Evening Post* (the Castle paper) admits that "it is really a monstrous case," and that it "demands a searching inquiry." Some Catholic gentlemen of high social standing and considerable influence have resolved that this extraordinary matter should not be left unexplained. Your readers may not be aware that Mr. Kemmis, the Crown Solicitor so much complained of, was a right-hand of the Orange ascendancy, Attorney-General Saurin, and was the Crown Solicitor against the Catholic delegates, when they were treated to a State trial upwards of thirty years ago. I have reason to think that some very singular results are likely to occur, in consequence of the bitterness of feeling which Roman Catholics of influence have manifested at the mode in which the jury was cut down in this disagreeable case.—*Ibid.*

THE  
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CATHOLIC HERALD

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

No. 23.]

CALCUTTA: SATURDAY, DECEMBER, 8, 1849.

[VOL. XV.]

ART. V.—I. 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, says Mr. Palmer, their elections were not confirmed by the pope. This is true in one sense. They were not confirmed as far as regarded the episcopal office, but as far as regarded the office of metropolitan they were regularly confirmed by the transmission of the pallium. The pallium originally was a cape of fine woollen cloth, thrown over the shoulders, and reaching almost to the feet both before and behind: but afterwards, when it was worn as an ornament and not for use, though it retained its former shape, it was gradually contracted to the width of a few inches, and frequently embroidered in the most costly manner. Every bishop was at liberty to wear a pallium; but the pallium blessed by the pope, and sent by him to an archbishop was considered a distinguished honour, emblematic of the prelate being now put into possession of the plenitude of his office.\* For, before he received it, he was not allowed to preside in the synod of his province, nor to ordain bishops, nor to act as metropolitan. This we learn from the answer of pope Nicholas to the Bulgarians, anno 866. "If," he writes, "the bishop to be consecrated for you by us, shall multiply by his labours the number of Christians among you, he shall receive from us the rights of an archbishop, that he may ordain bishops for his province, who at his death shall appoint his successor. That successor, on account of the length of the way, need not come to us for consecration, but the bishops consecrated by his predecessor shall ordain him: let him not, however, seat himself on the throne, nor consecrate anything but the body of Christ, until he receive the pallium from the Roman see, as is well known to be the custom with all the archbishops of Gaul and Germany, and other countries."†

This passage is in perfect accordance with the papal letters to the first English metropolitan. It is, indeed, more explicit, because it was written for the instruction of a people lately converted, whereas *they* were addressed to men who had been educated in Rome itself: but both the one and the other clearly teach the same thing,—that the pallium was necessary to enable the archbishop to ordain the bishops subject to his see; and that it was sent to him as a favour, to spare him the fatigue of a long and dangerous journey to Rome.\* The grant of the pallium then was a confirmation of his appointment as metropolitan; † whilst the use of it continually reminded him of his subordination to the pontiff, from whom he received it.

Mr. Palmer has numbered up sixty-two English metropolitans, who, if we believe him, owed no obedience to the bishop of Rome. But can he prove that any one of them ever acted as metropolitan, before he had sent a messenger, or had gone in person, to solicit the pallium at Rome? He cannot. The immediate successors of St. Gregory, after his example, were accustomed to send it to England at the petition of the new archbishop. But later pontiffs were less indulgent: they insisted that the petitioner should come and receive it in person; and they enforced

nibi constituat, qui et decedenti successorem eligant: et propter longitudinem itineris non jam hac consecrandus, qui electus est veniat, sed hujus episcopi, qui ab obocante archiepiscopo consecrati sunt simul congregati constituant, interim in throno non sedentem, et præter corpus Christi non consecrantem, priusquam pallium a sede Romana percipiat, sicuti Galliarum omnes, et Germaniæ, et aliarum regionum archiepiscopi agere comprobantur."—Labbe, *Con.* viii. 542. Ed. 1671.

\* "Longa terrarum marisque intervalla ad hæc nos descendere coegerunt." (Ep. Hon. Papp.) On which Bede himself remarks, "ne sit necesse ad Romanam usque civitatem per tam prolixa terrarum et maris spatia pro ordinando archiepiscopo semper fatigari."—*Hist.* li. 18.

† "Brithwald, quem auctoritate principis apostolorum archiepiscopum ibidem confirmavimus." (Epist. Joan. Papæ apud Edglinam, c. 52.) How had he confirmed Brithwald as archbishop? Only by sending to him the pallium,

\* Sine quo plenitudinem officii sui exercere non potuit, —*Ang. Sac.* ii. 203.

† "Qui, si Christi plebs ipso præstante crescit, archiepiscopatus privilegia per nos accipiat, et ita demum episcopos

obedience through the whole period in question, except in a few particular cases, though the archbishops submitted with reluctance, and the English Church occasionally remonstrated on the ground of the exemption formerly granted by St. Augustine.\* Thus it appears that the very fact on which Mr. Palmer relied in proof of the independence of our ancient Church, furnishes an unanswerable argument against him. We have shown that, though the popes waived, in consideration of the distance, their claim to the consecration of the English archbishops, they reserved to themselves the right of admitting them to the exercise of the metropolitan office, by the grant or the transmission of the pallium.

(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-first Article examined  
(Continued from our last)

As the Roman Pontiffs possessed the power of convening general councils, should any one ask, why the emperors, not only employed their authority in convoking them, but were also at some times earnestly requested by the Roman Pontiffs so to do? The answer is—because their authority in convoking them was extremely serviceable. For if you take into consideration, either the enormous expense of celebrating them—or the protection necessary for securing them against the violence and aggressions of heretics and others—that the cities in which they were holden were Imperial—and many other things that required the authority and munificence of the emperor; you will find they could scarcely have been held by the authority of the Pontiff alone.\* Indeed Pope Leo the First seems

to acknowledge this, when, in his epistle to the emperor Martian, after the council of Chalcedon, he thus writes: "For as it was principally owing to your exertions, that that sacrilegious error lost all its force, when the defenders of the impious doctrine were condemned by the synodical council; so if the wickedness now crushed in its promoters, be wholly extirpated, the palm belongs to you."\* These are the words of Leo the First.

Against the absurdity of your latter dogma, Catholics unanimously hold, that a legitimate general council, that is, (according to the ordinary manner of speaking) one presided over by the Pontiff, or confirmed by him, is of infallible authority in its decrees regarding matters of faith. For a legitimate Ecumenical council represents the Catholic Church; and for this reason whatever is decreed by it, is considered as decreed by the holy Catholic Church. St. Augustin shews this to be the case, when he calls the decision of a plenary council, "the consent of the whole church."† And before him, St. Athanasius, who says in one of his epistles—"and this was the reason why the whole world assembled in council," &c.‡ Here he calls three hundred and eighty fathers congregated in the council of Nice, the whole world. But as the church is the pillar and ground of the truth;§ and as the spirit of truth that abideth with her for ever, guides her in all things relating to faith; surely, whosoever doth not believe her, when speaking and defining in council, and who doth not acquiesce in her definitions of faith, is, according to the *Command* of Christ, to be regarded as a HEATHEN AND A PUBLICAN.||

Secondly, Catholics have always taught, and now teach, that the definition of a *General Council* in matters of faith is a final, irrevocable, and wholly immutable judgment: they, therefore, have always believed, and now believe, such judgment to be perfectly certain and infallible. And were it otherwise it would be unjust in such case, to compel all people to abide by it, and not to admit of any ulterior enquiry for the purpose of arriving at another decision. We shall now produce some testimonies in confirmation of what we allege. Pope Leo the First, in his epistle to Leo Augustus, thus writes:—"Know then beforehand, venerable emperor, that they whom I pledge myself are to proceed from the apostolic chair, shall be directed not to enter into conflict with, or dispute against the

\* Rad, de Diceto has left us a catalogue of the different popes from whom each archbishop of Canterbury received the pallium. (Ang. Sac. i. 87.) From what authorities he compiled it is unknown. In the broken and imperfect chronicles of that remote period which have reached us, there occur, indeed, accidentally as if were, notices of the reception of the pallium by many of these prelates, or of their journeys to Rome to obtain it (Chron. Sax. annis 764, 804, 831, 989, 997, 1022; Ang. Sac. ii. 71, 72, 109, 129, &c.); but of many of them we know little more than their names;—yet of these there can be no doubt that they also petitioned for it, and obtained it like the others; for the English prelates (A. D. 801) speak of the journey to Rome for that purpose as a thing of course, consequent on their election (Wilk. Con. i. 166); and Canute, two hundred years afterwards (A. D. 131) repeats the same, "pro pallio accip. ad secundum morem."—Ibid. 298. Malms. Gest. Reg. i. 310.

† Leo, epist. 259. ad Theodosium Augustum.

\* Leo. epist. 56. ad Marthanum Augustum.

† August. tom. 7. de baptismo, contra Donatist., lib. 1. c. 18.

‡ Athanas., epist. de synodis Arimini et Seleucia celebratis, non procul a principio.

§ 1 Tim. iii. 15.

|| Matt. xviii. 17.

enemies of the faith. For we dare not meddle with the things defined, as it hath pleased God, at Nice and Chalcedon—as if what have been fixed by so high an Authority, under the guidance of the Holy Ghost, can be doubtful or unsettled.\* These are the words of Leo.

(To be continued.)

### LOSS AND GAIN.

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

(Continued from our last.)

But to return to the subject of our narrative. What a mystery is the soul of man! Here was Charles, busy in Aristotle and Euripides, Thucydides and Lucretius, yet all the while growing towards the Church, “to the measure of the stature of the fulness of Christ.” His mother had said to him that he could not escape his destiny; it was true, though it was to be fulfilled in a way which she, affectionate heart, could not compass, did not dream of. He could not escape the destiny of being one of the elect of God; he could not escape that destiny which the grace of his Redeemer had stamped on his soul in baptism, which his good angel had seen written there, and had done his zealous part to keep inviolate and bright, which his own co-operation with the influences of Heaven had confirmed and secured. He could not escape the destiny, in due time, in God’s time—(though it might be long, though angels might be anxious, though the Church might plead, as if defrauded of her promised increase of a stranger, yet a son; yet come it must, it was written in heaven, and the slow wheels of time each hour brought it nearer)—he could not ultimately escape his destiny of becoming a Catholic. And even before that blessed hour as an opening flower scatters sweets, so the strange unknown odours pleasing to some, odious to others, went abroad from him upon the winds, and made them marvel what could be near them, and made them look curiously and anxiously at him, while he was unconscious of his own condition. Let us be patient with him, as his Maker is patient, and bear that he should do a work slowly, which he will do well.

Alas! while Charles had been growing one way, Sheffield had been growing another; and what that growth had been, will appear from a conversation which took place between

the two friends, and which shall be related in the following chapter.

(To be continued.)

### SAINTS AND SINNERS

BY W. O’NEIL DAUNT, ESQ.

(Continued from our last.)

“Strange such a difference there should be!”

Dean Swift.

Miss Sedley was anxious to see the gardens of the monastery, which she had heard were beautiful.

Thither, accordingly, the party repaired; the gate was opened by one of the gardeners, and Emily gazed with admiration on that chosen, sweet retreat, which the abbots’ care and taste had converted into a stately and luxuriant *pleasance* (we adopt the ancient word, as being the only one really descriptive of the scene) A broad straight grass walk stretched from the gate, a full quarter of a mile in length, and lost itself among the distant canopies of verdant shrubs that overhung its farther extremity; its level surface was of vivid green, and rolled and shaven smooth as velvet. On one side, the adjoining banks were glowing with the radiant hues of countless flowers; and Mary, as she gazed upon their rich and varied forms and colours, internally confessed that the pride of her own boasted garden was quite eclipsed by the brilliant verdure of these splendid and exquisite parterres. On the other side, the ground sank into deep, natural hollows, which were filled with flowering shrubs, while the verge was defended with a rich and antique Gothic balustrade, that ran along the entire length of the walk.

It was indeed a scene of fairy beauty, which fully realized our notions of the stately terraces and verdant banks that adorned the gardens of our ancestors in the days of the Tudors; while the hoary towers of the abbey, which appeared through many a vista, completed the magic fascination that effaced from the mind the remembrance that this was in very truth the nineteenth century. Emily experienced the powerful enchantment of all these eloquent mementos of departed ages.

At the end of the long straight walk there was a niche in the wall, in which stood a white marble statue of the great Augustine. In front, a bower of gigantic roses completely over-arched the niche; the gay flowers bloomed in such clustering profusion as almost to hide the leaves. In the midst of the adjoining parterre a sparkling fountain poured its crystal streams, and tempered the warmth

\* Leo, epist. 78. c. 3, ad Leonem Augustum.

of the glowing summer air. The abbot and one of the monks soon approached from a neighbouring alley. Had anything been wanted to increase the impressive effect of all the surrounding accompaniments, their venerable figures would have amply completed the picture. Emily mentally exclaimed in the animated language of the poet:—

"I looked far back into other days, and lo! in bright array I saw, as in a dream, the forms of ages passed away."

"Well, Miss Sedley," said the abbot, "how like you our gardens?"

"They are indeed a scene of enchantment. How very, very old they look! it is that which delights me most of all; the style is so perfectly in keeping with the buildings of the monastery."

"Yes," replied the abbot, with an air of proud satisfaction, "I do think I possess some taste and judgment in these matters. Our monastery is one of the chief strongholds in this vicinage of our fathers' ancient faith, and I felt a sort of reverential pleasure in restoring its venerable precincts to the ancient form in which they were disposed by those who many centuries since erected this abode of piety and charity. The *genius loci* here leads us on to still more sublime and awful contemplations. I reverence antiquity; I reverence the monuments of virtue, learning, and devotion, which are left us by the holy men who adorned and enlightened distant ages of the Christian Church. I love to tread in their ways, to follow their paths, to guide my footsteps by their words of wisdom and of sanctity. I love to reflect that the same tremendous sacrifice which the Clements, the Chrysostoms, the Jeromes, the Augustines adored, and to which they have borne such convincing testimony, is still offered up to God upon our ancient altars! Yes! though ages may roll on, though moral storms may convulse the social elements—yet that mystic offering, that legacy of a Saviour's love, is still unchanged; it is still the solace of his faithful children, for His promise stands unshaken, *the same yesterday, to-day, and for ever!*

"Who is there that, *knowing* Catholicity in her spirit and her truth, would exchange her for any other worship? There is a moral, a majestic impress of divinity upon her, unpossessed by any of her countless rivals. She traces not her origin to Luther, nor to Calvin nor to Cranmer, nor Socinus, nor to any of those uncommissioned teachers, who start up as guides, without authority from God. She traces her origin to Christ, and her chief bishop inherits in lineal succession the see and chief pastorship of him to whom our Saviour said, 'Thou art Peter, and on this rock I will

build *my* church, and the gates of hell shall not prevail against it.' Like the vast and universal arch of heaven, the over-canopies alike all Christian climes and ages;\* and like that arch, she is *one*,—unbroken, wheresoever she appears. Sectarian systems are the dark and shifting vapours that obscure the surface of the heavens; and their ever-varying masses are drifted into numberless fantastic forms by every passing gale, 'by every wind of doctrine,' as St. Paul expresses it. Cloud after cloud has fallen in rain, or melted away into the boundless fields of æther; 'they were, and are not,' while other vapours occupy their place, as fleeting and as unsubstantial. **BUT THE ARCH STILL STANDS;** for the sacred word of everlasting truth is pledged for its perpetual stability."

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN, A PROTESTANT.

*Sacrilege of Holy Places, Churches, and Oratories consecrated to the honour and service of God: and the fearful punishments thereof shewed by many examples.*

(Continued from our last.)

Let us see in what manner God hath punished sacrilege among the Jews.

In the time of the law, though frequent examples are not to be expected, for that there was but one temple of God in both the kingdoms of Judah and [Israel], namely that of Jerusalem, built by Solomon, and for the most part [piously] preserved in after ages. Another there was at Samaria, which [was] builded upon Mount Gerizim, like to that of Jerusalem, by license of Alexander the Great, and being afterward destroyed by Hyrcanus, king of Judah, gave occasion to the Samaritan woman to say unto Christ, *Our Fathers worshipped in this mountain.*\* A third also, for the dispersed Jews in Egypt, built by Onias, son of Onias the high-priest, in the time of Antiochus Epiphanes.† But these two, being against the commandment of God (Who would have no temple but at Jerusalem) I meddle not with, nor with the synagogues of the Jews, being many in every city, four hundred and eighty in Jerusalem, instituted for strangers, as the temple was for the citizens, and erected of later time without any mention of them in

\* "The Catholic Church is more or less diffused wherever Christianity prevails." *Milner's End of Cont.* Letter xxvi.

† S. John iv. 20.

‡ JOSEPH. Antiq. l. 12, c. 14. De Bello Judaico, c. 7.

the Old Testament or books Apocrypha. Let us see, I say, examples of this kind.

Nadab and Abihu, sons of Aaron, polluted the tabernacle, by neglecting the sanctified fire of the altar, and offering incense by strange and common fire: they were therefore devoured by strange fire sent upon them by the Lord Himself.

Hophni and Phinehas, the sons of Eli, made a sacrilegious rapine upon the offering of the Lord, upon the fat, and upon the flesh, and upon the holy portion; polluting also the sanctified place with sacrilegious adultery.\* God termeth this a dishonouring Himself, and saith, *Them that honour Me, I will honour; and they that despise Me, shall be despised.*† Hereupon He threatened, first, to cut off the arm of Eli's father's house, (i.e. the authority and honour of the priesthood); which was performed when Solomon cast out Abiathar, [the great grandson of Eli, out of the priest's office, and bestowed it on Zadoc, being of another family;‡ secondly, that all of his family should die before they came to be old; which himself did partly see in his own sons: thirdly, that his sons Hophni and Phinehas should die both in one day: fourthly, that he should see his enemy possess his office, and that the remnant of his family should crouch and be suitors to him for relief and favour. All which undoubtedly came to pass: and yet with all this was not the wrath of God appeased; but spreading itself into a further agony of indignation, fell not only upon the whole people of Israel, but also upon the holiest monuments of the glory of God. The word of the Lord became rare and precious; there was no manifest vision: the army of Israel is beaten by the Philistines, and about four thousand of them slain in one battle, and thirty thousand in another: the ark of God taken prisoner, and carried captive into the house of Dagon the Philistines' idol: Hophni and Phinehas died: Eli falleth backward and breaketh his neck: the wife of Phinehas falleth intently into travail, and dieth with grief.§ Fourscore and five priests of Eli's house are, at Saul's commandment, tyrannously slain all in one day. Nob, the city of the priests, with the men, woman, children, sucklings, oxen, sheep, and asses, all destroyed.|| And finally, to cut the priesthood for ever from the house of Eli, Solomon cast Abiathar out of it (being the fourth in succession after Eli), and brought in Zadoc of another family.¶ Oh, the dreadful justice of Almighty God! But such of old was the fruit of sacrilege; and such effects it still produceth.

Joash stoned Zachariah in the court of the temple. This double sacrilege of person and place was punished by the slaughter of his people, loss of his treasure, diseases of his body, and murder of his person, as we have already cleared in 'Sacrilege of the Person.'

§ Uzziab, entering the sanctuary by force, and attempting the priest's office in burning incense, committed sacrilege of place and person, [and] was punished as we have shown.

Ahaz committeth idolatry, and spoileth the temple of the treasure and some other ornaments. He is first given into the hands of the Azarites or Assyrians; then Pekah, king of Israel, slayeth one hundred and twenty thousand of his soldiers, all in one day, and taking two hundred thousand women and children prisoners, took away also much spoil, which they brought to Samaria. The Eломites also beat him, and captivated his people; and the Philistines took and inhabited many of his cities. In this affliction he farther spoileth the temple of the vessels, and shutteth it up; and, dying an idolator and sacrilegious, is not buried in the sepulchre of his farther, but apart in Jerusalem.\*

Nabuchodonosor, otherwise called Nebuchadnezzar spoileth the temple, carrieth thence all the treasure and holy vessels,† slayeth those that were fled thither for safety; after by his servants burnt it.‡ He is stricken with madness, cast out of his kingdom, liveth among beasts, and like a beast, feedeth upon grass, till his hairs were grown like eagles' feathers, and his nails like birds' claws.§ And in the days of his grandchild was his family clean extinguished, and his great empire taken from him by force, and given to the Persians.||

Antiochus Epiphanes, son of Antiochus the Great, king of Syria, entereth into the sanctuary, and taketh away the golden altar and the treasure of the temple, even one thousand eight hundred talents. Presently his posterity and glory altereth, his captains are slain, his armies beaten, and all his affairs were so unfortunate, that calling his friends unto him, [he] confesseth that he was fallen into that adversity and flood of misery, for that evil he had done at Jerusalem; "for I took (saith he) all the vessels of gold and silver that were in it, ... and I know that these troubles are come upon me for the same cause; and behold I must die with great sorrow in a strange land."¶ There in passions of grief he ended his days.\*\* Yet did not this end his tragedy,

\* 2 Chron. xxviii. † 2 Kings xxiv. 13.

‡ 2 Chron. xxxvi. 17. § Dan. iv. 33. || Dan. v.

¶ He had a violent fall out of his chariot, and he was tormented with an horrible disease; worms come out of his body and his flesh fell off for pain, and no man could endure his stink.—2 Macc. ix. 7, 8, &c.

\*\* 1 Macc. vi. 11, 12.

\* 1 Sam. ii. 12. † Ibid. ii. 30. ‡ 1 Kings ii. 26.

§ 1 Sam. iv. 18, 19. || Ibid. xxii. 18. ¶ 1 Chron. vi. 8.



for his son Antiochus Eupator was deprived of his kingdom by his uncle Demetrius, and put to death : and although Alexander Epiphanes his other son, a brother of Antiochus Eupator recovered the kingdom, and slew Demetrius, and fortified himself by the marriage of Cleopatra, daughter of Ptolemy, king of Egypt to his great happiness, as he thought, yet God turned it to his own destruction ; for Ptolemy took both her and the kingdom from him, and gave them to his enemy, Demetrius Nicanor ; and whilst he fled to save his life, to his friend Zabdiel the Arabian, he struck off his head, and sent it to Ptolemy ;\* notwithstanding this, his son Antiochus Theos, being but a child, by the help of Tryphon, was restored to his father's kingdom, and overthrew Demetrius Nicanor, † who flying, is imprisoned by Arsaces, king of Persia. ‡ and after slain : so that Antiochus seemeth now\* secure, but the hand of God is still upon the posterity of Antiochus Epiphanes the sacrilegist ; for even now doth Tryphon himself murder his grandchild Antiochus Theos, § and ending that line, usurpeth the kingdom. ||

(To be continued.)

## LIVES OF THE QUEENS OF ENGLAND

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

(Continued from our last.)

### MARGARET QUEEN OF MALCOLM OF SCOTLAND A. D. 1093.

Hector Boethius and Buchanan insist that Malcolm was killed at the siege of Alnwick Castle by the treachery of the besieged,\* who, being reduced to the last extremity, offered to surrender if the Scottish king would receive the keys in person. Malcolm of course acceded to this condition, † and coming to the gates was there met by a night bearing the keys on the point of a lance, which he offered to the king on his knee ; but when Malcolm stooped to receive them, he treacherously thrust the point of a lance through the bars of his vizor into his eye, and gave him a mortal wound, of the anguish of which king Malcolm died.

\* 1 Macc. xi. 17.

+ 1 Macc. xii. 55.

† Ibid. xiv. 2.

\* [The printed copy, with a manuscript error reads not—Edd.]

† Within thirty years after the sacrilege.

‡ 1 Macc. xiii. 31. Read Macc. ix. 7.

\* Hector Boethius. Buchanan.

+ Malmsbury.

This was heavy news to pour into the anxious ear of the widowed queen, who then lay on her death-bed, attended by her daughters Matilda and Mary. The particulars of this sad scene are thus related by an eye-witness, the faithful Turgot.

During a short interval of ease, Queen Margaret devoutly received the communion. Soon after, her anguish of body returned with redoubled violence ; she stretched herself on the couch, and calmly awaited the moment of her dissolution. Cold, and in the agonies of death, she ceased not to put up her supplications to Heaven ; these were some of her words :—

“ Have mercy upon me, O God, according to the multitude of thy tender mercies blot out mine iniquities ; make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Cast me not away from thy presence, and take not thy Holy Spirit from me ; restore unto me the joy of thy salvation. The sacrifices of God are a broken spirit ; a broken and a contrite heart, O God, thou wilt not despise.\*”

At that moment her young son, Prince Edgar, returned from the disastrous English expedition, and approached her couch.

“ How fares it with the king and my Edward ?” asked the dying queen.

The youthful prince stood mournfully silent.

“ I know all—I know all,” cried his mother ; “ yet, by this holy cross, I adjure you, speak out the worst.” And Margaret presented to the view of her son that celebrated Black Cross which she had brought with her from England as the most precious possession she derived from her royal Saxon ancestors †

“ Your husband and eldest son are both slain,” replied the prince.

Lifting her eyes and hands towards heaven, she said, “ Praise and blessing be to Thee, Almighty God, that thou hast been pleased to make me endure so bitter anguish in the hour of my departure, thereby, as I trust, to purify me in some measure from the corruption of my sins ; and thou, O Lord Jesus Christ, who, through the will of the Father, hast given

\* Turgot.

† Carruthers' History of Scotland, vol. i. pp. 312–353.

—The English viewed the possession of this jewel by the royal family of Scotland with great displeasure. It was enclosed in a black case, from whence it was called the *Black Cross*. The cross itself was of gold, and set with large diamonds. The figure of the Saviour was exquisitely carved in ivory. After the death of Margaret it was deposited on the altar of Dunfermline. When Edward the First kept court there he seized on this cross as one of the English crown jewels, and carried it into England. Robert Bruce so vehemently insisted on its restoration that Queen Isabella yielded it on the pacification during her regency in 1327 ; but its surrender exasperated the English more than the most flagrant of her misdeeds.—See her Memoir, vol. ii.

life to the world by thy death, O deliver me!"

While pronouncing the words "deliver me," she expired.

The reputation of her virtues, and the report that miracles had been wrought at her tomb, caused her name to be enrolled in the catalogue of saints by the Church of Rome. Whatever may be thought of the miracles, it is a pleasure to find the following enlightened passage, from the pen of a Catholic ecclesiastic of the eleventh century:—

"Others," says Turgot, "may admire the indications of sanctity which miracles afford. I much more admire in Margaret the works of mercy. Such *signs* (namely miracles) are common to the evil and the good; but the works of true piety and charity are peculiar to the good. With better reason, therefore ought we to admire the deeds of Margaret which made her saintly, than her miracles, *had she performed any.*"

To this great and good man did the dying Margaret consign the spiritual guardianship of her two young daughters, the princesses Matilda and Mary, and her younger sons. Turgot has preserved the words with which she gave him this important charge; they will strike an answering chord on the heart of every mother.

"Farewell!" she said; "my life draws to a close, but you may survive me long. To you I commit the charge of my children. Teach them, above all things, to love and fear God; and if any of them should be permitted to attain to the height of earthly grandeur, O then, in an especial manner be to them a father and a guide. Admonish and if need be, reprove them, lest they should be swelled with the pride of momentary glory, and through covetousness, or by reason of the prosperity of this world, offend their Creator, and forfeit eternal life. This, in the presence of Him who is now our only witness, I beseech you to promise and perform."\*

(To be continued.)

## FLOWERS OF HEAVEN.

*Connexion between Religion and Morality.*

(Continued from our last.)

### PRUDENCE.

It is not the white blossoms of the hawthorn, or the pendant festoons of the honey-

\* Queen Margaret was buried at Dunfermline. Her body was disinterred at the Reformation, and the head is now preserved in a silver case at Douay, where the historian Carruthers declares he saw it at the Scotch college. It was in extraordinary preservation, with a quantity of fine hair, fair in colour, still upon it. This was in 1785. — *Hist. of Scotland*, vol. i. pp. 133.

suckle, that fatten the young lambs. but the grass that grows beneath their feet. It is not the cedars, or palm-trees, that supply food to the human race, but the corn which is so nearly allied to the grass, and the vine—a poor weak tree, as feeble as the brier,—which covers our hillocks without embellishing them. Thus it is with the virtues; the most imposing are often the least called into action—like gold coins of great value, which but rarely are found in circulation, and cause wonder by their very appearance. There are not very many occasions of practising magnanimity, magnificence, or heroism: but prudence is the virtue of both sexes, and of all ages and conditions.

Prudence must not, however, be numbered among vulgar virtues; the Scripture places it in the first rank, and often identifies it with wisdom. The eulogiums it bestows on this virtue are magnificent and frequent: sometimes it is compared to a golden collar, which the wise man wears round his neck, as a most precious chain; sometimes it is preferred to the silver of Saba, and the emeralds of Egypt; nay more, the children of men are counselled to purchase it, cost what price it may.

Prudence is, indeed, a priceless virtue; but it must be confined within the bounds that morality and religion prescribe. The prudence of the flesh, that is, the prudence that amasses wealth by rapine, by deceit, by oppression, by robbery, and cupidity, is an abomination to the Lord, who has solemnly reprobated it. "Wo," says the Holy Spirit, "to him that gathereth together an evil covetousness to his house, that his nest may be on high, and thinketh he may be delivered out of the hand of evil."\* "Wo to him that heapeth together that which is not his own; how long doth he load himself with thick clay?"† "Wo to him that devours the poor man in secret!"‡ "The proud man shall not be honoured, who hath enlarged his desire like hell, and is himself like death, and he is never satisfied."§ "There is a fire in the house of the wicked, the treasures of iniquity, and a scant measure full of wrath."||

(To be continued.)

### APPROACHING SYNOD AT PARIS.

† The *Univers* gives the following information respecting the Diocesan Synod about to be held at Paris:—"The Council is convoked for Monday the 17th September. Its meeting will take place in the seminary of St. Sulpice. The Bishop of the Diocese is alone intended

\* Habacuc ii. 9. † Habacuc iii. 14. ‡ Mich. vi. 10. § Ibid. ii. 6. || Ibid. ii. 5.

to take a part in it. The Archbishop of Chaledon may, perhaps, also be present, as well as two Bishops of a neighbouring Diocese, who have requested to be allowed to assist at the first meeting of their colleagues. Amongst their Clergy will be found Vicars-General (*Grand Vicaires*), Theologians introduced by the Bishop, and Delegates from Provincial Chapters. The Superiors of congregations, whose residence is in Paris, will be also invited. There will be no public ceremony. The Pontifical rites will be duly followed. The time will be divided between prayer and the labours of the Council; all will be done with the deepest reflection, and with the gravity consistent with the Church. No vain discussions: above all, no political ones. No time will be lost in idle words, for, in the space of eight or ten days, the following objects are to be taken into consideration:—1. Profession of faith; Provincial Councils; periodical meetings to be settled; Diocesan Synods; reports of the Metropolitans and Suffragans of the Bishop; the Canons; the Rectors and Vicars; the Priests. 2. Uniformity of discipline to be established in the Diocese; project for provincial statutes; provincial catechism. 3. Offices of the Diocese; infirm Priests; interdicted Priests. 4. Ecclesiastical studies; faculty of Theology; examination of a project of reorganisation; seminaries, institutions, and free schools; Carmelite schools. 5. Question of the immaculate conception; examination and condemnation of some contemporary errors. The whole of these subjects will be examined by distinct bodies of the Council. The votes on them will be taken by the general body. The decrees will be promulgated by the bishop alone, in session, and with the usual solemnities.”—*Tablet*.

#### ITALY—ROME.

**ADDRESS TO THE HOLY FATHER** The Provisional Municipal Commission named by General Oudinot at Rome has sent the following address to the Holy Father:—

“Most Blessed Father—In the auspicious solemnity of this day, on which the legitimate authority of your temporal Government has been restored, we are happy in being able to raise our voice freely to you; and to confirm with the sincerest expression of the soul the sentiments of fidelity and submission we have always professed towards you. In the midst of the numerous difficulties of every nature which a town, just released from oppression and anarchy, presents, we thought we could not conscientiously refuse the mission of assuaging the temporary administration of com-

munal matters, to which the honourable invitation of the General Commander in Chief of the French army called us. We trust we have not in this deviated from the beneficial and generous intentions of your Holiness. You, Holy Father, well know, and have been informed how our city fell a victim to terror and perverse machinations. Meantime we derive comfort from the confidence we feel, that the present unhappy condition of our country will speedily, by your influence, give way to those provisions which alone can restore tranquillity and calmness, and by offering security to the moral and material interests of the State and of this city which has suffered more than any other, hasten the day of your anxiously desired return to the capital, of the Catholic world. Prostrate before you and kissing your foot, we implore, with reverent affection, your paternal benediction.

Signed—“Pietro Odescalchi Vincenzo Pericoli, &c. &c.

“From the Capitol, July 16, 1849.”

His Holiness answered as follows:—

“Pius Papa Nonus—The sentiments which you have expressed in your address, dearest sons and subjects, have comforted our spirit, which was oppressed by the contemplation of the severe evils which have weighed and still weigh upon the Church and upon our pontifical subjects by the deed of the enemies of God and man. We are persuaded that, as far as regards you, you will do all that will be possible to aid in diminishing the said evils. You will receive the sum of three hundred doubloons in gold, which you will add to the funds collected in Rome for the purpose of giving work to the indigent classes. We bless you in your absence with the desire of blessing you when present, when God shall have fixed the moment of our return.

“Given at Gaeta, on the 20th of July, 1849, the 4th year of our pontificate.

PIUS PP. IX.

“The Prince Don Pietro Odescalchi, President of the Municipal Commission of Rome.”

#### HISTORY OF THE ART OF NEEDLE WORK.—BY MISS LAMBERT.

CHAPTER 3RD.

(Continued from page 147.)

#### MATERIALS IN GENERAL.

Sheep's wool of a good quality is never found except in those countries that have been the seats of the arts, and where a considerable degree of luxury and refinement exists, or has once prevailed.

The history of its cultivation and preparation, like most of the useful arts of ancient date, is involved in uncertainty. The Greeks attributed the invention of spinning and weaving wool to Minerva :—

"Distaff! quick implement of busy thrift,"  
"Which housewives ply, blue-eyed Athenis gift."(a)

It is, however, supposed to be of Asiatic origin and is referred to by Moses,(b) a proof that it had existed at least fifteen hundred years before the Christian era. In the infancy of the art of weaving, and for many centuries after, the working of cloth was merely a domestic occupation, principally of women; the fleece was gathered from the sheep, washed, opened, spun, and wove under the same roof that witnessed the preparation, and grinding of corn.(c)

In proportion as society advanced and a division of labour became convenient, an improved knowledge was acquired, not only of spinning and weaving, but in the breeding and selection of those animals, whether sheep or goats, which gave the finest fleeces. The produce of white wool from sheep is said to be entirely the result of cultivation.

(a).—Herodotus, lib. i. xxviii

(b).—Exodus, xxv. 25, 26. The Egyptians, from a remote era, were celebrated for their manufactures of linen and other cloths; and the produce of their looms was exported, and eagerly purchased by foreign nations. The fine linen and embroidered work, the yarn and woollen stuffs of the upper and lower country, are frequently mentioned, and were highly esteemed. Solomon purchased many of these commodities, as well as chariots and horses from Egypt and Chemnis, the city of Pau, according to Strabo (lib. xvii), retained the credit it had acquired in making woollen stuffs, nearly to the period of the Roman conquest. In Egypt, woollen garments were chiefly used by the lower orders; sometimes also by the rich, and even by the priests, who were permitted to wear an upper robe in the form of a cloak of this material, but under garments of wool were strictly forbidden them, upon a principal of cleanliness, and as they took so much pains to cleanse and shave the body, they considered it inconsistent to adopt clothes made of the hair of animals. Herodotus (l. II. c. 81) says, that no one was allowed to be buried in a woollen garment; nor could any priest enter a temple without previously taking off this part of his dress.

(c).—In the primitive ages, the duties of women were very different from those of a later and more civilized period. Among pastoral tribes, they drew water, kept the sheep, and superintended the herds as well as flocks. As with the Arabs of the present day, they prepared the furniture and the woollen stuffs of which the tents themselves were made; and, like the Greek women they were generally employed in weaving, spinning, and other secondary occupation. "She seeketh wool, and flax, and worketh willingly with her hands," says the Proverbs, (XXXI. 13). And again,—She layeth her hands to the spindle, and her hands hold the distaff . . . she maketh fine linen and selleth it; and delivereth girdles unto the merchant. The picture given in these verses of Proverbs, of the occupation of a good and industrious housewife among the Hebrews, is highly interesting; manufactures of the kind here alluded to, were exclusively carried on in domestic establishments; the women spun, wove and embroidered, they made clothing not only for their families, but also for sale. At the present day, we see offered for sale in oriental towns, the outer garments woven by the Arab females, the admired carpets made by the excellent women of Persia, and even the elegant embroideries worked by the ladies in their excluded harem.—Vide Professor John's Biblical Antiquities.

## CORRESPONDENCE.

(Letter of a "Convert.")

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—Having leisure I continue to draw attention to the Rev. G. M.'s perversion of facts. His profound logic on the senses &c. is like prose run mad. He then goes on to allege, that, a Catholic Priest "has the power to make his Maker, to create his Creator, to make one, or ten, or a thousand Christs, and to carry any one of those whom he has so made about with him in his waist-coat-pocket, to be used as circumstances may require." Is this intentional? Is it true? Is it honest? I cannot but pity his real or affected ignorance. In consecrating the Eucharistic Sacrament, and offering commemorative sacrifice by the priest *acts as the Minister* and by the *authority of Jesus Christ*,—just as the Rev. G. M. professes to do, when he preaches the Gospel and ministers the ordinances of God. Do these in any way *deify* either the priest or the missionary? can he be serious when employing expressions so *false* and so blasphemous? To advance idle surmises as matters of fact, and put forth his own ill-natural fancies as the religion of his neighbour, allow me to tell him, is a proceeding as dishonest, as it is beneath the character of a minister of the Gospel. But there is no subject however clear, which may not be observed by writers, who like the goddess-born, Eneas, have the privilege of moving in a cloud, whenever it suits their convenience to be concealed, or who like too many modern impugners of Catholic Doctrines have the confidence to explain what they have not the faculty to understand. This important and grave subject is treated in a manner unbecoming the pen of a Christian. The Doctrine of the Real presence, is of great antiquity, admitted even by Protestant writers, to be older, by many hundred years than the sect or denomination of which G. M. is a minister; it is a doctrine, sacred with the vast majority of the Christian world at the present day, and which they believe to be as old as Christianity;—and I submit to his own reflection, and to that of his readers whether such a doctrine were not entitled to a more dignified notice, than that which he has been pleased to take of it. There is, I am sorry to say, a tripping levity of language used by him which his readers will regret for his own sake quite as much as I can do for any other motive. Allow me to assure G. M. that Catholics, however incredible it may appear, claim the possession and the exercise of reason, no less than he does. If we are in darkness, he may charitably undertake to enlighten us;

but it must be by something more solid and permanent, than the flash of abortive wit and ridicule, with which he has thought proper to visit the doctrine of Transubstantiation. Besides I would not have the infidel, who regards Christianity, as he does the real presence; to derive any accession of materials to his stock of sarcasm from G. M.'s writings. Volney has an argument against Christianity, bearing so near a resemblance to his, that did we not know the difference from other sources, it would be difficult to say, whether it is the infidel, that has imitated the Christian, or the Christian, that has borrowed from the infidel: so much are they like children of the same family.

Volney is exposing the absurdity of belief in the Trinity, the Incarnation and divinity of Jesus Christ. Volney was an *infidel*, and we are not surprised to see him indulging a vein of humour "You make your God," says he, the well-beloved Son, born without a father; and then, as old as his father; and then the Son of a woman, who is at once a Virgin and a mother." I shall pass from this part of my subject, by asking G. M. whether Volney has not been quite as witty, pungent and *conclusive* against Christ's Divinity as he has been against Transubstantiation? "

(To be continued.)

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PROPAGATION OF THE FAITH.

The Catholics of Serampore, thro' Rev. Mr. D'Mello, .. .. Re. 1 1

Selections.

POETRY.

THE SISTER OF CHARITY.

She hath left the loved scenes of her earlier days  
The home of her infancy's unclouded hours,  
And those whose affections, unchanging and deep  
Around her young footsteps were strewing bright flowers.  
She hath gone from them all, and hath turned her away,  
From the joys of the world that still lured her to stay,  
Her glittering jewels, and raiment of pride,  
She hath cheerfully laid them forever aside,  
And her tireless feet, with their light, noiseless tread,  
Are now by the couch of the dying and dead,  
In the chambers of sorrow and withering care  
Like an angel of mercy she lingereth there;  
And she causeth the grief-stricken heart to rejoice  
By the joy-breaking tones of her spirit-like voice,  
By the bed of the scorner, she meekly will bow,  
As the shadows of death gather over his brow,  
And the truths of eternity breathe in his ear,  
And she trustfully waits for the penitent tear;  
And oh! there's a soft, holy radiance now  
Illumines with beauty her calm, pearly brow;  
More glowing and lovelier, far than the light  
Gay gems ever threw there, tho' sparkling and bright,  
And beneath the black robe that envelopes her form,  
Her young heart is beating more kindly and warm,  
For she with each costly adornment of pride  
Hath laid the vain feelings of nature aside,  
And nought but emotions the purest and best  
Find place in the Sister of Charity's breast.

THE BISHOP OF NATCHEZ.

We quote the following from the correspondence of the *New Orleans Delta*:—"Natchez, July 12, 1849.—The Right Rev. J. J. Chance, Bishop of Natchez, greatly beloved and esteemed by the congregation worshipping in the Cathedral of St. Mary, as well as all religious people in Natchez, after an absence of more than fourteen months, on his tour to Rome, arrived at Natchez on Thursday evening, last week, in excellent health and spirits; and on Sunday morning, according to previous notice, gave a sketch of his travels, and of the state of Roman affairs, to a large and deeply attentive assembly in St. Mary's Cathedral. The views of the learned and urbane Prelate differ considerably from those generally entertained in this country respecting Roman affairs, but coming as they do from so good a Republican as Bishop Chance, who has had, moreover, the advantage of being an eye-witness and participator in the scenes he has described his statements are worthy of publicity, and will command deep attention wherever the Bishop is known. I will attempt only a brief sketch:—With the feelings of an exile returning from banishment, of a Pastor returning to a flock from which he had been separated nearly fifteen months, of a father returning to his dearly-beloved children, the Bishop said he came again among us, and thanked God that he

once more breathed the balmy air of freedom in a free and unoppressed land. He had been a visitor to countries where he was received with open arms of friendship, love and respect, not on account of title or station, but because he enjoyed the nobler birthright of being an American citizen. The old would crowd around him, lamenting that they had not in early life accomplished their desires of emigration to the United States, where liberty existed not in words only, but in truth and deed, while the young would express their solemn determination to become American citizens and leave Europe, the land of murder, rapine, violence, and wrong, for ever. When he reached Paris, the Bishop found that all was tumult and revolution, and the balls flew thick around his head on that awful and mournful day on which the sainted Archbishop of Paris poured out his heart's blood in bearing the flag of peace and unity to the unfortunate destroyers of each other's lives. This solemn sacrifice not only gave the Bishop a name and a praise in every noble and good man's mouth in every land on earth, but also seemed to have a most miraculous effect in staying the torrent of civic blood, which, up to that moment, had been poured out like water on the streets. When Bishop Chance reached Rome, he found that holy man and noble-hearted Republican, Pope Pius IX., obstructed in his great designs of governmental amelioration, and in his favourite project of dismembering the Pontifical States from Austrian dominion and interference. Anarchy, murder, and rapine raged through the 'Eternal City,' not caused by Roman people or citizens, but by the hordes of banditti, fugitives from justice, who had fled from various parts of Europe to the milder and more paternal Government of Rome. The Bishop declared that all the public edifices, St. Peter's the Vatican, the chapels, the libraries, the museums, and ancient halls of statuary and painting—all that was worth seeing and preserving in Rome—as well as the right of soil—all belonged to and was the undisputed property of the Roman Catholic Church all over the world. St. Peter's was built by the benefactions of the entire Catholic Church, the palace of the Pope, and the offices and halls of his thousand secretaries, who had in accomplishing the immense business of a Church which numbers in its communion two hundred millions of members—all was Catholic property: and these strangers, sojourners, adventurers, and vagrants in Rome—the stray Socialist and Communist from France, and the offscourings of infidelity in general, had no more right to rise, take possession, and drive out the Papal authority than the people of the District of Columbia have to rise, drive away President Taylor and his Cabinet, seize and hold the capital and Government offices, the navy yard, and arsenal. Should the inhabitants of the District of Columbia ever do this, every one of the States would be under the obligation to rise in arms, put down the insurgents, and restore the Government to its allotted place again. So are all the Catholic Governments of Europe under the same obligation to take their own property out of the hands of robbers and murderers, and replace the servants of their

own Church again in the sphere of their allotted duties."—*Tablet*.

### MOFUSSIL.

SIRDANA.—The following description of the monument erected in the Cathedral at Sirdana, has been sent to us by a friend:—

"A rough description of the monument executed in Italy by Adamo Tadolini 1842, under the order and at the expense of David Ochterlony Dyce Sombre, in memory of Her Highness the Begum Sombre or Zooul Nessa of Sirdhana, and placed in the Roman Catholic Cathedral of that place.—The whole is of white marble except the summit of the pedestal, which is of reddish and yellow veined marble, a solid block about a ton and half in weight, on which the Begum is represented as large as life sitting in a chair of state, with a scroll in her right hand, giving audience.—On the platform of the monument, which is 11 by 10, and on the first three steps are four statues also as large as life, of white marble: one representing Fortitude with a lion couchant at her feet and a club in the right hand. A second Charity with a male infant at the breast and at her feet a child of more years. At the two corners in front of the monument are two other figures, one representing Ceres or the goddess of plenty; the other, Time, but he must be styled young Time having a very youthful face and figure with wings, a torch reversed in the right hand, and an hour glass in the left.

In front of the pedestal seated on the 3d step, contrasting with the afore mentioned statues of Plenty and Time, are two figures, one of an old man representing poverty, the other of a female, mourning, meant to represent friendship with a snake in her right hand, as an emblem of eternity, the right elbow resting on the thigh, with the hand to the face; her features are entirely covered by drapery. This figure particularly attracts the eye, for though all are exquisitely chiselled, this appears most natural both as regards the attitude, as well as the representation, and disposal, of the drapery. On the three sides of this pedestal, which is square, are representations in alto relievo. The front one shews a mitred bishop sitting on a chair, and the Begum standing having received the chalice besides the Begum and the Bishop there are nine other figures, such as Dyce Sombre, and some of the Begum's household, both European and Native, on the right side is the right side is the Begum in full Durbar, smoking her hooka, surrounded by 48 figures, and on the left she is on an elephant with a large Military Cavalcade, and guns going in procession to meet Lord Combermere. On the top of the first pedestal, and at the four corners stand the following four figures as large as life. On the right in front, is Dyce Sombre in Field Officer's uniform, and with a star and other orders on his breast, head uncovered—very much thrown back—hat under his arm—behind him on the right corner, is a figure representing her favourite Resauldar. In the front on the left, her native gentleman, her Dewan or Prime Minister; and in his rear, a Catholic Priest with a missal in

his hand. On the second pedestal which is round, and that which supports the block of red and yellow marble, are three tablets, one describing in English, the name, rank and qualities of Her Highness, the second in Latin, and the third in Persian. The English inscription runs thus :—

Sacred to the memory of  
Her Highness Joanna Zebalnessa,  
The Begum Sombre,  
Styled the distinguished of Nobles,  
And beloved daughter of the state  
Who quitted a transitory court  
For an eternal world;  
Revered and lamented by thousands  
Of her devoted subjects  
At her palace of Sirdanah,  
On the 29th of January 1836, aged nearly ninety years;  
Her remains are deposited underneath,  
In this Cathedral built by herself.

To her powerful mind, her remarkable talent  
And the  
Wisdom, Justice and moderation with which  
She governed  
For a period exceeding half a century,  
He to whom she was more than a mother  
Is not the person  
To award the praise, but in graceful  
Respect to her  
Beloved memory is this monument erected,  
By him who  
Mainly trusts, she will receive  
A crown of glory that  
Fadeth not away.

The Cathedral is built in the shape of a cross, and the monument is erected on the right side of the chancel.

The execution of this splendid monument does infinite credit to the taste and ability of the artist, and the liberal spirit of Mr. Dyce Sombre. The chiselling of the several draperies is most exquisite, most elaborate. The tout ensemble is one of the most noble specimens of art that can be found in India, and will well repay the trouble of any person disposed to visit Sirdhana, who can appreciate statuary of modern days.—*Delhi Gazette Nov. 24.*

TO THE RIGHT REV. DR. FENNELLY,  
MY DEAR LORD,

I returned home on the 5th Instant from my visitation of the villages, in which I had been engaged since the 5th July. Since my last report, the compound of the chapel at Peepully which is 60 yards  $\times$  60 yards has been surrounded by a wall 6 feet high. The walls of the Priest's house at Yalleroo have been raised 10 feet high. The chapels at Gooty and Proddatour have been repaired. I was enabled to get these works done through the generous assistance of the Artillery and Fusiliers at this station, and by your Lordship's donation of 100 Rupees to the Priest's house at Yalleroo.

The parties, that were disputing in Woondatopally have been reconciled with each other; but there are so many occasions of dispute among them on account of their constant trafficking with each other, that I fear that it will not be of long duration.

I inclose an abstract of the report, from which it will be seen that there were 7 adults, and 30

infants baptized. I also reconciled an apostate to the Church in Kurnool. There were 2 adults and 8 infants baptized in Cuddapah by me in addition to the above-mentioned, besides those that were baptized by the Rev. Mr. Riordan.

The baptisms performed by me in Cuddapah being written in the Registry of the Rev. Mr. Riordan are not included in the abstract.

The principal thing that strikes me in the abstract is the disproportion between the number of the annual communicants and the total Catholic Population. Out of a population of 1,393 souls in the collectorates of Cuddapah and Kurnool and in the Telooogo districts of the Bellary collectorate I have only 549 communicants.

This is owing to several causes. In the first place, all the Christians in the districts are included in the census of the Catholic population, although some of them may not have attended the chapel for many years. In the second place although almost all the adults in the villages where the priests reside attend, several of those who are at a distance of 20 or 30 miles neglect of doing so. Then the children are not well instructed unless in the villages where the Catechist actually resides, and in these cases the young people are seldom instructed in their religious duties until they are preparing for the *Grana Pentee*.

There are 285 persons in these districts, 12 years of age and upwards, who have not yet received the sacrament of confirmation. Three hundred and six persons still adhere to the Goa priest in the Northern parts of the Bellary collectorate. There are 105 protestants in the cantonment of Kurnool. During the visitation I administered the holy viaticum to one person, the sacrament of extreme unction to three, and I assisted at eight marriages.

The Rev. Mr. Riordan co-operated with me most zealously in the Cuddapah and Kurnool districts. He is studying the Telooogo very diligently; but he has not the same advantages for doing so, that the priests in the old Telooogo Missions of Kitchery or Guntoor possess. I trust in God he will be a most pious and zealous missionary.

There are 16 children in the Telooogo school at Yalleroo. I have paid a Bramin 4 Rupees per month for teaching them. There are 20 children in the school at Polooroo, and they are making great progress under Royapa the Catechist. Royapa is a single man and has been about a year and a half in his present situation.

Stanisloo, the Catechist of Yalleroo has been in his present situation since the death of his father about 30 years ago. He receives 21 rupees per annum and has 15 persons depending on him, including his wife, his sons and their wives, and his grandchildren.

Yagapah, catechist of Peepully has been 5 years in the service of the Priest and has a wife and 4 children dependent on him.

Maridossou, the Catechist of Yalleroo is now about 70 years of age, and has been in the service of the Priests as a disciple since he was a little boy. He was catechist of Woondatopally for about 3 years. He has a wife, and three sons depending on him.

I would have sent in this report before this, were it not that I was undetermined whether I would go or not to the villages again this season. My principal reason for wishing to go, was in order to learn the Telooogo. I now study it for three hours daily, and I am making a little progress in it. I have also been advised by my confreres to remain; so I have almost made up my mind to do so. Hoping your Lordship will give me your blessing.

I remain,  
Your affectionate child  
in Christ,  
P. DOYLE.

Bellary, 20th October, 1849.

Madras Catholic Expositor.

### STEAM VOYAGE ON THE MOSELLE. TREVES.

*Camp of Constantine. Neumagen. Aerial Cross Seen by the Emperor and his Troops. Constantine's Vision He adopts the Cross for his Standard. Gibbon. Beauties of the Moselle. Village of Piesport. Best Wines Charming Landscapes. Vineyards. Gardens. The delicious Brannerberger. Hill upon which it is grown. Cold Winds. Cardinal de Cusa. His Hospital. Letter to its riotous inmates. Berncastle. Exquisite Scenery. Ancient Manners. Character of the Moselle.*

Just before arriving at the rather important town of Berncastle, we passed Cues, famous for its hospital, which was founded in the year 1438 by the celebrated Cardinal de Cusa, a native of the village, and said, but incorrectly, to have been the son of a poor fisherman. It was intended for the reception of thirty-three invalids, in honour of the number of years during which our Saviour lived upon earth. Six of these were to be priests, six gentlemen, and twenty-one of the class of bourgeoisie. Although the revenues of the establishment increased considerably in the course of time, the number of invalids always continued the same. Upon entering the hospital they made a vow of obedience and fidelity to the rector, and assumed a grey habit. They had cells assigned to them, but they lived in common, and had all the external appearance of being members of a religious order.

A curious letter is extant, written by an archbishop who was one of the appointed visitors of the hospital, which pretty well shews that this asylum for old age and infirmity was not always the abode of perfect sobriety and peace. It is dated in December in 1673, and is addressed to the lay-brothers of the hospital. The letter runs thus:—

“We have learned from unquestionable sources, that some amongst you frequent the cabarets, and drink to excess; that is withhold the obedience which is due to the rector, and that you even strike with your naked fists, knock down, and violently beat the peaceful and orderly brethren of the house, whom you keep constantly in fear of their lives. All this displeases me exceedingly. You are therefore hereby

required, each and every one of you, to abstain, henceforth, from making a racket or noise of any kind or degree whatsoever; carefully to avoid tipling and drunkenness; to pay to the rector all due obedience; not to oppose his orders by word or deed; to be very careful not to lay your hands upon him; not to offend him in any way, nor to attack him by force of arms. In fine, I hereby require of you to observe each and every of the statutes and rules of the hospital, such as they are read to you every quarter. This is our inflexible will.”

(To be continued.)

### THE DESK AND THE PLOUGH.

We publish a very sensible letter from one who signs himself A WORKING MAN, and who therein announces his intention to set up an East Indian or Indo-British young man as a farmer, by way of experimenting on the feasibility of providing for the class represented by his protege some better and more creditable employment than the keeraneship to which its members now almost exclusively devote their energies. He invites co-operation, and with a wish rather than a hope that his experiment may be fully successful, we commend his invitation to the notice of all who feel interested in the welfare of an important though much neglected community.

For the last thirty years at least the most intelligent and respectable members of the East Indian body, have lamented the infatuation which confines those of their race so closely to the mill-horse drudgery of the Government offices and forbids their engaging in the more profitable and really more respectable pursuits of the tradesman and the artizan. Yet even to this day the Eurasians are as much a nation of quill-drivers as they were half a century ago. They have an absurd notion of *gentility* which persuades them that the rawest lad who earns twenty rupees a month as a copyist is entitled to look down upon the most intelligent and well-to-do English tradesman in the city. One of the effects of this vain and ill-founded conceit, and of the preference to which it gives rise for an employment about as intellectual as that of turning a grindstone, is to be seen in the tame and helpless manner in which the sectioners of the Bengal Secretariat are obliged to submit to the clippings and exactions of their official superiors. Messrs. Grant and Bickley can deal with their sectioners as Messrs. Doudney and Moses do with their shirt-makers. “That’s what we give, and if you won’t take it, there are plenty that will:—why should we give you more than we can get our work done for by others.” And so the scribblers like the stitchers have to toil on for what their employers please to give them; they are fit for nothing else and they cannot make their own terms, the pen-labour market being over-stocked.

Our correspondent’s long extract from the *Quarterly Friend of India*—that was a *Friend* indeed—presents a charming prospect for the young East Indian who has sufficient of good



sense, moral courage, and true ambition to shake off the chains of slavish custom and prejudice, who dare show himself a *man* even though he should thereby forfeit his claim to be regarded by his quill-driving fellows as what *they* consider a *gentleman*! But we are not sanguine enough to believe that there are many among the East Indian community who would avail themselves of the means of competence and happiness even when offered to them as a gift, if their acceptance involved any sacrifice of their trumpery *gentility*. The idea of colonising the fertile plains of Bengal with emigrants from the gullies and Government offices of Calcutta seems to us, therefore, somewhat Utopian. We will hope, however, that the Apprentice Act where it comes into operation will gradually do something to introduce a more healthful, a more English ambition among the members of the Indo-British community.—*Bengal Hurkaru*, December 4.

#### DEATH OF THE RIGHT REV. DR. KEATINGE.

(From the *Freeman*.)

With feelings of the deepest pain we have to announce the death of the learned and pious Bishop of Ferns. For many months past—indeed we may say almost for some years—his Lordship had suffered from delicate health. His indisposition, however, was not of so serious a character as to fore-show the termination which it becomes our sad duty to record. His Lordship had but recently returned from England, whither he had gone and visited some of the mineral springs in the hope of resuscitating his failing health; though the venerated prelate returned from his tour full of hope, and wearing the appearance of returning vigour, the latent malady under which he laboured silently but surely, still continued to undermine his strength, and at length, on Friday evening last, he fell beneath the final shock.

**SECRET SOCIETIES.—INCREASE OF MILITARY IN THE SOUTH.**—The following statement appears in the *Clonmel Chronicle*:—"Twelve months ago, Carrick-on-Suir was the focus of an insurrectionary movement, under the auspices and direction of O'Mahony; and the Government found it necessary to concentrate upon that town a considerable military force. There is a desperate determination among a large number of farmers in that locality to resist to the death the payment of rent or taxes; and it appears they are confederated for the purpose of carrying out their object. Two or three months ago the arrest of O'Grady there, and of a mechanic in the county Cork, who was in communication with him, put the Government in possession of correspondence and other papers which disclosed the commencement of a secret organisation. However, the general impression was that it would fall to the ground upon the arrest of the man who appeared to be its prime mover, and we expected to have heard no more about it. But within the past fortnight, the

belief became general that numerous secret societies, bound together by a terrible oath common to all, were in active operation. We doubt not that the authorities obtained timely information of the startling fact; so we infer from the great increase in the military and police force of the South Riding.—*Tablet*.

#### RELIGIOUS ITEM.

Miss Lockey, Miss Wheeler, Miss Connolly, Miss White, and Miss Meehan, the two latter natives of Derry, were formally received into the new Sisters of Mercy convent established there, by the Rt. Rev. Dr. McNally, R. C. Bishop of Clogher, who also preached a sermon on Matthew, chap. 25—"Come ye blessed of my Father," &c., in which he eulogised the charitable offices to which the sisters professed to devote themselves, and noticed, as an argument in their favour, a resolution of thanks by the grand jury of Limerick, for their services during the cholera. The collection at the conclusion amounted to £150.—*Limerick Chronicle*.

**HAMMERSMITH.—TAKING THE VEIL.**—On Saturday two young ladies went through the ceremony of "taking the veil" 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 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 Hon. Miss Methuen. Her brother and sisters were also present.

**Port Philip Gold Field.**—The *Port Philip Argus* says, "the gold finding affair" in Australia Felix is as much a reality as in the famous Burra Burra. Respecting the Port Philip gold field, Mr. P. Roberts, of Asgrove, Van Diemen's Land, writes in the following terms to the *Lantern Examiner*:—"From communications, I have no doubt of the existence of perhaps the richest gold mine in the world at Port Philip. It at present appears to be a diluvial deposit, aided by an upheaving of the earth. How long this gold mine has existed it would be fully to surmise, but the lapse of ages must have occurred since the formation of the Pyrenees; and it follows, the washings of the mountains must have caused at the foot of mountains very considerable deposits. I believe the gold at California was discovered by the cutting of a mill-dam by a gentleman named Sutter; and I have been told on good authority, that the good deposits in California are seven or eight feet from the surface,—and it is said the whole surface is diluvial. Will it, therefore, not be wise in some of the settlers living at the foot of the Pyrenees to bore some ten to twenty feet? why should not Port Philip have beds of gold dust as extensive as California, since gold has been found in pieces as large as from one to fourteen and a half ounces?"

THE  
BENGAL  
CATHOLIC HERALD.

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

No. 24.]

CALCUTTA: SATURDAY, DECEMBER, 15, 1849.

[VOL. XVI.]

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.)

From this pretended independence of the Church of England in more ancient times, we now follow Mr. Palmer to another theological paradox: the imaginary antiquity of the liturgical forms employed in the Church of England of the present day. While Henry VIII lived, the Catholic service was retained: but on the accession of the boy Edward, the destinies of the English Church fell into the hands of Archbishop Cranmer, who saw that to reform its creed without reforming its worship, would be a practical solecism; the setting up at the same time of two antagonist principles—Protestantism and Catholicism. He had the articles of religion in readiness: nothing therefore was wanting but a new form of worship to harmonize with those articles. Taking for the groundwork the Catholic services to which men had been hitherto accustomed, he, with his associates in the task, weeded out of them whatever, under the influence of the new light, was deemed superstitious or superfluous; retained with trifling alterations the creeds, collects, epistles, and gospels; corrected or improved other parts, in accordance with the religious opinions of the reformers; and then, with the aid of a new collocation of the old matter, and the occasional addition of new matter, compiled a book of Common Prayer, different indeed, in many respects from the liturgies of all other Churches, yet preserving many of their original features, in particular one of the highest importance,—the ancient form of sacrifice. On its completion, it was subscribed by the convocation, received the sanction of the infant head of the Church, and was ordered by act of parliament to be used in all chapels and churches under very severe penalties. There lived, however, at Geneva, one who had made a greater progress in the new learning than the archbishop, the convocation, the king, and the parliament altogether. Calvin openly expressed his disapprobation of the book; his disci-

ples in England argued the matter with Cranmer, whose reluctance, if reluctance he really felt, was easily overcome: and the new form, in the third year of its existence, was subjected to the pruning knife of a committee of divines, mostly of the Genevan school. If any credit be due to the declaration of parliament, it was already “agreeable to the Scriptures, and the primitive Church.”\* But that could not save it from mutilation. The revisors discovered in it the errors of popery lurking in every page; and executed their reforming office with a vigour and decision worthy of their master. Every rite, every form, irreconcilable with the Genevan standard, was mercilessly pared away: but no where did they exercise their power more wantonly than in the communion service, which had been copied mostly, either in words or in substance, from the Catholic missal. It was in this that the ancient form of sacrifice had been retained, an object of utter abomination in the eyes of these theological censors. Now that it lay at their mercy, they cut out at one fell swoop the whole of that form, and left nothing remaining but the words of consecration, and the communion of the people.

(To be continued.)

FLOWERS OF HEAVEN.

*Connexion between Religion and Morality.*

(Continued from our last.)

PRUDENCE.

Precipitation is incompatible with prudence. It is seldom but we repent at our leisure of what has been hastily done. Some Indian ambassadors, who had treated of important affairs with Basurgen, grand vizier of Noug-

\* Stat. of Realm, iv. 130.

chirvan, king of Persia, said that this vizier had but one fault, which was, to speak slowly and be tedious in his answers. On hearing this, he observed that it was better to speak slowly than to be sorry for having spoken.

Precaution in discourse has always been a mark of prudence, and this reserve has such beneficial effects, that folly itself might pass for wisdom, by observing it. The tongue of man, says Saadi, resembles the key of a treasure; as long as the door is closed, who can say whether it contains stones or diamonds?

Words are fiery arrows, which carry desolation and death to great distances. A prudent man considers before letting them fly; for he knows that an inconsiderate word may have deplorable consequences; but the imprudent man, who thinks of nothing seriously acts differently. Such a one, after having compromised the honor of his own parent, or the character of his best friend, will excuse himself by saying—"I was not thinking on what I did." Hence it is that a wise enemy is better than an imprudent friend; and that the Spaniards truly say—"Protect me, O Lord! from the imprudence of my friends, and I shall defend myself against the attacks of my enemies."

(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-first Article examined

(Continued from our last.)

Thirdly, if a General council were fallible, there would be no sure tribunal in the church, for determining questions and controversies of faith, and preserving the unity of the church: for nothing in the church is greater than a general legitimate council, which perfectly represents those whom Christ appointed for attending to these concerns\* And in vain is it alleged by innovators, that the sacred Scriptures are a higher authority, and the last appeal; for all controvertists affirm that the decision of Scripture is on their own side. If therefore the authority of a council could be called into question, or the private judgment of individuals tolerated, what would be more uncertain than our faith? or what more confused than the state of the church? What end, pray, would there be of enquiring and disputing? What else, in fine, would this be

but to gause the conscience of men to be forever fluctuating? So that these words of St. Paul may be justly applied to them:—"Ever learning and never attaining to the knowledge of the truth"

Were the judgment of a general legitimate council fallible, then indeed well might all the heresies, heretofore condemned, be again called into dispute. For Arius would say, that the first council of Nice erred; Macedonius would say the same of the first council of Constantinople; Nestorius would say the council of Ephesus erred; Eutyches would say the very same respecting that of Chalcedon; and so on of the rest. Neither do we see how the councils could be in any way vindicated from the charge of arrogance, if they proposed for the belief of mankind, as an article of faith, and that too under the pain of anathema (as they have often done,) any one thing, the truth or falsehood of which was not established beyond doubt.

Fourthly, if God manifested so much zeal in assisting the ancient Synagogue, as that, when any thing difficult or ambiguous occurred in the law, which could not be incontrovertibly decided by the judges and ordinary lawgivers, they should not want for a special assembly, by whose sentence the question in dispute should be wholly determined; surely, it is absurd to say, that the church, which is of far more importance than the Synagogue, should be so destitute of necessary aid as that, when a question of faith arises, its children should be unprovided with an authority whereon they may safely rely: and yet, this must needs be the case, if its greatest and highest authority which consists in the decree of a General council, can be called into question and doubt.

Finally, the Scripture attributes to the Holy Ghost the decrees of the Apostolic Council—"For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you, &c.† And as the Bishops, the successors of the Apostles, assembled in a general legitimate Council, have received from that of the Apostles the form of celebrating councils; so they in like manner receive an assurance of the Divine aid, which, in necessary cases—such as definitions of the true faith when heresies arise—is never wanting to the Church perfectly represented in a general legitimate Council: for Christ promised that he himself would be with his Church, 'ALL DAYS, EVEN TO THE CONSUMMATION OF THE WORLD.‡ Whence Pope Leo the First, in the epistle already cited, saith,—“For we dare not med-

\* 2 Tim. iii. 7.

† Acts xv. 28.

‡ Matt. xxviii. 20.

\* Ephes. iv. 11, 12, 13, 14.

dle with the things defined, in the manner it hath pleased God, both at Nice and Chalcedon; as if what have been fixed by so high an authority, under the guidance of the Holy Ghost, can be doubtful or unsettled.\* And before him, St. Cyril of Alexandria says:—“Come, let us see, if you please, what the heterodox imagine to be wrong in those things now brought into question, and which were formerly defined in the holy and most numerous attended Council of Nice. For whosoever chooseth to maintain the faith, which hath been defined and explained most correctly, and with the assistance of God, by that holy and great Synod, the stay and firm prop of our souls; he indeed will proclaim the truth, obtain glory with Christ, and shine forth as a faithful and true adorer. But &c.”†

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN, A PROTESTANT.

*Sacrilege of Holy Places, Churches, and Oratories consecrated to the honour and service of God: and the fearful punishments thereof shewed by many examples.*

(Continued from our last.)

Thus, touching local sacrilege, I have gone through the canonical and apochryphal books of the Old Testament: before I enter into the New (which will be very short), I desire to remember one that happened in the mean time.

Pompey the Great, by help of Hyrcanus, taketh Jerusalem, and battering down a wall of the temple, maketh there a great slaughter, not only of the Jews, but of the priests themselves, that even then were at the sacrifices, and choosed rather to die than to intermit the same: and then entering with his soldiers into the sanctuary, did behold those sacred things which a profane eye never saw before; the golden table, the candlestick, the sacrificing instruments, and what might tempt a wasteful general, two thousand talents of holy treasure, which Pompey notwithstanding, to the glory of his heathen piety, would never touch, but commanded that the ministers should cleanse the temple presently, and continue their daily sacrifices, making Hyrcanus

now high-priest.\* Hitherto all glory and fortune attended Pompey's servants; three times he triumpheth, and is as well conqueror of the hearts of his nation, as of their persons, whom he subdued. Sons in Plutarch (where his conquests are recited) compare them with Alexander the Great; but after this sacrilege (to my knowledge observe it) nothing doth prosper with him, but as conducing to his hurt: “Oh, would God he had died while his fortune was yet like Alexander's! for in the rest of his life his prosperities were hateful, and his miseries bitter.”(c) He hasteth home into Italy to enjoy the pleasures of his family and country, where he findeth that his wife Mutia had played the harlot, and therefore divorceeth her: that the senate one while slight and deride him, another while magnify him and use him for necessity, but always suspect him, in great opposition with the principal men: and when he had married Julia, the daughter of Cæsar, to be reconciled with him, she became abortive of her first child, and died of her second, and the child also, all in a short space. Then runneth the dissension between Cæsar and him, which groweth to arms on both sides; and when Cæsar at first had the advantage, yet he offereth Pompey conclusions of peace, which Pompey (ordained to destruction) refuseth; and having at last, by the confluence of senators and active men unto him, more than double the army of Cæsar, besides an invincible navy to secure him he joineth battle with great hope and probability of victory near Pharsalia in Thessaly, but is overthrown, and flying to his great friend Ptolemy in Egypt, is there barbarously murdered at landing, in the sight of his wife and son, his head struck off, and his body cast upon the shore. Plutarch, in his life, admiring whence this change of fortune should come, supposes it to be for mis-governing the commonwealth: I, by the precedent examples, impute to his sacrilege, which after that manner wrought still upon his posterity to the extirpation of his family. For his son, Cneius Pompeius, overcome in Spain by Cæsar, is slain also in fight.† And his other son, Sextus Pompeius, driven out of Egypt into Asia, is there slain by the commandment of Antonius ‡

Marcus Crassus § being the second time consul with Pompey the Great, had now by lot the charge of Syria; and marching with a mighty army against the Parthians, he came

\* Joseph. Antiq. lib. xiv. § 8.

† Appian de Bell. Civil. li. 165. ‡ Ibid. v. 111.

§ This larger account of Crassus' sacrilege was found in a loose paper, written with Sir Henry Spelman's own hand.

[Note by Jeremy Stephens.—In the present edition, the shorter account is omitted.—E. P.]

\* Leo, epist. 78. c. 3. ad Leonem Augustin.

† Cyrillus Alexand., tom. 5, dialog. 1. de Sancta Trinitate, non procul à principio.

to Jerusalem, and seeing the treasure of the temple (which Pompey forbore to meddle with), he took away two thousand talents of money, and all the gold, amounting to eight thousand; and besides this, the golden beam, weighing seven hundred and fifty pounds, whereon the veils did hang. To say truth, the golden beam was delivered to him by Eleazar the priest, as a ransom for all the rest Crassus swearing to take nothing else: but having the one, he would not leave the other. The beam he broke, and coined it into money for payment of the soldiers.

The success was this. Many grievous tempests of thunder and lightning opposed his army; a violent wind brake the bridge he made for his passage; his camp was twice stricken with lightning: and divers other such prodigious events are noted by Plutarch. Joining battle with his enemy, his dear son was first slain in his own sight, with the flower of his cavalry, and then all the Roman army slaughtered or discomfited. Himself, though Surenas the general would have saved him, was also slain: being dead, his head and his hand (that committed the sacrilege), like Nicanor's in the Maccabees, were stricken off, and, with other monuments, of the Roman glory, most contemptuously abused and derided, in triumphs, plays, and public meetings. It is noted to be one of the greatest overthrows that ever the Romans had ||

(To be continued.)

## LOSS AND GAIN.

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

### CHAPTER VII.

(Continued from our last.)

CARLTON had opened the small church he was serving, for Saints'-day services during the Long Vacation; and not being in the way to have any congregation, and the church at Horsley being closed except on Sundays, he had asked his two pupils to walk over with him on St. Matthew's-day, which, as the season was fine, and the walk far from a dull one, they were very glad to do. When church was over, Carlton had to attend a sick-call which lay still further from Horsley, and the two young men walked back together.

"I did not know Carlton was so much of a party man," said Sheffield; "did not his reading the Athanasian Creed strike you?" "That's no mark of party surely," answered Charles. "To read it on days like these, I

think, is a mark of party; it's going out of the way." Charles did not see how obeying in so plain a matter the clear direction of the Prayer-book could be a party act. "Direction!" said Sheffield, "as if the question were not, is that direction now binding? the sense, the understanding of the Church of this day determines its obligation." "The *prima facie* view of the matter," said Charles, "is that they who do but follow what the Prayer-book enjoins, are of all people farthest from being a party." "Not at all," said Sheffield; "rigid adherence to old customs surely may be the badge of a party. Now consider; ten years ago, before the study of Church-history was revived, Arianism and Athanasianism either were not thought of at all, or if thought of, were considered as questions of works, at least as held by most minds—one as good as the other." "I should say so too, in one sense," said Charles; "that is, I should hope that numbers of persons, for instance the unlearned, who were in Arian communities, spoke Arian language, and yet did not mean it. I think I have heard that some ancient missionary of the Goths or Huns was an Arian." "Well, I will speak more precisely," said Sheffield: "an Oxford man, some ten years since, was going to publish a history of the Nicene Council, and the bookseller proposed to him to prefix an engraving of St. Athanasius, which he had found in some old volume. He was strongly dissuaded from doing so by a brother clergyman, not from any feeling of his own, but because 'Athanasius was a very unpopular name among us.'" "One swallow does not make a spring," said Charles. "This clergyman," continued Sheffield, "was a friend of the most High-Church writers of the day." "Of course," said Reding, "there has always been a heterodox school in our Church—I know that well enough—but it never has been powerful. Your lax friend was one of them." "I believe not, indeed," answered Sheffield; "he lived out of controversy, was a literary, accomplished person, and a man of piety to boot. He did not express any feeling of his own; he did but witness to a fact, that the name of Athanasius was unpopular." "So little was known about history," said Charles, "this is not surprising. St. Athanasius, you know, did not write the Creed called after him. It is possible to think him intemperate, without thinking the Creed wrong." "Well, then, again; there's Beatson, Divinity Professor; no one will call him in any sense a party man: he was put in by the Tories, and never has committed himself to any liberal theories in theology. Now, a man who attended his private lectures assures

me that he told the men, 'D'ye see,' said he I take it, that the old Church-of-England mode of handling the Creed went out with Bull. After Locke wrote, the old orthodox phraseology came into disrepute.'" "Well, perhaps he meant," said Charles, "that learning died away, which was the case. The old theological language is plainly a learned language; when fathers and schoolmen were not read, of course it would be in abeyance; when they were read again, it has revived." "No, no," answered Sheffield, "he said much more on another occasion. Speaking of creeds, and the like, 'I hold,' he said, 'that the majority of the educated laity of our Church are Sabelians.'"\* (To be continued.)

## SAINTS AND SINNERS

BY W. O'NEIL DAUNT, ESQ.

(Continued from our last.)

"Strange such a difference there should be!"

Dean Swift.

"An eloquent, eulogium on the Catholic church, indeed;" said Emily apart to Mary. "Your uncle's fervid words would almost make one regret the impossibility of uniting in his deep and thrilling reverence for Catholicity. "But, despite the reprehensible violence and bad politics of too many of our clergy, the Bible gives so clear a sanction to Protestantism, that it would be out of the question for a bible-taught Protestant to embrace your creed, much though I love and honour many of its professors."

"Dear Emily," returned Mary, "how can you say that the Bible sanctions Protestantism? Just look at what Protestantism actually is, and then let him who can reconcile the Bible with it! When I speak of Protestantism, I do not merely mean the little Church of England—the creed of half an island!—or the little kirk of Scotland,—or the little church of Geneva—or any other little local knot of Protestants; but I mean the whole body of Protestant Christians, as they stand diffused throughout the world. I cast my eye upon them in the gross, and I see them affirming in one place the selfsame doctrines which they deny in another. I behold them teaching in one place that Christ appointed bishops to confer ordination; I behold them flatly contradicting that in another place. I behold them affirming Christ's eucharistic presence *here*, and denying it *there*!—affirming sacramental efficacy *here*, rejecting it *there*!—affirming our Redeemer's divinity *here*, blaspheming and denying it

*there*! NOW THIS, IN PLAIN, SOBER TRUTH, IS PROTESTANTISM. Just God! who will say that the Bible CAN be favourable to this patchwork, piebald heap of contradictory assertions? Does the Bible affirm and deny the selfsame doctrine? Does the Bible say that Christ is God, and also that he is *not* God? Does the Bible say that Christ appointed sacraments, and also that he did *not* appoint sacraments? Does the Bible say that our Lord is corporeally present in the Eucharist, and also that he is *not* corporeally present in it? Does the Bible say that God predestines men to everlasting death, and also that He does *not* thus predestine them? *Yet unless the Bible asserts these contradictories it cannot be favourable to Protestantism; for, mark! it is these, and such like contradictories, that form the substance of Protestantism.* It is a libel on the holy Word of God to say that the Bible can sanction such a system! And the mind of the man who can sincerely believe in such sanction, must be sunk in the depth of inextricable prejudice."

"But," said Emily, "even although the Bible be irreconcilable with Protestantism *in the gross*, yet may it not consist with it *in detail*—I mean of course, with some particular branch of Protestantism?"

"You mean," rejoined Mary, "that it may consist with your own particular branch? Indeed, Emily, we may spare ourselves the trouble of contesting *that* point with you; for we have only to hand you over to your Protestant brethren of other sects, who will take excellent care to dispute the claim of your Church to Bible-truth, wherever it clashes with their own views! But, in sober truth, do you not perceive that your own Church, *in particular*, owes its origin to the very principle which has rendered Protestantism *in general* so utterly incompatible with Scripture?"

"You startle me! You alarm me!" said Emily. "I never heard the question presented in this light before."

"Every Protestant Church," said Mary, "by professing its own fallibility, warns Christians at the outset against joining a community who avowedly *may* be in error."

"I must own, however," observed Emily, "that I have always considered the Romish claim to infallibility very presumptuous."

"What—what is this about infallibility?" exclaimed the abbot, who with Howard, had fallen a little in the rear, and had now gained the ladies. "Are you discussing theology?"

"Yes, uncle, and infallibility is a stumbling block to Emily."

\* Heretics who openly denied the Catholic Doctrine of the Trinity.

"I do not see why it should be so," observed the abbot. "Infallibility of faith means neither more or less than an *absolute certainty on the part of the Church of being right in matters of faith*. Take away this infallible certainty, and just see in what an anomalous, preposterous predicament a Christian church stands when deprived of it! A *fallible* church to be consistent with herself, must say, 'I profess to have got a Revelation from God, *but I do not know with absolute certainty what it is!* I believe that God has told me that such and such doctrines are divine truths—but, *mark you! I am fallible, and therefore may possibly make a mistake about the matter!* I teach' (as the case may be) 'that the Godhead is a sacred Three in One, and I also teach that every man denying this will perish. *Nevertheless, inasmuch as I am liable to err, it is possible, for aught I can tell, that the Godhead may not be Three in One, and those who deny his Triune nature may not perish at all for such denial!*' This, now, is the language, which, (to be consistent with herself,) a *fallible* church must inevitably hold. A slippery sort of guide, truly! Yet, you see, she *cannot* speak otherwise, without directly laying claim to infallible certainty."

"Apropos of theology," said Emily, "I was anxious to be present at your debate with Mr. Owzel on popish intolerance. I regretted exceedingly my inability to be an auditor. What did *you* urge? As to what Owzel advanced, heaven knows I am a great deal too familiar with *that*."

(*To be continued.*)

## LIVES OF THE QUEENS OF ENGLAND.

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

(*Continued from our last.*)

### MATILDA AND MARY DAUGHTERS OF MATILDA OF SCOTLAND A. D. 1093.

Adversity was soon to try these youthful scions of royalty with her touchstone; and of the princess Matilda, as well as her saintly mother, it may justly be said,

"Stern, rugged nurse, thy rigid lore  
With patience many a year she bore."

Soon after the disastrous defeat and death of her royal father and eldest brother, Donald Bane, the illegitimate brother of Malcolm

Canmore, seized the throne of Scotland, and commanded all the English exiles, of whatever degree, to quit the kingdom under pain of death.\* Edgar Atheling, Matilda's uncle, then conveyed the orphan family of his sister, the Queen of Scotland, consisting of five young princes, and two princesses, to England †

He supported Matilda, her sister and brothers, who were all minors, privately from his own means. They were in considerable personal danger from the accusation of one of the knights at the English court, who told William Rufus that the Saxon prince had brought into England, and was raising up, a family of competitors for the English crown. A friend of Edgar challenged and slew this mischievous talebearer; and William Rufus, supposing Providence had decided in favour of the innocent, treated Edgar and his adopted family with kindness and friendship.

The princesses Matilda and Mary were placed by their uncle in the nunnery of Rumsey, of which his surviving sister Christina, was abbess; and for the princess, he sought and obtained an honourable reception at the court of William Rufus, who eventually sent him at the head of an army to Scotland, with which the Atheling succeeded in re-establishing his nephew, the elder brother of Matilda, on the throne of his ancestors.

Ordericus Vitalis confirms, in a great measure, the statements of Turgot; and, after relating the death of Queen Margaret adds, "She had sent her two daughters, Edith and Mary, to Christina her sister, who was a religious of the abbey of Rumsey, to be instructed by her in holy writ. These princesses were a long time pupils among the nuns. They were instructed by them, not only in the art of reading, but in the observance of good manners; and these devoted maidens, as they approached the age of womanhood, waited for the consolation of God. As we have said, they were orphans deprived of both their parents, separated from their brothers, and far from the protecting care of kindred or friends. They had no home or hope but the cloister; and yet, by the mercy of God, they were not professed as nuns. They were destined by the Disposer of all earthly events for other things."

Camden proves that the abbey of Wilton, ever since the profession of the saintly Princess Editha, ‡ was the place of nurture and

\* Caruthers' Hist. of Scotland, vol. i. p. 316.

† Hardinge, in his rhyming chronicle, thus quaintly enumerates the posterity of Margaret Atheling (See Henry Ellis's edition):—

‡ Daughter of Edgar the peaceable.

education for all the young princesses of the Anglo Saxon royal family. This abbey of Black Benedictine nuns had been founded by King Alfred, and since his days had always received a lady of his royal line as its abbess, — a custom which the deposition of his family does not seem to have broken.

Wilton Abbey had been re-founded by Queen Editha, consort to Edward the Confessor.\* While that monarch was building Westminster Abbey, his queen was employing her revenues in changing the nunnery of Wilton from a wooden edifice into one of stone.

The abbey of Rumsey, was likewise a royal foundation, generally governed by an abbess of the family of Alfred. Christina is first mentioned as abbess of Rumsey in Hampshire, and afterwards as superior of the Wilton convent. As both belonged to the order of Black Benedictines, this transfer was not difficult; but chroniclers do not mention when it was effected, simply stating the fact, that the Scottish princess first dwelt at Rumsey, but that when she grew up she was resident at Wilton Abbey, under the superintendence of the Abbess Christina, her aunt. Matilda thus became an inhabitant of the same abbode where the royal virgins of her race had always received their education.†

It was the express desire of the queen, her mother, who survived that request but a few hours, that she should be placed under the care of the Lady Christina at Rumsey.

## FRANCE.

### CREDIT FOR ROME.—THE DEBATE IN THE ASSEMBLY.

M. de Tocqueville, Minister for Foreign Affairs, said that the Government had thought, previous to the opening of the debate, that it might be useful for the discussion, and agreeable to the Assembly, to know the progress and object of the negotiations. He did not intend at present to enter into a discussion, but merely to expose the facts subsequent to the capture of Rome. All those who approved of the expedition desired above all the restoration of Pius IX.—('No, no,' on the

Left; 'Yes, yes,' on the Right.) M. de Tocqueville observed that he did not allude to those who voted against the expedition but to those who voted in its favour.—('How do you know?' cried a voice on the Left.) All admitted that the restoration should be marked by the grant of liberal institutions and an amnesty. The Government had favoured with all its power the re-establishment of Pius IX., because of its conviction that such an event was anxiously wished for by the immense majority of the people of the Roman states.—('Have you consulted them?' cried the Left.) Pius IX. was at the same time a temporal Prince and the chief of the Catholic church. His Government was an immaterial and intangible power, against which the greatest material powers of the earth had never prevailed.

M. Victor Hugo, the next speaker, said that after the battle of Navarra, when the expedition to Rome was agreed to, General Lamoricière ascended the tribune, and said, 'Italy has just lost her battle of Waterloo, Austria is now mistress of Italy. She will proceed to Rome, and there renew the atrocities she has perpetrated at Milan. If you intend to prevent it, you must send an expedition to Rome.' He exposed the atrocities of Austria, which had been branded in the British senate. He then spoke of the letter of the President. The *motu proprio* was the reply of his Holiness to the letter. As regarded liberty it granted nothing; in point of clemency it granted still less. It decreed proscriptions *en masse*, under the fallacious name of an amnesty. Now, if the Assembly adopted the letter, it condemned the *motu proprio*, and *vice versa*. M. Hugo then called on the Assembly to insist on an unconditional amnesty.—(Cries of 'No, no,' on the Right.) 'If you do not,' exclaimed M. Hugo, 'we will require it, and force the Pope to grant it,'—(Loud murmurs on the Right, and bravos on the Left.) He then said that it was the interest of France to evacuate Rome as soon as possible, as otherwise it would become for her a new Algeria, and devour her children and treasure.—(M. Victor Hugo, on descending from the tribune, received the congratulations of the members of the Mountain.)

M. de Montalembert next spoke as follows;—The speech which you have just heard has already received the recompense, or rather the chastisement which is merited—in the applause that greeted it.—(Tremendous roar.)

Numerous voices on the Left—Order; order!

It is impossible to imagine the storm of cries, exclamations, and noises of all kinds, which

\* Camden. † Ordericus Vitalis.  
 "Edward, Duncan, Edgar, Alexander the gay,  
 And David also, that kings were all they say,  
 Each after other of Scotland throughout,  
 Whose mother is now St. Margrete without doubt.  
 At Dunfermlyn shrined and canonised  
 By whom Malcolyn a daughter had a lo  
 King Henry's wife the first, full well avised  
 Queen Maude that's right, well loved England through  
 Those crosses fair and royal, as men go,  
 Through all England, she made at her expense,  
 And divers good orders through her providence."



followed the above sentence. The whole Left rose in commotion. The word 'Insolent!' addressed to M. de Montalembert, was heard over and over again; as were these—'We must have satisfaction for such an insult!' 'It is an absolute challenge!' The President's bell was rung over and over again, to procure calm, but in vain.

The President at last contrived to make himself heard.—The tribune is with M. de Montalembert; he can explain his thoughts.

M. Pascal Duprat ascended the tribune, and placed himself by the side of M. de Montalembert, who, however, stood firm in his place.

On the Right—'Order, order!'

M. de Montalembert.—He will repent having calumniated the venerated head of the church, he will repent of having calumniated France, in attributing to her such feelings with regard to the Papacy. Where, I will ask, are those prisons and those gibbets of which so much has been spoken? It is neither to the prison nor to the gibbet that the Pope has recourse, but he is compelled to keep at a distance from his States by certain men whom he would not punish as we do in France. He is compelled to adopt a preventive system, in order not to be driven to have recourse to a repressive one. The Pope has granted two amnesties,—how was he repaid for the first; His *motu proprio* contains four principal guarantees: reform of the laws, reform of the tribunals, greater provincial and communal liberties than are enjoyed in France; and in the fourth place the secularization of the administration in this sense, not that ecclesiastics will be excluded, but the laymen will be admitted. Would you have all the high functionaries to be laymen? You would then, perhaps, demand that the Pope himself should belong to the laity?—(Laughter.) You might as well ask the Emperor of Russia, whose government is essentially military, to have his country governed by lawyers.—Renewed laughter.) If things which are impossible had not been sought for, all the liberties which Pius IX. had granted would now be enjoyed at Rome. The guilty bear the punishment of their fault; they have confounded the sovereignty of the people with its abuses.—(Loud approbation.) 'What did you go to Rome to establish? It was not a sovereign—it was not a respectable man: as General Cavafnac had expressed himself, it was the Pontiff, the Pope, the spiritual head of the church and the director of Catholic consciences. What is it that constitutes the force of the Pope? His moral power.

But that power would be shaken in Catholic opinion if the Pope were seen to recom-

mence that career so full of peril to the church, to himself, and for the charge of which, after all, he is only the depositary. I think the Pope may justly reply to France—'Before recommending others to adopt the representative government, why do you not know how to keep it yourselves?'—(Loud approbation.) The King of Sardinia had given to his people the government now demanded for Rome. What did the Chamber do? It urged Charles Albert to denounce the armistice; and, when misfortunes supervened, what attitude did it assume? The Piedmontese Chamber walked off on one side, as the Austrians entered by the other. (Movement) Had not Pius IX. himself given all liberties—the press a civic guard, two Chambers, the statute? What were the results of these liberties? The press dethroned him morally before he was so really; the civic guard besieged him, and, after the assassination of M. Rossi, we behold his successor constitute himself the gaoler of the Holy Father.—(Applause.) Do you suppose that in this world liberty and progress are now looked on as formerly?—Do you imagine that a bloody light has not risen for many?—(Sensation.) Go! search obscure depths; penetrate into the most isolated homesteads; interrogate those persons who have not meddled with public affairs; prove their consciences, and ask them if they love progress and liberty as they loved it once?—(Fresh movement.) Ask them if their faith in them is not shaken?—(Exclamations on the Left.) I can conceive the affliction this truth causes you—I also feel it. Well then, out of one thousand Liberals you will not find a single one at present who has not a hundred times less ardour than he had formerly.—(Loud denial on the Left.) You cry out against that assertion? Why, it is one of your own orators who has said so,—(Hear, hear,) I only explain the phenomena, and the explanation is this—that the flag has been usurped by impure damagogues.—(Renewed exclamations on the Left.) Can it be that you assume what I say to yourselves?—(Laughter on the Right.) I repeat that the flag of liberty has been usurped by impure damagogues, who have sullied its cause. You have no doubt dethroned more kings, but you have more certainly dethroned liberty (Sensation.) The kings have reascended their thrones, but liberty has not resumed hers. The greatest of your crimes is not to have shed blood, which however, cries out against you; is not to have scattered ruin over all Europe; it is to have disenchanting the world of its ideas of liberty (great sensation), and to have forced back towards its source the current of human truths.—(Prolonged applause.) It is the weakness of the Holy See

which constitutes its insurmountable force against us. Is there in history a more consoling spectacle than the embarrassment of a force when engaged in a contest with weakness? When a man strikes a woman she can say 'Strike, but in doing so you cover yourself with dishonour!' Yet the church was far more than a woman, for it was a mother—(a triple salvo of applause)—the mother of humanity—the mother of society.—(Renewed applause.) No, you will not succeed against the church, for it has infinite sources of defence, and is like a besieged town that can never be taken. M. Victor Hugo has compared the force of ideas to the force of dogmas; but he was wrong, for dogmas have a mysterious origin, and they influence the mind. Find me an idea that has reigned for eighteen centuries over a hundred millions of believers.

A Voice on the Left.—The church no longer exist.—(Loud laughter on the Right)

M. de Montalembert.—The church has an old text, *non posumus* \* written in an old book, invented by an old Pope, called S. Peter—(general laughter)—and with that word it will conduct you to the end of ages—(Loud cheers.) The Assembly, refusing to her any other speaker, adjourned.—*Home News*, Oct. 24.

#### CORRESPONDENCE.

##### Letter of "a Convert."

(Continued from our last.)

G. M. states that "according to our Lord's view of the Sacramental supper, it appears to be *exclusively* a commemorative ordinance. "Do this," (are his words) "in remembrance of me." Now the very idea of commemoration implies absence,—we do not speak of remembering a person who is *present and visible to the senses*.—How can we commemorate him, remember him, when we are present with him—commemoration in such circumstances is a contradiction in terms." Who told him that Christ is *visibly present to the senses*? Surely he must know that this is contrary to our belief—or is it that,

Without the care of knowing right from wrong,

Always appear decisive, clear, and strong,

Where others toil with philosophic force,

His nimble tongue takes a shorter course,

Flings at your head conviction in a lump,

And gulas remote conclusions at a jump.

Contradiction in terms indeed! Now there is no contradiction: for the Eucharist is both a memorial of the death of Christ and the real presence of Christ—when a person stands *visibly* before us, we have no need of any sign to call him to our memory; but if he were present, in such a manner as to be *concealed* from all our senses; we might without a memorial of him, as easily forget him as if

he were at a great distance from us. Surely G. M. believes God's *Omnipresence* and yet I hope he remembers him in his daily prayers. This silly argument puts me in mind of the following anecdote.

A School Master promised to give a lad an apple if he could tell him where God is—the boy quaintly answered, "I will give you two, Sir, if you can tell me *where he is not*."

But did our Divine Saviour institute the Eucharist merely with a view to remember him by the simple act of eating a piece of bread and drinking a sip of wine? No such thing—All good Christians remember him daily at their prayers, besides remember him by saying grace over every meal they eat. "Do this for a commemoration of me." Do what? what says the inspired word of God? "For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until he come." I beg to ask G. M. how can the mere act of eating a piece of bread and drinking a sip of wine, "show forth the death of the Lord till he come?" His passion and bloody death on the cross for our redemption happened but *once*, to remember which in particular our Saviour instituted the commemorative Sacrifice to be offered on the several Altars of the world. But G. M.'s creed has a strange compound of double meaning language regarding this Sacrament, "body and blood of Christ," "spiritual feeding," "not discerning the body of the Lord." "holy mysteries," "hidden manna," connected with what? with a belief of the real presence? Not at all; but with a piece of bread and a cup of wine, over which an unauthorized minister has pronounced an abortive benediction! The blessing of the missionary produces no change whatever, and if I understand the language of his creed, the bread and wine, received with the same disposition *any where*, are as much the Sacrament of the "body and blood of Christ," as they are after a fruitless and inoperative blessing in the "Union Chapel-House." The communicant is taught that he receives nothing but bread and wine; and yet, that in being guilty of the bread and wine, he is guilty of the "body and blood of Christ;" for not discerning what has no existence, viz. the body of the Lord in bread and wine! What is the meaning then of all this strange language? This affectation of a real presence, with a simultaneous denial of it, and the positive Doctrine of a real presence. The people generally, imposed upon by this language, have a vague idea, in spite of their teachers, that in receiving the Sacrament of the Lord's Supper, they receive something more than mere bread and wine.

(To be continued.)

\* For we cannot but speak the things which we have seen and heard Acts. c. 1, v. 20.

## PIUS P. P. IX.

VENERABILI FRATRI

JOSEPH MARIAE BRAVI,

*Presbytero O. S. B. C. S.*

Venerabilis Frater, salutem et Apostolicam benedictionem, quam nos per similes nostras Apostolicas Litteras hoc ipso die datas Venerabili Fratri Cajetano Antonio Episcopo Usulensi Vicario Apostolico Missionis, seu Vicariatas Meridionales, Colombi appellati ob gravem ejus ætatem, et valetudinis incommoda, atque regionem ipsi creditarum amplitudinem Coadjutorem cum jure futuræ successione, et characterē Episcopali concesserimus, hujusmodi munus tibi, qui pietate, prudentia, doctrina, et singulari in excolenda vinea Domini studio commendaris demandandum censimus. Itaque nos Venerabilium Fratrum nostrorum S. R. E. Cardinalium negotiis Propagandæ Fidei præpositorum consilio, auctoritate Apostolica hisce Litteris Te, quem Episcopam Tipasitanum in patribus Infidelium renuntiavimus, Coadjutorem Venerabili Fratri Cajetano Antonio Usulensi Antistiti, et Vicario Apostolico Missionis Meridionalis Ceylaræ cum jure successione in ejusdem Meridionalis Missionis regimine constituimus; in Illo, qui dat gratiam, et largitur dona confisi, quod demandatum Tibi munus alacriter, et studiose in Dei gloriam, et Religionis augmentum sis expleturus. Non obstantibus Apostolicis, et Universalibus, Provincialibusque, et Synodalibus Conciliis editis generalibus, vel specialibus Constitutionibus, et Ordinationibus, cæterisque contrariis quibuscumque.

Datum Romæ Sub Annulo Piscatoris.

Die XIII Augusti MDCCCXLIX. Pontificatus Nostri Anno quarto.

De Speciali Mandato Sanctissima,

A. PICCHIONI,

*Substitutus.*

TRANSLATION.

*Venerable Brother,**Health and Apostolic Benediction,*

Having taken into consideration the great extent of the Ceylon Vicariate, and the old age and increasing infirmities of Our Venerable Brother Cæetano Antonio, Bishop of Usula and Vicar Apostolic of the Meridional Division of the Island of Ceylon. We have granted to him by other Apostolical letters equal to this and of the same date, a Coadjutor possessing the Episcopal character, together with the right of future succession; which Office and Dignity we have judged fit to entrust unto you who are commendable for piety, prudence and a knowledge of the Sciences, and who have evinced a particular zeal in cultivating the Lords Vineyard.—Therefore, by and with the advice of Our Venerable Brethren the Cardinals of the S. R. E. presiding over the affairs connected with the Propagation of the Faith, with these letters, by our own Apostolical authority, we appoint you, whom we have created Bishop of Tipasa, to be Coadjutor to the Venerable Brother Cæetano Antonio, Bishop of Usula, and Vicar Apostolic of the Meridional Mission of Ceylon; with the full right of succession to the Administration of the same Meridional Mission: having implicit confidence in Him who imparts Grace and grants gifts, that he will enable you to accomplish the solemn duties we entrust unto you, with all care and zeal for the glory of God and the advancement of Our Holy religion.

This, we will, Establish and Decree, in opposition to all other ordinances which might have emanated from Councils however composed, whether General or Special, Apostolical, Universal, Provincial or Synodical; or any others whatsoever which may be contrary to the tenor of these appointments herein set forth.

By His Holiness' particular command,

(Signed)

A. PICCHIONI,

*Substitutus.*

Given at Rome,

Under the Ring of the Fishermen,

on the XIII of August MDCCCXLIX,

In the Fourth year of our Pontificate.

To

The Venerable Brother,

JOSEPH MARIA BRAVI,

Priest, O. S. B. S. C.

## THE SYNOD OF PARIS.

(Abridged from the report in the *Ami de la Religion*.) The Synod of Paris held its last sitting with great solemnity on Friday morning. Fourteen Archbishops and Bishops were assembled in the chapel of the Seminary of St. Sulpice. There were the Archbishop of Nicæa, Nuncio Apostolic, the Archbishop of Besancon, the Archbishop of Sens, the Archbishop of Tuam, the Archbishop of Paris, and the Archbishop of Naby and Keratim on mount Lebanon. The Bishops, besides the four bishops of the Province, were their Lordship of Meath, Down and Connor, Carcassone, Nevers and Troyes. Two Prelates, Monsignor Casagni, Auditor of the Apostolic Nunciature and the Rev. F. M. Matred, Abbot of La Trappe of Staouëli (Algeria), the Abbé Persichelli, Secretary to the Nunciature, the Rev. F. Azar, Vicar Gen. of the Archbishop of Saïda, and Delegate of the Patriarch of the Maronites, were also present, as also the Theologians and Canonists who have taken part in the labours of the Council. Members of the Clergy of Paris and of the faithful Laity crowded the chapel and the tribune. Mass was celebrated by the Archbishop of Paris.

With regard to the questions relating to the amovibility of Curates, the Council did not think proper to discuss them, since the Holy See had expressly reserved them, as witnessed by the letter of the Holy Father to the Bishop of Liège. It was the same with the question of the Immaculate Conception of the Blessed Virgin, each of the Bishops having answered on his own part to the Encyclic of the Holy Father. The last three decrees of the Council were set forth according to the forms inscribed in the Ceremonial. The Synodal witnesses named were M.M. Petetot, Curé of St. Roch; Portales, Curé of Notre Dame de Boune Nouvelle; Delaunay, Curé of Clichy; Bruyere, First Vicar of St. Laurent, for Paris. Two witnesses were in like manner appointed for the other dioceses. Each Father signed the acts of the Council. After the decree *de fine*, the Archbishop delivered an allocution to the members of the Council. Then followed the ancient ceremony of the *Acclamations*, consisting of short ejaculations, invoking blessings on the Holy Father, the Church, the Episcopate, the State, the City, and the Province. These were read by the secretary, and loudly responded to by the assembled Fathers. The Bishops then exchanged the kiss of peace, and the President gave the Solemn Benediction. The Secretary then published 100 days of indulgence for all those who had assisted

at the Council, and the assembly retired professionally, chanting the *Te Deum*.—*Tablet*.

## CALCUTTA CATHOLIC SCHOOLS.

The report of these Institutions at the meeting of the General Committee on the first Sunday of Dec. 1849 exhibits the total numbers of Pupils as 514 being an increase of 114 since last June.

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

Amount of sums collected at Umbalab from H. M. 18th Royal Irish Regt. by Sergt. Major Carney, Rs. 29 0 0  
Sergt. and Mrs. Ryan, ... 6 0 0  
Collected by Sergt. O'Brien, .. 8 8 9

A Donation of Clothes and of Arrow-Root from Mr. T. B. MacNamara is also thankfully acknowledged.

## PROPAGATION OF THE FAITH.

Sergt. and Mrs. Ryan, .. Rs. 3 0 0

## Selections.

## WHAT WILL THE PRIESTS DO?

(From the *Nation of Saturday*.)

The Irish priesthood have long held in their hands the soul of Celtic Ireland. For a period of at least 60 years they have, as a body, been in a position to feel, and to regulate, every throb of the inmost heart of this country. Since her prophets passed from Judah no class ever possessed such sovereignty over a people. In ancient Ireland, the Druid was held in high reverence. But the devotion entertained towards the Christian pastor is widely different from the frigid superstition inspired by the Levite of the elements.

Look at the obsolete agitation system. O'Connell, no doubt, was a tremendous intellect—and if he but used his power and opportunities aright. But without the priests, O'Connell's strength would have been as single flax. They were unto him the real sinews of his "fifty years" war. They worked with him in every capacity—they were his field-m Marshals, and his tax-gatherers. The priests were the men who carried the popular elections—prompted the people to vote for God and their country, as the phrase went—in spite of bent bows and impending ejections—issued proclamations for the convention of monster meetings from their parish pulpits; and more than all, they were the men who wedded religion to agitation. O'Connell was fully cognisant of the extent of clerical influence in Ireland; and from the opening of his career seemed alive to the necessity of enlisting it to the furtherance and execution of his designs. He often bid an undue and unnecessary price for it from his deep insight into its power and value. If he had not succeeded in winning the confi-

dence of the Irish priesthood, his biography would have been a different one. His great legal knowledge would have had no nobler field than the dull routine of the Four Courts and the teachings with which, rather from the pulpit than the tribune, he did succeed in inoculating the mind of Ireland, would have fallen upon rocks or else been scattered to the winds. If the last few years have wrought any change in the relations between the people and their priests it has been but to strengthen and increase the ascendancy of the latter. Will they suffer it to lie in their hands like a dead giant's mace, or will they exercise it in the assertion of the first and most palpable rights of humanity.

To what we have been saying it may be added that as the ministers and representatives of the Catholic religion in Ireland the priests owe a great deal to the fallen race. We do not allude to the fact that their order has ever been decently maintained by the voluntary contributions of the people; in this respect, the world knows that they have been labourers well worthy of their hire. Things are now changed—religion may reveal its glories to the sun, and priests may stand in the presence of queens. The people were the creators of that change—they wrought it by their sufferings and sacrifices, and yet their own condition is infinitely worse than ever. The clergy whom they have made a "power" can repay them now.

There is another reason not to be passed over in silence by the *Nation*. A large class of persons in this country are deeply impressed with the conviction that if the Confederates had had only steel and fire to encounter in '48 we would ere now have had an end of foreign rule and social misery. If the priests suppressed the insurrection, we cannot refuse to admit that the Confederate Leaders had themselves largely to blame. They excited a profound jealousy of their ultimate designs among the clergy, by indiscreet writings and speeches which to men who did not know them, and who had been systematically prejudiced against them, meant many things they were never intended to mean. They were guilty in this of a fatal error for which they have paid a terrible penalty. Perhaps Thomas Meagher and the *Nation* were the chief sinners in this respect. If so let it be known that they saw their error and admitted it.

In the last conversation between Mr. Duffy and Mr. Meagher in Richmond Prison the former said "You and I committed a blockhead blunder my friend—we arrayed against us the most vital institution of Irish Ireland, by mere folly. O'Connell told the priests we were their enemies and as if to confirm the calumny we uttered and published many things absolutely certain to be misunderstood by them. And behold the result, an attempt to raise the country without their help; a project as feasible as raising the Scottish high lands a hundred years ago without the Scottish chiefs," "True, true," rejoined Meagher—"it was a great error. One to be avoided again. Any future movement must be based more largely on the religion, the sympathies, the old traditions of Ireland. For if our

country is to have a new birth to liberty, she must this time be baptised in the old Holy Well.

### THE ORANGE MAGISTRATES IN JUDGMENT ON ORANGE OUTRAGES.

What in the world could the Irish Government have expected when it directed Mr. Berwick to apply to the Castlewellan bench of magistrates, with Lord Roden at their head, for information against the rioters at Dolly's Bras? Whatever the expectation may have been, the reality is as broad and indecent a farce as ever was played. The demureness with which Lord Roden argued the question whether he should consent to proceedings against his own partisans, was a matchless piece of acting in the Listonian style of mock gravity. He kept his face wonderfully. He began by deploring the difficulty in which the magistrates were placed, a difficulty increased, he added, by the anxiety to do justice, which we must thence infer not to be the feeling which usually troubles the magistrates of that district. But what was this difficulty? Simply and solely that the Chairman was a party implicated. He had received the Dolly's Bras rioters, he had regaled them, he had harangued them, he had countenanced and sanctioned their illegal array and proceedings, and he is morally if not legally responsible for all that followed. To have granted the informations against the offenders would then, in effect, have been to put justice on his own track. Now it is an established maxim that a man is not bound to criminate himself, and consequently Lord Roden thinks he is not bound to accuse himself, or to acquiesce in the institution of proceedings which cannot stop without involving himself. His pretence for the refusal are whimsical enough. It was not the first time, foresooth, that these illegal processions had taken place. One occurred last year, and it was unnoticed and unpunished, and the Ribbonmen had had their turn too, with like impunity to balance it. But five men were not shot last year: and besides that important difference, crime is not to be allowed the benefit of prescription. Repetition of offence is a reason for the aggravation of punishment, but never before was it put forward as a ground for overlooking a violation of the laws.

Some Catholic inhabitants of Belfast have addressed the following well-reasoned memorial to Lord Clarendon:

"Your memorialists have observed with regret and surprise, by the published reports, the decision come to by the majority of a bench of magistrates at the petty sessions held in Castlewellan on Tuesday, the 11th of September inst., namely—that informations should not be taken against a number of parties who took part in an assemblage on the 12th of July last, although such an assemblage was pronounced to be highly illegal in the opinion of Walter Berwick, Esq., Q. C., one of the most eminent criminal lawyers in this kingdom, and although such assemblage resulted in outrage, violence, arson, and loss of life and limb to divers of her Majesty's loyal and peaceable subjects.

"That your memorialists are cognisant of the fact that the chairman presiding at the party

sessions aforesaid—the Right Hon. the Earl of Roden—did, according to his own confession in the House of Lords, and elsewhere, lend sanction and encouragement to, and take part in the illegal assemblage aforesaid, and thus make himself amenable to the law of the land; and that others of the majority of the magistrates aforesaid were present during the day where the assemblage had congregated, and did not actively interfere to cause its dispersion. That the whole of the majority of magistrates aforesaid are Protestant; that three of them are clergymen of the Established Church; and that the whole of the parties against whom informations were sought are Protestants and Orangemen.

That the above facts, in the opinion of your memorialists, are calculated to shake the confidence of the Roman Catholic inhabitants of this province in the law as administered in this portion of the kingdom; that they are further calculated to bring into contempt and disrepute the whole of the judicial institutions of the empire; and that they are calculated moreover, to lead the people into societies for their own protection thus perpetuating a system which results in the periodical array of hostile factions against one another, in opposition to the law, and to the sore detriment of the interests of this country.

That your memorialists believe they speak the sentiments of the whole Roman Catholic people of Ulster when they respectfully urge upon the consideration of your Excellency the propriety of removing at once the magistrates aforesaid from the commission of the peace, and substituting for them men in whose hands the office would not be abused or turned to party account. Your memorialists conceive that such a course as they now recommend is the only one to win back the confidence and respect of the people to the administration of justice in Ireland.

The *Northern Whig* remarks:

It is absolutely necessary that something more should be done by the government than to make an effort, successful or otherwise, to bring a few low Orangemen to trial, when the utmost that would follow would be a 'nominal punishment,' but where an acquittal would be still more likely to take place. If they can obtain evidence against any of them for the greatest crime, let them be brought to trial for that. But if this cannot be done—if all the array of officials, with the force under their command, has failed to secure one Orange prisoner, or identify one Orangeman, who was concerned directly in the riot, let the idea of a prosecution be abandoned; but let them demonstrate to the country that men who ought to promote peace and good feeling in it shall not, with perfect impunity, countenance or encourage party proceedings which are promotive of discord and hatreds, and frequently lead to shedding of blood. Is it to be borne that magistrates shall take part in illegal assemblages, and yet escape without condemnation? May a man receive an unlawful mob one day with open arms, and another day sit in judgment upon persons charged with having formed a part of that same mob? If this be permitted, we must say that petty and abortive proceedings against some of the ignorant small fry must be regarded with anything rather than respect or satisfaction.

Frost could have been retained in the Commission of the Peace with about as much propriety as Lord Roden. But Frost acted his bad part more manfully. He took his place at the head of the men he misguided, and shared their fate. Feargus O'Connor is the nearer parallel to Lord Roden; and to complete it, imagine a riot to have followed the meeting at Kennington on the 10th April, and Feargus O'Connor at the head of a bench of magistrates considering the propriety of taking informations against his own Chartist followers.—*Examiner*, September 22.

## BREAD THROWN INTO THE THAMES.

(From the *Morning Chronicle*.)

That man gets his bones from the rocks and his muscles from the atmosphere is beyond all doubt. The iron in his blood and the lime in his teeth were originally in the soil. But these could not be in his body unless they had previously formed part of his food. And yet we can neither live on air nor on stones. We cannot grow fat upon lime and iron is positively indigestible in our stomachs. It is by means of the vegetable creation alone that we are enabled to convert the mineral into flesh and blood. The only apparent use of herbs and plants is to change the inorganic earth, air and water into organic substances fitted for the nutrition of animals. The little lichen, which, by means of the oxalic acid that it secretes, decomposes the rocks to which it clings, and fits their lime for "assimilation" with higher organisms, is, as it were, but the primitive bone-maker of the world. By what subtle transmutation inorganic nature is changed into organic, and dead inert matter quickened with life, is far beyond us even to conjecture. Suffice it that an express apparatus is required for the process—a special mechanism to convert the "crust of the earth," as it is called, into food for man and beast.

Now, in nature everything moves in a circle—perpetually changing, and yet ever returning to the point whence it started. Our bodies are continually decomposing and recomposing—indeed, the very process of breathing is but one of decomposition. As animals live on vegetables, even so is the refuse of the animal the vegetable food. The carbonic acid which comes from our lungs, and which is poison for us to inhale, is not only the vital air of plants, but positively their nutriment. With the same wondrous economy that marks all Creation, it has been ordained that what is unfitted for the support of the inferior organisms is of all substances the best adapted to give strength and vigour to the inferior. That which we excrete as pollution to our system, they secrete as nourishment to theirs. Plants are not only nature's scavengers, but nature's purifiers. They remove the filth from the earth, as well as disinfect the atmosphere, and fit it to be breathed by a higher order of beings. Without the vegetable creation the animal could neither have been nor be. Plants not only fitted the earth originally for the residence of man and the brute, but to this day they continue to render it habitable to us.

this end their nature has been made the very antithesis of ours. The process by which we live is the process by which they are destroyed. That which supports respiration in us produces putrefaction in them. What our lungs throw off, their lungs absorb—what our bodies reject, their roots imbibe.

Hence, in order that the balance of waste and supply should be maintained—that the principle of universal compensation should be kept up, and that what is rejected by us should go to the sustenance plants—nature has given us several instinctive motives to remove our refuse from us. She has not only constituted that which we reject the most loathsome of all things to our senses and imagination, but she has rendered its effluvia highly pernicious to our health—sulphuretted hydrogen being at once the most deleterious and offensive of all gases. Consequently, as in other cases where the great law of self preservation needs to be enforced by special sanctions, Nature has not only made it advantageous to us to remove our night-soil to the fields, but positively detrimental to our health, and disgusting to our senses, to keep it in the neighbourhood of our houses.

## STEAM VOYAGE ON THE MOSELLE.

TREVES.

*Camp of Constantine. Neumagen. Aerial Cross. Seen by the Emperor and his Troops. Constantine's Vision. He adopts the Cross for his Standard. Gibbon. Beauties of the Moselle. Village of Piesport. Best Wines Charming Landscapes. Vineyards. Gardens. The delicious Braunerberger. Hill upon which it is grown. Cold Winds. Cardinal de Cuss. His Hospital. Letter to its riotous Innates. Berncastle. Exquisite Scenery. Ancient Manners. Character of the Moselle.*

The situation of the town itself is peculiarly beautiful, seated beneath savage rocks, from which a fine cascade tumbles, until it reaches the river, having nearly opposite to it the noble hospital of Cuss, and possessing within its own precincts an extremely handsome parish church, dedicated to St. Michael, and an ancient convent of the Capuchins. The steeple of the church is tall and graceful, rising to an almost imperceptible point. Eight small towers, besides, decorate the edifice, which is erected in the pointed style. The view on the opposite side of the Moselle, upon which no mountain appears, but an undulating plain, richly cultivated, contrasts in a most striking manner with the precipitous heights of the Hunstruck, and charms the mind with its smiling, animated, varied, expanded fields of beauty, perfect in all its attributes.

It does not injure this picture to add, that the inhabitants of Berncastle are said still to retain much of their ancient customs, and that they present in their conduct towards each other, and also to strangers, the most amiable dispositions. Frank in their manners, cordial in their friendships, deeply attached to the religion of their fathers, which they practise with a most becoming

piety, they uniformly wear an air of cheerfulness and even of gaiety, which speaks the innocence of the heart within. This character belonged formerly to most of the population, who, to borrow a classic phrase, "drank of the waters" of the Moselle. Churches, monasteries, and religious houses appear to have been in no part of Christendom so numerous as they were in the middle ages, and down even to a later period, upon the banks, or at least not remote from the confines of this enchanting river.

Nor is this surprising. The pervading character of the Moselle is beauty; not beauty of a kind that may be passed by and easily forgotten, but strongly defined; never aspiring to the sublime, but next to it in the diapason of that heavenly harmony which breathes throughout the creation. I have seen those parts of the Rhine which are admitted, universally, to comprehend its principal attractions, but they are, according to my taste, inferior to those of the Moselle. They want the inspiration of design, the completeness of outline, the true grace of form, the disposition of principal and accessorial objects, the exquisite sunshine and ethereal shade, which the Moselle and its banks exhibit. Those who admire Dante would prefer the Rhine; those who worship Milton ought to seek the grandeur of the Danube; but they who love Tasso and his gardens of the Hesperides would find on the Moselle much to remind them of the genius of that immortal poet.

## PROTESTANTISM.

HERETICAL INSOLENCE.—We transcribe from the *Times* with great satisfaction the following admirable letter:—"To the Editor of the *Times*.—Sir—In your paper of this day (September 27) your Portsmouth correspondent, in detailing the mode in which the day of thanksgiving appointed by the Bishop of Winchester was observed in these localities, expresses his astonishment that the Catholic chapel at Portsea was not opened at the time all others were." Should you wish to inform your correspondent and readers as to the reasons, the following may be assigned:—Firstly. As a Catholic Priest I could scarcely be expected to follow the directions of a Protestant Bishop of Winchester in matters spiritual. Secondly. My own Bishop, the Right Rev. Dr. Wiseman, almost the first moment the cholera made its appearance in London, addressed a pastoral to the Clergy and laity, commanding the former every time they officiated to offer up certain specified prayers, and entreating the latter to join fervently in such prayers, that God's anger, enkindled by the sins of men, might be appeased, and the scourges depart from amongst us. These prayers are offered up every Sunday and week day until further episcopal orders. Neither myself nor any of my flock felt the slightest astonishment that none of the Protestant clergymen of this neighbourhood paid any attention to Bishop Wiseman's pastoral.—Yours, &c. WILLIAM KELLY, 25, Prince George's-street, Portsea, Hants, Sept. 27."

THE  
BENGAL  
CATHOLIC HERALD.

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

No. 25.]

CALCUTTA: SATURDAY, DECEMBER, 22, 1849.

[VOL. XVII.]

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.)

There was also an alteration made of another kind, less obvious perhaps to the unsuspecting reader, but which imparted a new character to the religious tendency of the Prayer-book. If we open the liturgies of the ancient Christians, we find a spirit of joy and gratitude pervading every form of their worship. Confession of sinfulness and unworthiness, and petitions for grace and pardon, may occasionally be found; but such forms were thought meet for the class of penitents who were excluded from the celebration of the sacrifice: to their more fortunate brethren, who either had not forfeited their privileges by grievous offences, or had recovered them after a long course of penance, it belonged to sing the praises of God with hallelujahs and hosannas of joy; to express their gratitude by thanking Him for his mercies in the creation and redemption of man; to remember that “He had conducted them from the paths of error to the fold of truth; had brought nigh those who were wandering afar off; and had made those the sons of God, and joint-heirs with Christ, who had been without God, and without hope, in this world.”\* But this tone of gladness and exultation did not accord with that stern and gloomy form of devotion which Calvin had impressed on the minds of his disciples, who made it their care to exclude it from the new liturgy, into which it had been infused from the old. The hallelujahs and hosannas were scored out: Scriptural threats of punishment, calls to repentance, and supplications for mercy, were introduced; and by numerous, and sometimes scarcely observable, alterations, they succeeded in almost obliterating from the book another feature in which it bore resemblance to the worship of former times. We do not make this state-

ment either for the purpose of praise or dispraise; but we submit it to the consideration of those who have been taught to admire the vaunted identity, or at least similarity, of the ancient and modern forms of worship. Christians of the older Churches worshipped as sons of God and brethren of Christ: Christians of the modern Church are directed to worship as servants, conscious of misdeeds, and fearful of punishment.

Cranmer, however, did not venture to submit the book in this mutilated state to the judgment of the convocation, where a strong opposition was anticipated on the part of the bishops: he was satisfied that it should be established by authority of the crown and the parliament;\* and an act was passed, which, under pretence that it was still the same book which had been approved already, and that the alterations were only such as had been found “necessary to make the same prayers and fashion of service more earnest and fit to stir Christian people to the true honouring of Almighty God,” enforced the use of this second book under the same penalties as the first. Thus it became, without ecclesiastical sanction, the standard form of worship in the new Church, and so it continued during the reigns of Elizabeth, James I, and Charles I, till it was superseded by the directory in the time of the Commonwealth. At the restoration it recovered its rights and ascendancy, but it was subjected again to the ordeal of revision: new corrections were made, some at the suggestion of the more-zealous of the orthodox clergy, some with the vain hope of conciliating the Presbyterian divines; and then, about a century after it had been enforced

\* Οτι τῆς πλάνης ἀπὸλλωξεν . . . ὅτι μακρὰν ὄντας ἰγγυς ἐποίησεν, κ. τ. λ.  
—S. CHRYS. ix. 532.

+ “Si noluerint episcopi dicere, ut que mutanda sunt, mutantur, rex per seipsum id faciet, et cum ut parliamentum ventum fuerit, ipse sine in iustitiam auctoritatem interponet.” (Martyr to Bucer, Jan. 10, 1551.) See the two books of Edward VI. p. xvii. Parliament met on the 30th of the same month.



Oecolampadius. Zwingli reproached Luther with having, in defiance of Scripture, made man a slave, a child of darkness, incapable of himself to choose the ways of light; while Luther returned thanks to God when he heard that Zwingli was mortally wounded at Kappel!

Was not that drama a singular spectacle, in which no Catholic appeared, and all the actors of which were renegades, married monks and priests—evangelists who believed themselves divinely enlightened, and who anathematized each other; prophets and apostles of Christ who gloried in possessing the criterium of truth, and were as disunited among themselves as the builders of Babel? We have laid open this wound of the reformation, exhibited in the persons of its most renowned champions, without attending to the spiritual character of the dispute.

A man like Luther lives not only in his works and in the recitals of his adversaries, but wherever his foot has trod, it presses so heavily on the soil, as to leave in it imperishable traces of its passage. The life of the Saxon was at once a combat, and a pilgrimage through Germany. Enthusiastic souls go, now-a-days, to visit the places where the phenomena of the reformation occurred, as formerly our fathers made pilgrimages to the Holy Land. We ourselves have undertaken this journey. We have seen Eisleben, Eisenach, Erfurth, Worms, Spire, Wittenberg, while collecting memorials which might facilitate the understanding of our narration, and occasionally furnish us with useful information. When we are shown, with a degree of respect bordering on idolatry, the glass which the lips of Luther touched, we ask our adversaries to explain the disdain which they have for the bones of the martyrs of our faith. If the Protestant sits with emotion under the tree which sheltered Luther at Oppenheim, may not we be pardoned for kissing the hand of one of our saints, who preferred death to perjury;—and when we are shown the drops of ink that fell from the ink-stand, which Luther threw at the head of the Devil, we shall surely have less difficulty in obtaining pardon for the superstitions of some of our plains.

Our history of Luther is a book of conviction and of sincerity: let it be judged of in the same spirit in which it has been written.

### FLOWERS OF HEAVEN.

*Connexion between Religion and Morality.*

*(Continued from our last.)*

### PRUDENCE.

Elevated stations are those that are most dangerous, and consequently most dreaded

by the Christian. The Gospel, which has words of anathema against the bad employment of riches, and the abuse of greatness, besets with obstacles and difficulties the path which leads opulence to heaven. "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven,"\* says he who vouchsafed to be born of one of the poorest families of Judea. This sentence would be disheartening for the rich ones of the world, if the Divine Son of Mary, who came to die for the rich as well as for the poor, had not also declared, that by the prudent use of these dangerous riches, the wealthy might heap up treasures of grace and benediction, where neither moth nor rust consumes, nor thieves break in and steal. The primitive Christians, for whom all the Gospel-declarations were so many oracles, were deeply impressed with this counsel, and the anathemas denounced against worldly prosperity. Hence they avoided elevated stations with as much firmness as moderns, who are strangers to this modest fear, eagerly seek after them. Then the princes of the church, and the princes of the world, prostrating themselves on the ground, exclaimed—"Have mercy on our rank, O God! thou who art only great!" They sought to disencumber themselves of their immense possessions, as the tired courier throws aside the cloak that oppresses him by its weight, and retards his journey,—"that thus," says St. Gregory of Nazianzum, "they might advance more expeditiously on the road to heaven."

*(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.)*

The twenty-second article entitled "Of Purgatory," is as follows.—"The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration as well of Images as of Relics, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God."

### EXAMINATION.

This article contains far more than its title pretends to. For in it you treat not only of Purgatory, but also of other parts of the Catholic Doctrine; and you write, brethren, in

a stile (would to God! not also in a spirit,) plainly heretical, as will presently appear, on the examination of each head.

## ON PURGATORY.

### *Section the First.*

Purgatory, according to the Catholic belief, is a place destined for the purifying of those souls, which depart this life without being wholly cleansed, or absolved from all the punishment that they deserve \* \* And the Catholic Church hath always recommended to God, as she still continues to recommend by prayer, sacrifice, and other acts of charity, the souls of many after they become released from the body. But she cannot believe the souls so recommended to be in heaven; for 'there' shall not enter into it any thing defiled.† And in heaven there is only the Church of the triumphant—'not having spot or wrinkle, or any such thing.‡ Neither can she believe that they are in hell; for no acts of charity can avail the miserable souls there condemned. She admits, therefore, of a third Receptacle for souls—and this place is called Purgatory.

The foregoing doctrine of the Church respecting Purgatory, is proved partly from Scripture, partly from Tradition. In the second book of Machabees we read, that sacrifice was offered for those who had died in godliness. 'And it is said to be a holy and wholesome thought to pray for the dead, that they may be loosed from their sins § Neither was it in the time of Judas Machabæus that this holy and wholesome regard was first paid to the dead; but it was a practice derived from the Fathers. For long before the time of Judas Machabæus, David with his followers fasted for the death of Saul and Jonathan, and the people of the Lord who had fallen in battle || And lest it might be imagined that they fasted and wept only after the manner of carnal men, who grieve for the death of their friends, without desiring to obtain any thing from God by their mourning, David saith, there is no cause to fast for his infant son, now that he is dead: ¶ but that he fasted before his death, because he then hoped to obtain the favor of his life from God\*\*—clearly signifying hereby, that he used

to weep and fast only in order to obtain some benefit at the hand of God. Hence the venerable Bede, writing on these words of the last chapter of the 1st Kings\*—'The men of Jabes Galaad fasted seven days,' saith, "It is right, and literally so, to fast seven days for the dead, that they may arrive at rest: for after the six stages of this life, during which we labour in the flesh, the seventh is, for the souls departed, that state of rest in the other life, where the blessed await the glorious hour, when they shall deserve to rise again."† When David, therefore, fasted for the dead, he did so, in order that they may be thereby relieved. (To be continued.)

## SAINTS AND SINNERS

By W. O'NEIL DAUNT, Esq.

(Continued from our last.)

"Strange such a difference there should be!"

Dean Swift.

"I know not why it is," said Mary, as they crossed the broken stile that led into the graveyard—"this scene, though bleak and bare, has ever a peculiar interest for me."

"My dear," said her uncle, "it is natural that the last receptacle of mortality should interest the children of mortality; such of them at least, whose minds can look beyond the trifles of the passing hour."

"An humble and sequestered resting place is it!" said Emily.

"Humble and unnoticed," replied the abbot, "as are the relics of mortality enclosed within its precincts. And yet there sleeps not one among this quiet company, whose entrance into life did not raise some affectionate hope in the breast of the parent; whose infant cries were not hushed, or whose wants were not supplied by a mother's tender care; whose departure from life was not mourned by the tears and sympathies of friends. Their names their memories have died away; the friends who lamented them have long since followed, and are now themselves forgotten. But lonely and unnoticed though their sphere, they are equally the objects of care and protection to HIM 'who is no respecter of persons.' May they rest in peace!"

"Amen," repeated all the abbot's hearers.

Of all the peculiar practices of Catholicity, there are few that more deeply engage the best

\* Concilium provinciale Cameracense, anno 1565, de Purgatorio, c. 1.—Vide Concil. Trident. sess. 25.; et tom. 3. Conciliorum, Concil. provinciale Senonense, anno 1528, 'De Satisfactione, Purgatorio, et Commemoratione defunctorum,' decret. 12.

† Apocal. xxi. 27.

‡ Ephes. v. 27.

§ Machabees xii. 43, 44, 45, 46.

|| 2 Kings i. 12.

¶ 'But now that he is dead, why should I fast? Shall I be able to bring him back any more? I shall go to him rather; but he shall not return to me.' 2 Kings xii. 23.

\*\* And he said: While the child was yet alive, I fasted and wept for him: for I said: Who knoweth whether the

Lord may not give him to me, and the child may live? 2 Kings xii. 22.

\* This and the following Book are called by the Hebrews the Books of Samuel, because they contain the history of Samuel; but they are generally called by the Fathers, the first and second book of Kings.

† Bede, Expositionis Allegoricae, lib. 4. c. 10. seu ultimo, in Sam.

affections of the heart than prayer for the dead. It is not now my object to vindicate this practice from the misrepresentations in which its enemies have sought to involve it. But I cannot forget the sublime and simple piety with which some of my clerical friends have more than once invited me to kneel with them amidst the lowly homes of the dead, and to pour forth and humble, earnest prayer to God for the weal of their immortal spirits! In the silence of the starry night I have travelled with my dear and venerated parish priest among the hills of Munster, and as we passed one of the last resting places of our fellow-men, he paused to repeat the sublime *De Profundis* for their souls. The dim starlight shimmered on the grey tomb-stones; the river swept with mournful cadence by the cemetery walls; and amidst the awful and impressive solitude of night, his voice rose to heaven in behalf of the spirits of those who lay cold and silent at our feet. Yes; Catholicity is a religion of holy and affectionate comfort. Her prayers and her oblations follow her children beyond the dark borders of the tomb; and albeit we possess not a *certainty* with regard to the final lot of our departed brethren, yet 'tis it not consoling to the sorrowing heart to know, that the ear of God may possibly be open to our prayers in their behalf?\*

The abbot invited his party to unite with him in reciting the Litany for the dead. How touching is the solemn versicle.—

"Grant them, O Lord, eternal rest!

"And let perpetual light shine unto them!

"May they rest in peace!

"Amen!"

They knelt beneath an ancient wall partly covered with ivy, which formed the last relic of a long-dilapidated church; and it was not till after the abbot had concluded the Litany, that our party perceived that a fifth person had united in their devotions.

It was Maureen Kelly, the betrothed of Shane Mahony. She had approached unobserved, and knelt, as was her usual evening practice, no a grave, of which the greener, fresher turf plainly showed that its occupant had not long been an inmate of the cemetery. She did not rise when the other supplicants had ended their devotions, but continued with her eyes still bent upon her lover's grave, to supplicate his Maker for the welfare of his soul. Her tears fell fast; but as she prayed,

it seemed as though God poured the balm of holy consolation into her heart; she looked up to heaven with a countenance expressing humble trust and confidence, reverently made the sign of the cross, and rose to depart.

Mary kindly accosted the poor mourner apart from the rest, and observed that *she*, too, had remembered Shane in her petitions.

"I thank you, miss. 'Tis a comfort to me to come here, and to kneel at his dear side. It is sweet to pray to Christ to open the gates of glory to his soul, and to ask the blessed saints to pray God to give him rest. Oh, it was a sore day that took him from us," (and poor Maureen's tears fell afresh,) "but with the blessing of the merciful Jesus, we'll meet again in heaven."

"I trust so, dear Maureen! may we all meet there!"

The abbot now approached Maureen, and kindly inquired for "*her mother*," as those who addressed her usually termed Shane's mother, with whom Maureen now entirely resided.

"She *lives*, your reverence: a better life it is to her! but she has got no ailment barring sorrow."

"I hope," said the abbot, impressively, "that you all have, from the bottom of your hearts, forgiven Hamilton?"

"We have, I hope," said Maureen. "I can say from my heart, may God turn him, and receive him hereafter into heaven."

"Thank God you can do so; and pray to encourage that disposition."

(*To be continued.*)

## LOSS AND GAIN.

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

### CHAPTER VII.

(*Continued from our last.*)

Charles was silent, and hardly knew what reply to make. Sheffield went on: I was present some years ago, when I was quite a boy, when a sort of tutor of mine was talking to one of the most learned and orthodox divines of the day, a man whose name has never been associated with party, and the near relation and connexion of high dignitaries, about a plan of his own for writing a history of the Councils. This good and able man listened with politeness, applauded the project; then added, in a laughing way, 'You know you have chosen just the dullest subject in Church-history.' Now the Councils begin with the Nicene Creed, and embrace nearly all doctrinal subjects whatever." "My dear Shef-

\* That the Church of England sanctions prayer for the dead is not only plain from the petition in her burial service, 'that we, with those who are departed, &c. may have perfect consummation and bliss,' but also from the numerous authorities produced in the celebrated Woolfrey case. Let the so-called "evangelicals," therefore, learn to regard with tolerance a catholic practice in which so many Anglican divines have devoutly participated!

field," said Charles, "you have fallen in with a particular set or party of men yourself; very respectable good men, I don't doubt, but no fair specimens of the whole Church." "I don't bring them as authorities," answered Sheffield, "but as witnesses." "Still," said Charles, "I know perfectly well, that there was a controversy at the end of last century between Bishop Horsley and others, in which he brought out distinctly one part at least of the Athanasian doctrine." "His controversy was not a defence of the Athanasian Creed, I know well," said Sheffield; "for the subject came into Upton's Article-lecture; it was with Priestley; but whatever it was, divines would only think it all very fine, just as his Sermons on Prophecy. It is another question whether they would know the worth either of the one or of the other. They receive the scholastic terms about the Trinity, just as they receive the doctrine that the Pope is Antichrist. When Horsley says the latter, or something of the kind, good old clergymen say, 'Certainly, certainly, oh yes, it's the old Church-of-England doctrine,' thinking it right, indeed, to be maintained, but not caring themselves to maintain it, or at most professing it just when mentioned, but not really thinking about it from one year's end to the other. And so with regard to the doctrine of the Trinity, they say, 'the great Horsley,' 'the powerful Horsley;' they don't indeed dispute, but they don't care about his doctrine they look on him as a doughty champion, arm'd *cap-à-pie*, who has put down dissent, who has cut off the head of some impudent non-protectonist, or insane echartist; or of some religious innovator, who, under colour of theology, had run a tilt against tithes and Church-rates."

"I can't think so badly of our present divines," said Charles; "I know that in this very place there are various orthodox writers, whom no one would call party men." "Stop," said Sheffield, "understand me, I was not speaking *against* them. I was but saying that these anti-Athanasian views were not unfrequent. I have been in the way of hearing a good deal on the subject at my private tutor's, and have kept my eyes about me since I have been here. The Bishop of Derby was a friend of Sheen's (my private tutor), and was promoted when I was with him; and Sheen told me that he wrote to him on that occasion, 'What shall I read? I don't know any thing of theology.' I rather think he was recommended, or proposed, to read Scott's Bible." "It's easy to bring instances," said Charles, "when you have all your own way; what you say is evidently all an *ex parte* statement." "Take again Shipton, who

died lately," continued Sheffield; "what a high position he held in the Church; yet it is perfectly well known that he thought it a mistake to use the word 'Person' in the doctrine of the Trinity. What makes this stronger is, that he was so very severe on clergymen (Tractarians, for instance) who evade the sense of this Articles. Now he was a singularly honest, straightforward man; he despised money; he cared nothing for public opinion; yet he was a Sabellian. Would he have eaten the bread of the Church, as it is called, for a day, unless he had felt that his opinions were not inconsistent with his profession as Dean of Bath, and Prebendary of Dorchester? Is it not plain that he considered the practice of the Church to have modified, to have re-interpreted its documents?" "Why," said Charles, "the practice of the Church cannot make black white; or, if a sentence means yes, make it mean no. I won't deny that all words are so vague and uncertain in their sense, and so uniformly need a comment, that the reaching of the day has great influence in determining their sense; but the question is, whether the counter-teaching of every dean, every prebendary, every clergyman, every bishop in the whole Church could make the Athanasian Creed Sabellian; I think not." "Certainly not," answered Sheffield; "but the clergymen I speak of simply say that they are not bound to the details of the Creed, only to the great outline that there is a Trinity." "Great outline!" said Charles, "what stuff! an Unitarian would not deny that. He, of course, believes in Father, Son, and Holy Spirit though he thinks the Son a creature, and the Spirit an influence." "Well, I don't deny," said Sheffield, "that if Dean Shipton was a sound member of the Church, Dr. Priestley might have been also. But my doubt is, whether, if the Tractarian school had not risen, Priestley might not have been, had he lived to this time, I will not say a positively sound member, but sound enough for preferment." "If the Tractarian school had not risen! that is but saying if our Church was other than it is. What is that school but a birth, an offspring of the Church? and if the Church had not given birth to one party of men for its defence, it would have given birth to another." "Not, no," said Sheffield; "I assure you the old school of doctrine was all but run out when they began; and I declare I wish they had let things alone. There was the doctrine of the Apostolical Succession, a few good old men were its sole remaining professors in the Church; and a great personage, on one occasion, quite scoffed at their persisting to hold it. He maintained the

doctrine went out with the non-jurors. 'You are so few,' he said, 'that we can count you.'

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

By SIR HENRY SPELMAN, A PROTESTANT.

*Sacrilege of Holy Places, Churches, and Oratories consecrated to the honour and service of God: and the fearful punishments thereof shewed by many examples.*

(Continued from our last.)

### SECTION VII.

*Sacrilege of materials or things; as of the Ark of God taken by the Philistines. Of the two hundred shekels of silver, a wedge of gold, with the Babylonian garment, stolen by Achan: \* of the money concealed by Ananias and sapphira. † with the fearful punishments that fell upon them all.*

SACRILEGE of things and materials, I call that which is done upon things properly settled in holy places, or belonging unto them: of this sort seemeth the very Ark itself, whiles it travelled up and down, and remained not either at the tabernacle at Shiloh, or the temple at Jerusalem.

The citizens and borderers of Ashdod, overthrowing the children of Israel, took in battle the Ark of God; they use it with all reverence, and place it in their temple, by their god Dagon: but the next morning their god Dagon was fallen down on his face (as adoring the Ark), his head and hands were stricken off, and such a destruction and death was upon the people, that the very cry of the city went up to heaven, and those that were not slain were smitten with emerods, ‡ besides a plague of mice that was upon them: consulting therefore with their priests, they not only send back the Ark with all honour, but with a sin-offering also of golden emerods and golden mice, to be a perpetual monument of their penance and punishment. §

The Bethshemites (whilst the Ark was among the Philistines) presumed to look into it: God for this attempt slayeth of the people fifty thousand and seventy men. *And the people lamented, because the Lord had smitten many of the people with a great slaughter. And the men of Bethshemesh said. Who is able to stand before this holy Lord God? and*

*to whom shall He go up from us?\** So for touching it with unsanctified hands (though to save it from falling) was Uzzah slain, as we said before in the *Sacrilege of Function.* †

Achan, in the destruction of Jerico, stealeth two hundred shekels of silver and a wedge of gold, from the rest of the gold and silver and metal, that by the commandment of God ‡ was to be consecrated and brought into the treasury of the tabernacle, and did put it even with his own staff, said the text. § This offence of this one man brought a punishment in general upon the whole people: and in the assault at Ai they are overthrown, and can no more stand before their enemies (as God himself tells them) till this sacrilege be punished and purged || Therefore not only Achan himself, but his sons and his daughters, his oxen, his asses, his people, and his tent, and all that he had, were both stoned and burnt together. ¶

Of this sort is the sacrilege of spoliing God of His rites and offerings, spoken of in Malachi iii. 8; where likewise the penalty is declared by God's own mouth. *Ye are cursed with a curse, even the whole nation.*

(To be continued.)

## LIVES OF THE QUEENS OF ENGLAND.

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

(Continued from our last.)

### HENRY BEAUFORT.

Henry promised every thing that could reasonably be demanded of him, and set about reforming the abuses and corruptions that had prevailed during the heinous reign of the bachelor king, and completely secured his popularity with the English people, by declaring his resolution of wedding a princess of the blood of Alfred, who had been brought up and educated among them. Accordingly he demanded Matilda, the daughter of Malcolm, King of Scotland, and Margaret Atheling, of her brother Edgar, King of Scotland. This proposal was exceedingly agreeable to the Scottish monarch; but great difficulties were opposed to the completion of this marriage, by those who were of opinion that she had embraced a religious life.\* The Abbess Christina, Matilda's aunt, in particular, whose Saxon prejudices could not brook the idea that the throne of the Norman line of sover-

\* 1. Sam. vi. 19 + 2 Sam. vi. 7.  
‡ Josh. vii. 21. † ver. 11. † Josh. vii. 12.  
¶ Josh. vii. 24.

\* Eadmer.

\* Josh. vii. 21. † Acts v. 6. † 1 Sam. v. 4  
‡ 1 Sam. vi. 4.

eigns should be strengthened by an alliance with the royal blood of Alfred, protested, "that her niece was a veiled nun, and that it would be an act of sacrilege to remove her from her convent."

Henry's heart was set upon the marriage, but he would not venture to outrage popular opinion, by wedding a consecrated nun. In this dilemma, he wrote a pressing letter to the learned Anselm, Archbishop of Canterbury, who had been unjustly despoiled of his revenues by William Rufus, and was then in exile at Lyons, entreating him to return, and render him his advice and assistance in this affair. When Anselm heard the particulars of the case, he declared that it was too mighty for his single decision, and therefore summoned a council of the Church at Lambeth, for the purpose of entering more fully into this important question.

Matilda made her appearance before the synod and was closely interrogated by the primate Anselm, in the presence of the whole hierarchy of England, as to the reality of her alleged devotion to a religious life †

The particulars of her examination have been preserved by Eadmer, who, as the secretary of the Archbishop Anselm, was doubtless an eye-witness of this interesting scene, and, in all probability, recorded the very words uttered by the princess

The archbishop commenced by stating the objections to her marriage, grounded on the prevailing report that she had embraced a religious life, and declared, "that no motive whatever would induce him to dispense with her vow, if it had already been given to mighty God"

The princes denied that there had been any such engagement on her part.

She was asked if she had embraced a religious life, either by her own choice or the vow of her parents; and she replied, "Neither." Then she was examined as to the fact of her having worn the black veil of a votress in her father's court, and subsequently in the memories of Rumsey and Wilton

"I do not deny," ‡ said Matilda "having worn the veil in my father's court: for, when I was a child, my aunt Christina put a piece of black cloth over my head, but when my father saw me with it, he snatched it off in a great rage, and execrated the person who had put it on me. § I afterwards made a pre-

tence of wearing it to excuse myself from unsuitable marriages: and, on one of these occasions, my father tore the veil and threw it on the ground, observing to Alan, Earl of Bretagne, who stood by, that it was his intention to give me in marriage, not to devote me to the church.\*

She also admitted that she had assumed the veil in the nunnery of Rumsey as a protection from the lawless violence of the Norman nobles, and that she had continued to wear that badge of conventual devotion, against her own inclination, through the harsh compulsion of her aunt, the Abbess Christina. "If I attempted to remove it," continued Matilda, "she would torment me with harsh blows and sharp reproaches: sighing and trembling, I wore it in her presence, but as soon as I withdrew from her sight, I always threw it off and trampled upon it." †

This explanation was considered perfectly satisfactory by the council at Lambeth, and they pronounced, that "Matilda, daughter of Malcolm, King of Scotland, had proved that she had not embraced a religious life, either by her own choice or the vow of her parents and she was therefore free to contract marriage with the king." The council, in addition to this declaration, thought proper to make the most cogent reason which the Scottish princess had given for her assumption of the black veil, on her coming to England, public, which was done in the following remarkable words ‡

"When the great King William conquered this land, many of his followers, elated by so great a victory, and thinking that every thing ought to be subservient to their will and pleasure, not only seized the provisions of the conquered, but invaded the honour of their matrons and virgins whenever they had an opportunity. This obliged many young ladies who dreaded their violence to put on the veil to preserve their honour." §

According to the Saxon chroniclers, Matilda notwithstanding her repugnance to the consecrated veil, exhibited a very maidenly reluctance to enter the holy pale of matrimony with a royal husband. It is possible that the report of the immoral tenor of Henry's life before he ascended the throne, which was evidenced by his acknowledging the claims of twenty illegitimate children, might be regarded by a princess of her purity of mind and manners as a very serious objection: and if, as many of the early chroniclers intimate, there had been a previous engagement between Henry and herself, she of course felt both displeasur and disgust at his amours

\* Not long after the return of Archbishop Anselm to England, the king, by the advice of his friends, resolved to leave off his mistresses and marry; and he having great affection for Matilda, sought to marry her. Matilda, late King of Scotland, resolved, if it might be lawful to marry her.

— Eadmer.

† Eadmer. Malmesbury.

‡ Eadmer.

§ Eadmer.

¶ Eadmer.

§ Eadmer.

with the beautiful Nesta, daughter of the Prince of Wales, and other ladies too numerous to particularize. It is certain that after the council at Lambeth had pronounced her free to marry, Matilda resisted for a time the entreaties of the king, and the commands of her royal brother and sovereign, to accept the brilliant destiny which she was offered.

All who were connected with the Saxon royal line importuned Matilda, mean time, with such words as these: "O most noble and most gracious of women, if thou wouldst, thou couldst raise up the ancient honour of England: thou wouldst be a sign of alliance, a pledge of reconciliation: but if thou persistest in thy refusal, the enmity between the Saxon and Norman races will be eternal; human blood will never cease to flow."\*

Thus urged, the royal recluse ceased to object to a marriage whereby she was to become the bond of peace to a divided nation, and the dove of the newly-sealed covenant between the Norman sovereign and her own people. Henry promised to confirm to the English nation their ancient laws and privileges, as established by Alfred, and ratified by Edward the Confessor—in short, to become a constitutional monarch; and on those conditions the daughter of the royal line of Alfred consented to share his throne.

Matthew Paris says positively that Matilda was a professed nun, and so averse to this marriage that she invoked a curse upon all the descendants that might proceed from her union with the Norman king. But this is contradicted by all other historians; and if any foundation existed for the story, we think friend Matthew must, by a strange slip of the pen, have written down the name of the meek and saintly Matilda instead of that perverse virago, the Abbess Christina her aunt, who was so greatly opposed to those auspicious nuptials, and, for what we know, might have been as much addicted to the evil habit of imprecation as she was to scolding and fighting.

Matilda's demurs, after all occasioned little delay, for the Archbishop Anselm did not return to England till October; the council at Lambeth was held in the latter end of that month, and her marriage and coronation took place on Sunday, November 11th being St. Martin's day, just three months and six days after the inauguration of her royal lord at Westminster, August 5th, 1100: which we may consider quick work for the despatch of such important business and solemn ceremonies of state.

We give the singular scene of the marriage in the very words of one who was a contemporary, and most likely an eye-witness.

Saxon Chronicle.

"At the wedding of Matilda and Henry the first, there was a most prodigious concourse of nobility and people assembled in and about the church at Westminster, when, to prevent all calumny and ill report that the king was about to marry a nun, the Archbishop Anselm mounted into a pulpit and gave the multitude a history of the events proved before the synod, and its judgment that the Lady Matilda of Scotland was free from any religious vow, and might dispose of herself in marriage as she thought fit. The archbishop finished by asking the people in a loud voice, whether any one there objected to this decision, upon which they answered unanimously with a loud shout 'that the matter was rightly settled.' Accordingly the lady was immediately married to the king and crowned before that vast assembly."\*

A more simple yet majestic appeal to the sense of the people in regard to a royal marriage, history records not.

To this auspicious union of the Anglo-Norman sovereign Henry I. with Matilda of Scotland, a princess of English lineage, English education, and an English heart, we may trace all the constitutional blessings which this free country at present enjoys. It was through the influence of this virtuous queen that Henry granted the important charter which formed the model and precedent of that great palladium of English liberty, Magna Charta; and we call upon our readers to observe, that it was the direct ancestress of our present sovereign lady who refused to quit her gloomy conventual prison, and to give her hand to the handsomest and most accomplished sovereign of his time, till she had obtained just and merciful laws for her suffering country, the repeal of the tyrannical imposition of the curfew, and, in some slight degree, a recognition of the rights of the commons.

(To be continued.)

#### LETTER OF HIS HOLINESS TO THE BISHOP OF ARDAGH IRELAND.

PIUS P. P. IX.

[Translation.]

Venerable Brother, Health and Apostolic Benediction—When We read your letter addressed to Us on the 7th of last July, our joy was exceeding great, and our heart, Venerable Brother, was truly filled with consolation. Blessed be God, who from our long-continued tribulation draws forth such joyous, and to His Church such wholesome fruits, and who in a wonderful manner makes use of Our calamities to excite in the souls of Catholics a fervent observance of His Most Holy Religion. Therefore, We most earnest-

\* William of Malmesbury.

ly congratulate your Fraternity (*Fraternitati*) on the new increase of Christian virtues effected in your diocese, and We embrace you and your flock—Our truest joy and Our crown—with the deepest affection of Our soul. Desist not, then, from imploring for Our weakness in all prayer and supplication, the assistance of heavenly virtue, by which Our acts and Our endeavours may be able to advance the glory of the Divine Name, and procure the advantage of His Holy Church in these present most mournful times. We would have wished that the Clergy and people of Ardagh should not, on Our account, have incurred any expense whatever; but they have acted otherwise; for even in their poverty they desired to give, and forgetful of their own distress, they have endeavoured, with a remarkable sentiment of filial affection, to help Us in Our necessities. Truly do We offer many thanks for your oblations; but may God himself, the faithful recompenser of good works, reward you all for Us; may He preserve you safe and in good health for many years for the good of the Church of Ardagh committed to your care, and may He gladden your entire Clergy and people—most dear to you as they are to Ourselves—with every true prosperity both of body and of soul. And as an omen of so great a good, receive the Apostolic Benediction, which in a very loving manner, Venerable Brother, We impart to yourself and to your whole flock with the most inward affection of our heart.

Given at Gaeta on the 15th day of August, in the year 1849, and in the fourth year of Our Pontificate.

PIUS P. P. IX.

To Our Venerable Brother William,  
Bishop of Ardagh, at Ardagh.—*Tablet*.

## CORRESPONDENCE.

*Letter of "a Convert."*

(Continued from our last.)

The suggestion about mixing "a little arsenic, or prussic acid," in the elements of the Sacrament, is very *kind* and very *charitable*—it is like the temptation of the evil one—but is it necessary to inform G. M. that Jesus Christ appointed bread and wine, to be operated on, by the words of consecration, and not "arsenic, or prussic acid."—Christ took unleavened *pure* bread and with it instituted y Sacrament and commanded his ministers to do the same—therefore no Priest will be so impious as to change the element of ordinance by "mixing arsenic, or prussic acid," with a view to test the power of God, of which no

Catholic ever doubts. Would not G. M. laugh us to scorn, were we to suggest to him to confer the rite of Baptism by mixing any other substance in water? Knowing as we do that the command of our Saviour is to baptize with *pure* water.

I can no more divest myself of the feelings of pity for the man who slanders my religion, than I can of my conviction of its truth. I say of pity, for many of those who slander the Catholic religion in these days, ought to be pitied. The unlettered *street preachers* may justly excite our commiseration, when they rave against the *errors of popery*—but when a Missionary Gentleman of education puts on the rusty armour of antiquated bigotry, and offers himself the leader to vulgar intolerance, a Catholic may surely be excused if he feels indignant and express in forcible language his dissatisfaction and regret. There are many reasons which would make me respect G. M. and wish to be on amiable terms with him—when a youth I had the pleasure of intimate acquaintance with the Revd. Mr. Keath and the Revd. Mr. Hill, &c. all of the "Union Chapel House"—for whom, to this day, I have reason, to bear a grateful remembrance—Religious indifference is inconsistent with a conviction of religious truth and incompatible with Christian Charity the leading virtue of the Christian profession. But if for defending his own religion, or for any other motive he should violate the sacred virtue of truth—of charity—of christian principle, and grossly misrepresent the religion of his neighbours and then descend to vulgar abuse by calling his fellow creatures of the Catholic world "a compound of knaves and noodles," *contempt* takes place of pity for such a man. But cannot G. M. commend himself without vilifying his Catholic neighbours? Cannot the members of the modern "Union Chapel-House" appear in sufficient relief without throwing all the rest of the Christian world into darkness and shade? Has truth no charms unless accompanied with falsehood; no brightness unless encompassed with clouds of misrepresentation and vulgar abuse? It is difficult for me to express my surprise at the gratuitous insolence which could have led G. M. to depart not only from the dignity of a minister but from the decencies of a Gentleman—this is surely not in good keeping with that evangelical *meekness* which is the loveliest, if not the most brilliant, ornament of the ministerial character.

A pious, sensible, and well-bred man  
Will not insult us; and no other can

If there was any thing wanting to show the weakness of G. M.'s reasonings it is found by the absence of argument and the introduc-



tion of reproach. But we are comforted with the recollection of the Divine Words "Blessed are you when men shall say all manner of evil against you *falsely* for my sake."

I wonder what could have led G. M. unchallenged and unprovoked to thrust himself between me and a dear relation in our affectionate controversy. Some of my dearest relatives are members of the 'Union Chapel House'—and how painful it must have been to their feeling to find their minister forgetting his Christian character and the Divine precepts of the very Gospel which he professes to preach to his flock "to love thy neighbour as thyself," by calling me among other ill names a "*knave* and a *noodle*." It grieves me to find that any member of my family should be under the spiritual guidance of such a man.

(To be continued.)

#### CALCUTTA CATHOLIC EDUCATIONAL INSTITUTIONS A. D. 1819.

The Annual Examinations at the several Calcutta Catholic Schools began on Monday the 17th Instant and ended on St. Thomas' day the 21st December. We are enabled to state on the authority of many of those who were present at the Examinations, that nothing could be more gratifying, than the satisfactory proofs exhibited in every instance both of the persevering care and zeal of the Teachers and also of the docility and proficiency of the numerous Pupils attached to these Institutions. It gives us particular pleasure to add, that among the Spectators, none appeared more pleased, than the Protestant Ladies and Gentlemen who attended. We annex to our issue of to day a Syllabus of the Examinations and of the Distribution of Prizes, for the gratification of our readers, and We trust, that the happy results which are daily derived from these Institutions We treat of, will excite an increased interest among the Community at large, for their continued prosperity.

#### PROPAGATION OF THE FAITH.

Rev'd. Mr. McCabe has received an adult 50 years old after being duly instructed in the Doctrine of the Catholic Faith, previously who had never attached himself to any Religious persuasion though born of Christian Parents.

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

Mrs. Gonsalves, for Sept. 1819, Rs. 6 0

Mr. David John, ... ..	12 0
Mr. T. J. Bolland, ... ..	10 0
J. Rostan Esq for Oct. and Nov. ..	8 0
J. H. Rostan Esq, for November, ...	1 0
T. D. Semas Esq, for November, ...	1 0
Mrs. L. DeSouza, for Nov. ... ..	2 0
Mrs. Mendes, for Nov. ... ..	2 0
Mr. Murphy, for Oct. and Nov. ...	4 0
Mr. J. R. Carbery, .. ..	4 0
Mrs Carbery, ... ..	2 0
Mr. C. Piaggio, ... ..	2 0
Mr A. D'Biayn Gomes, ... ..	2 0

#### THROUGH MR. N. O'BRIEN.

James Thrubets, .. ..	Rs. 1 0
W. Ewing, Esq. .. ..	5 0
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A. Hill, .. ..	5 0
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H. B. S. ... ..	1 0
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#### SUBSCRIPTIONS FOR ST. FRANCIS XAVIER'S CHAPEL, BOW-BAZAR.

Miss Louis, Helarlet and Friends, Rs.	14 0
Miss Jeremia Rodwick, for Ditto, ...	4 4
Expended in decorating the Altar of St. Francis Xavier's Chapel Bow- Bazar, .. ..	Rs. 19 0

#### Selections.

#### THE NEW BISHOP OF NORWICH.

It appears certain that the vacant Anglican Bishopric is to be conferred upon Dr Hinds, formerly Vice Principal of St. Alban Hall, and Chaplain to Dr. Whately, and more recently Dean of Carlisle. As the choice of her Majesty's Ministers lies among heretics of greater or less malignity and audacity, it is generally a matter of comparatively little interest to Catholics upon what particular heretic the choice may fall; but the appointment of Dr. Hinds is characterised by a boldness on the part of its authors, and has been received with an apathy on the side of the Establishment, which considering its nature and probable results, are rather unusually significant of what the Ministry is prepared to do, and what the Church of England is willing to accept.

Of all the nominations to the Bench which have proceeded from the present Government, that of Dr. Hinds indicates, perhaps, the most entire indifference to the cardinal points of Christian doctrine. Personally we have no doubt that Dr. Hinds is an amiable and respectable gentleman; but, unlike his predecessor at Norwich, and unlike most of his future brethren on the Bench of Bishops, he is a professed Theologian, and has written a work on a subject in-

timately connected with the doctrine of the Most Holy Trinity. Unlike others who have attained the same elevation, he has not merely insinuated false doctrine, under the garb of philosophy, but he has published a theological treatise of plain and admitted heresy. The work to which we refer is called the "Three Temples of the One True God," and its object is to resolve the Doctrine of the Ever Blessed Trinity into a triple Manifestation of the Divine Unity, under—1. the Law; 2. the Gospel; 3. the Church. The nature and tendency of such a view will at once make themselves plain, not merely to the judgment of Theologians, but to the instinct of all well-instructed Catholics. They will at once recognise in it that peculiar interpretation of the Scripture which is associated with the name of Sabellius in the early Church, and which has recently been followed, in a popular treatise on Logic, by the Protestant Archbishop of Dublin, under a definition of the term "Person." The work in question has never, that we know of, been either retracted or modified, by its author.

That Lord John Russell, who is known to dislike the Athanasian Creed, should not consider a book diametrically opposed to the language of that Creed, as a disqualification for a Bishopric, is anything but wonderful. Nay, that any minister, of any time, should wholly ignore a treatise on what would popularly be called a "mere speculative question," as any difficulty in the way of an appointment otherwise creditable, and rather look on the fact of his favourite candidate having written a book of some kind as a recommendation with the public, than concern himself about its subject and theological tendency, this too is but in harmony with the usual distribution of Church patronage by professed men of the world. But the case on the side of the Church Establishment accepting, is very different indeed from that on the side of the Minister making, such an appointment. Of course we are not supposing any power in the Establishment finally to cast off the State-nominee. But when we recollect the violent disturbance which was created by the appointment of Dr. Hampden (in some respects less extreme though more adventurous, than the present,) it certainly strikes us, as a remarkable fact, that the proposed nomination of Dr. Hinds should have elicited no active demonstration of resentment, nor even any considerable amount of unfavourable comment.

The Premier has played his cards well, and has now the game in his own hands. By Dr. Hampden's appointment he succeeded in making a wide breach in the enemy's walls; and now he may let in pretty nearly whom he pleases. The Anglicans are in the disolvent ignominious position of men who have "shown their teeth when they could not bite." They have learned, though too late for their cause, that sullen acquiescence is wiser than ineffectual opposition. It is true that their more warlike policy, though unsuccessful, was not without honour to themselves. It had the appearance of being bold, disinterested, and highly-principled. But all the credit which it gained them they must now be prepared to forfeit. Their present supineness reflects upon their former resistance the character of political

animosity, or personal annoyance, rather than of honest indignation and religious zeal. Not one voice of protest is now raised by those who for the sake of what they call "Church principles" have thrown half England into commotion, to vindicate their Establishment from the shame of dignifying avowed Sabellianism, where the defence of Rome, who through evil and good report has guarded inviolate the Athanasian Faith, is the signal for episcopal interference, and the pledge of professional downfall. Does it never strike thoughtful minds in the Anglican Communion, as an impressive circumstance, that whereas, during the last five years, Clergymen of the Establishment have published not a few books of evil tendency, some against the Faith of the early Church, some against the plenary inspiration of Scripture, some even against the facts of revealed religion, which most heretics admit, the two particular works to draw upon themselves authoritative censure, and to disappear accordingly from the field of Literature, should have been—the "Ideal of a Christian Church," and the "Journal in France and Italy?"—*Tablet*.

#### KAMTSCHATKA FROM KOTZEBUS.

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

The name of Kamtschatka, pronounced Kantschatka, conferred by the Russians, was adopted from the native appellation of the great river flowing through the country. This river derived its name, according to tradition, from Kantschat, a warrior of former times, who had a stronghold on its banks. It is strange that the Kamtschatkans had no designation either for themselves or their country. They called themselves simply men, as considering themselves either the only inhabitants of the earth, or so far surpassing all others, as to be alone worthy of this title. On the southern side of the peninsula, the aborigines are believed to have been distinguished by the name of Itelmen; but the signification of this word remains uncertain.

The Kamtschatkans acknowledged an Almighty Creator of the world, whom they called Kutka. They supposed that he inhabited the heavens; but had at one time dwelt in human form in Kamtschatka, and was the original parent of their race. Even here the tradition of a universal deluge prevails, and a spot is still shown, on the top of a mountain where Kutka landed from a boat, in order to replenish the world with men. The proverbial phrase current in Kamtschatka, to express a period long past, is, "that was in Kutka's days."

Before the expeditions of the Russians to Kamtschatka, the inhabitants were acquainted only with the neighbouring Koriacks and Teluktehi.

They had also acquired some knowledge of Japan, from a Japanese ship wrecked on their coast. They acknowledged no chief, but lived in perfect independence, which they considered as their highest good.

\* May not this be considered as the result of a deformed tradition respecting the incarnation of the son of God?

Besides the supreme God *Kutka*, they had a host of inferior deities, installed by their imaginations in the forests, the mountains, and the floods. They adored them when their wishes were fulfilled, and insulted them when their affairs went amiss; like the lower class of Italians, who, when any disaster befalls them, take off their cap, enumerate into it as many saints' names as they can call mind, and then trample it under foot. Two wooden household deities, *Ashusehok* and *Hontai*, were held in particular estimation. The former in the figure of a man, officiated in scaring away the forest spirits from the house; for which service he was remunerated in food, his head being daily anointed with fish-soup. *Hontai* was half man, half fish, and on every anniversary of the purification from sin, a new one was introduced and placed beside his predecessors, so that the accumulated number of *Hontais* showed how many years the inhabitants had occupied their house.

The *Kamtschatkans* believed in their own immortality, and in that of the brute creation; but they expected in a future state to depend upon their labour for subsistence, as in the present life; they only hoped that the toil would be lightened, and its reward more abundant, that they might never suffer hunger. This idea of itself sufficiently proves, that the fisheries sometimes fail in their produce.

#### *Four Years' Experience of the Catholic Religion.*

With Observations on its Effects, Intellectual, Moral, and Spiritual; and on the Thralldom of Protestantism. By a late Member of the University of Oxford. London: Burns, 1849.

To those heretics who measure truth by its practical results we commend the pamphlet before us: it answers them in the most complete and satisfactory manner possible. One of themselves has made the experiment, and here are the consequences of it. The opportunities which the writer had of testing the heretical system which he abandoned are thus described:—

Before I was a Catholic, I had also as many opportunities of examining into the true character and genius of Protestantism as fall to the lot of most men; indeed, few Protestants have had more ample means for forming an unbiassed judgment than those which fell to my lot. From the time of my boyhood until I submitted to the Church of Rome, I had entered into close bonds of friendship and affection with men of almost every class of opinion in the Church of England, and was also acquainted with individual Dissenters, who were very trustworthy examples of the dissenting schools. I numbered among my near friends and relatives old-fashioned High Churchmen, cautious Tractarians, zealous Puseyites, unhesitating Romanisers, conscientious Latitudinarians, with Evangelicals, old and young, of every shade of Churchmanship; and persons of the untheoretical, amiable, do their duty Church of England school, who go on their way as their fathers taught them, and live and die seeking only peace and quietness, and sober yet sincere practical religion. From

an early age, also, I had been accustomed to notice and reflect upon the various characters and principles of every one with whom I associated, to form opinions upon their conduct, and investigate the connexion between their religious views and their actual life and state of mind.—(Pp 3, 4.)

In the last chapter he examines the notion that Protestants have a greater intellectual freedom than Catholics, and shews, beyond the possibility of doubt, that the freedom of Protestants is a mere delusion and a thin unreality, through which the most ordinary people may see if they will:—

Accordingly, when we examine the system of Protestant belief, we perceive an innumerable multitude of persons of the highest intelligence and acuteness giving an assent to theories and opinions whose absurdity is palpable to every person who is free to use the faculties which God has given him. Men and women who stand the first in the ranks of human genius and sagacity seem to be voluntarily closing their eyes to one whole class of the plainest facts and arguments. We almost start to hear a friend, whose conversation and modes of thought command our deepest respect, so long as mere secular subjects are under discussion, by a sort of infatuation forget all his ordinary penetration the moment religious questions are brought before him. By undeniable signs he shows that his intellect is not really free on such topics. Place before him truths and facts which are so obvious that it seems almost an insult to suppose that he had overlooked them, and lo! he is like one who is blind. He has lost his ordinary faculty of reasoning. He cannot follow out his premises to a conclusion. He is impervious to the most rigid demonstrations of the incompatibility of the various opinions he holds. Argument is lost upon him. From some mysterious cause or other, his intelligence is paralysed, and we are puzzled to decide whether he is most perverse or most incapable.—(P. 103.)

The pamphlet appeared originally in the columns of the *Kambler*, with the exception of the last chapter, and the readers of that publication are therefore familiar with it. It is now presented in a more permanent form, and dedicated to the Very Reverend the Superior of the English Oratory. The exceedingly low price,—one shilling,—at which it is sold, will, we trust, ensure it an extensive sale.—*Tablet*.

MARIA MONK.—This unhappy woman has at length ended her wretched career on earth. The New York correspondent of the *Public Ledger* thus relates her miserable fate:—"Two months ago or more the police books recorded the arrest of the notorious but unfortunate Maria Monk, whose 'awful disclosures' created such an excitement in the religious world some years since, on the charge of picking the pocket of a paramour, near a den she inhabited on the Five Points. She was tried found guilty, and sent to prison, and lived there up till Friday night last, when death removed her from the scene of her sufferings and disgrace. What a mortal is here!"—*Ibid*.

# CATHEDRAL SCHOOL.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.  
AT THE CHRISTMAS PUBLIC EXAMINATION.

December 17th. 1849.

*Premiums were awarded to the following Pupils.*

## FIRST CLASS.

Reading.—P. Kinnear, W. Fegredo. Lacy.  
English Grammar and Spelling.—N. K. Mitter.  
Geography and Maps.—W. Fegredo, P. Kinnear,  
Writing.—E. Lacy, W. Fegredo.  
Arithmetic.—W. Fegredo.  
Geometry.—Nobeen, K. Mitter.  
Catechism.—G. Gregory.  
Good Conduct and Regular attendance.—C. Francis, W.  
Fegredo.

## THIRD CLASS.

Spelling, Grammar and Geography.—J. Coughlan, G.  
Rozatio.  
Reading.—B. Lackersteen, J. Coughlan.  
Catechism.—E. Lackersteen.  
Writing.—M. Jyackjee, J. Peterson, J. Coughlan.  
Good Conduct and Regular attendance.—J. Peterson.

## SECOND CLASS.

Spelling, Grammar and Geography.—T. Gregory.  
Reading.—James Costello, B. Voss.  
Writing.—E. Hurrostolla, J. Costello.  
Catechism.—T. Liddey.

## FOURTH CLASS.

Reading.—P. Farrel.  
Writing.—Mahomed Bakkur.  
Catechism.—J. G. Frances.  
*Premiums were also awarded to the 5th 6th 7th and 8th  
Classes.*

## BENGALI.

The Coreoran Class.—J. Vincent, P. Kinnear.

## FIRST CLASS.

A. Remedy, W. Fegredo.

## ORPHANAGE MONITORS.

*For good Conduct*

1st.—P. Kinnear.  
2nd.—J. Vincent.  
3rd.—J. Coughlan.  
4th.—C. Wickings.

# CATHEDRAL FEMALE SCHOOL.

UNDER THE CARE OF THE LORETO SISTERS.  
AT THE ANNUAL CHRISTMAS EXAMINATIONS.

December 17th 1849.

*Prizes were awarded to the following Pupils.*

## PAY SCHOOL.

*Miss Simeon, — General good Conduct and attention to Studies.*

*Miss H. Simeon, — General good Conduct and improvement in work.*

## SECOND CLASS.

*Misses R. and D. Pereira, — Assisting with attention in the Second School.*

## THIRD CLASS.

*Miss R. Lackersteen, — Reading.*

*Miss C. Lackersteen, — Work.*

*Miss V. Pereira, — Application.*

## FREE SCHOOL.

### FOURTH CLASS.

*Lucy Saback, — General improvement and regular attendance.*

*Elizabeth Catchic, — General improvement.*

*Georgiana Williams, — Application, and regular attendance.*

*Mary Ann Bowers, — Regular attendance.*

### FIFTH CLASS.

*Antonia Gomes, — Work.*

*Mary Rebelo, — Attention to Studies.*

*Christina Williams, — Attention to Studies and regular attendance.*

*Rose Berangei, — Regular attendance.*

*Charlotte Mores, — Application and regular attendance.*

# LORETTO CONVENT

Boarding and Day School,

TRIPARTY

ANNUAL EXAMINATION.



*Names of Children at the Intally Convent Day School  
who obtained Premiums—19th, December 1843.*

*Christmas Examinations.*

## SECOND CLASS.

Best in Geography, Grammar, Mangrals' and English  
History,—Miss M. Lewis.

Reading Writing and Arithmetic,—Miss Roslin.

Fancy work.—Miss M. Lewis.

Genl. Good Conduct—Miss Roslin.

Neatness,—Miss Lewis.

## FIRST CLASS.

Best answering in Geography Grammar and Mangrals'  
—Miss Dessa.

Reading,—Miss McCabe.

Writing and Arithmetic,—Miss McCabe.

Best answering in question on natural Philosophy,—Miss  
McCabe.

History —Miss McCabe.

Genl. Good Conduct and Neatness,—Miss Dessa.

Attention to work,—Miss Dessa.

## THIRD CLASS.

In Geography Grammar and Spelling,—Miss M. Red-  
mond.

## FOURTH CLASS.

Geography Grammar and Spelling.—Miss E. D'Souza.  
For Fancy Work.—Miss McCabe. Miss Roslin. Miss  
Bucke, M. Lewis A. Bently, M. A Redmond.

**INTALLY FEMALE ORPHANAGE.**  
**UNDER THE CARE OF THE LORETTO SISTERS.**

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*Names of Children at the Intally Orphanage who obtained  
Premiums.—19th December, 1849.*

**FIRST CLASS.**

Best answering in Catechism, Geogaphy and Grammar,—Julia  
Hughes, Lucy Hughes—F. Brown—J. Brown.  
Best in Writing,—Eugenia Gibson.  
Reading —Julia Hughes.  
Arithmetic,—Lucy Hughes.

---

**SECOND CLASS.**

Best Genl. answering in Catechism, Geography and Grammar, —Ame  
Hennessy, Ellen Roche,

---

**THIRD CLASS.**

Best in Catechism, Grammar, Geography and Spelling,—Agnes  
Stuart—Matty Bowbair—Martha Kinneear.

**WORK.**

Plain work,—Mary Neeson,—Charlotte Dubois.  
Knitting,—Sarah Mathews—Annastasia Kinneear.  
Repairing old Clothes.—Sophia Corein.

---

**DOMESTIC DUTIES.**

Attention to Sick Children,—Eugenia Gibson—A Slane.  
First Cook,—Juliana Brown.  
Assi tant,—Collumba Gomes.  
Best House Maid,—Margaret Hamilton.  
Genl Business of the Orphanage,—Rose Pine and Lydia DeSouza.  
For Kindness and Attention to her Infant Classes,—Rose Spingle.

# ST. XAVIER'S SCHOOL BOW-BAZAR.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

AT THE CHRISTMAS PUBLIC EXAMINATION.

*Premiums were awarded as under.*

## FIRST CLASS.

Spelling Grammar and Geography,—J. Baptist.  
Reading,—J. Horrigan.  
Arithmetic,—T. Monty.  
Catechism,—A. DeSouza.  
Writing,—M. D'Rozario.

## SECOND CLASS.

Reading and Catechism,—George Philips.  
Writing,—Kather Mohan Paul.

## THIRD CLASS.

Reading,—J. Valiant.  
Catechism,—C. DeCruz.  
*4th and 5th Classes also received Premiums.*  
Bengali,—M. D'Rozario.  
Good Conduct and Regular attendance,—T. McCarthy.



# ST. XAVIER'S FEMALE SCHOOL.

## BOW-BAZAR.

UNDER THE CARE OF THE LORETO SISTERS.



### *Attendance to Religious Duties.*

Anna Phillips.  
Jane Rebello.  
Theodora Pereira.  
Eileen D'Rezario.  
M. DeRezario.

### 3RD CLASS.

*Application to study*,—M De Rozario.  
Elizabeth Augustin.

### 4TH CLASS.

*Application*—L Hyphet.  
Maria Williams.

### 1ST CLASS.

### *Writing, Fancy Work and general good conduct.*

Ann Phillips.  
*English lessons*,—Jane Rebello.  
*Writing*,—Theodora Pereira.

### 5TH CLASS.

*Writing*,—Hortense Hubert.  
*English*—Miss Thomas.

### 2ND CLASS.

*Regular Attendance*,—R Hyphet.  
*Writing*,—Rose Pereira.  
*Fancy Work*—Rose Pereira.  
*Knitting*,—Anna McSnee.

### 6TH CLASS.

*Application*,—Miss Teresa Mack.  
Miss C. Cornelious.

THE  
BENGAL  
CATHOLIC HERALD.

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

No. 26.]

CALCUTTA: SATURDAY, DECEMBER, 29, 1849.

[Vol. XVII.]

ART. V.—1. THE APOSTOLICAL JURISDICTION AND SUCCESSION OF EPISCOPACY IN THE BRITISH CHURCHES. BY THE REV. WM. PALMER, M. A. LONDON: 1840.—2. ~~THE~~ VIGINES 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.)

Mr. Palmer's work opens with a long and elaborate dissertation on the ancient liturgies. We may have been tempted to smile at some of his mistakes, into which no one habituated to the Catholic ritual could have fallen; but we must not withhold from him the praise of diligence and research, and of much discrimination and judgment in his attempt to ascertain the extent of territory in which the several liturgies were used, and the age to which they may be traced in the works of authors, with whose times we are acquainted.\* He has even ventured to dissent from most of his Protestant predecessors in liturgical knowledge, by refusing to that which is called the Clementine liturgy, preserved in the apostolical constitutions, the extravagant authority that many critics have assigned to it. There is no evidence, as he justly observes, that it was ever used as the liturgy of any Church. We think that he might have gone further, and have refused to it any credit whatsoever. It is, indeed, probable that the author would follow in his composition the order already established; but it is pain, from internal evidence, that he was an impostor,—of what age or country we know not,—who, to palm his own work on the public, prefixed to it the name of Clement, one of the first bishops of Rome, and made him vouch for its authenticity, and describe each particular part, as dictated by one or other of the apostles.

After this preliminary dissertation, which occupies two hundred pages, Mr. Palmer ap-

plies in good earnest to his task of tracing the formularies of the Anglican Church to the liturgies of the ancient Churches. With this view, he first dissects each office in the Anglican ritual into its component parts, and then spreads before him every liturgy published up to the present day,—of many among which, be it remembered, the composers of the ritual could not possibly possess any knowledge,—and not the liturgies only, but also the works of ancient writers, in which any liturgical notices are contained. The process which he then follows is almost ludicrous. Mr. Palmer sets out in search of the prototypes of the Anglican forms, travelling forwards and backwards in every direction, from Antioch to Rome, from Milan to Constantinople, from Egypt to Gaul, and from Ireland to the coast of Malabar; and, where-soever he spies any rite or prayer, which bears, or in his fancy may bear, resemblance to some rite or ceremony in the Anglican book, that he carefully collects, to bring forward as proof of the antiquity of the latter. It matters not whether the copy and the prototype belong to the same office, or whether the several forms placed in juxtaposition have any connexion with each other: it is sufficient for his purpose that he can discover between them some similarity, real or imaginary, either in phrase or spirit. And what is the result? He exhibits to us the offices in the Book of Common Prayer, as things made up of shreds and patches,—some of European, some of Asiatic manufacture,—collected from every Church under heaven, ill-assorted, and put together in no very artistic manner. For example, as a precedent for the numerous verses from Scripture at the commencement of the morning service, we are referred to the capitulum, or short chapter of three lines in the Catholic office of complin,—the conclusion of the evening service: then the first

\* We may, however, express our surprise that Mr. Palmer (Orig. Litur. i. 57, 58) should attach any importance to the testimony of the fragment, by an anonymous writer of the eighth or ninth century, published by Spehnan (Con. i. 177). 1. It is evident to us that he treats not of liturgies, but only of psalmody, the *cursus psalmodum*. 2. His numerous mistakes deprive him of all credit. If we believe him, the order of singing the psalms followed by the Irish Churches was established by St. Mark, that followed in the Gallic by St. John the evangelist!

part of the exhortation is supposed to resemble a passage in a sermon of St. Avitus, bishop of Vienne in Gaul, in the fifth century; and afterwards the reading of two lessons is justified by the example of the Egyptian monks, who, after they had sung twelve psalms, used to read one lesson from the Old Testament, and a second from the New. But, to follow Mr. Palmer in this his erratic course, would furnish to our readers neither information nor amusement.

(To be continued.)

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

BY J. M. V. AUDIN.

(Continued from our last.)

In 1505, Luther graduated in philosophy, and had begun the study of the moral and natural philosophy of Aristotle, when an event occurred which gave a new direction to his views. His most intimate friend, the young Alexis, was struck dead at his side by a thunderbolt.\* Luther immediately closed the books of Aristotle, which he had scarcely opened. The Stagyrite was for him an unknown God, whom, ever after, he ceased not to persecute, and whose philosophy he characterized as diabolical.†—Like another Paul on the road to Damascus, the affrighted scholar raised his eyes to heaven, and thought he heard a voice, which said to him—"To the cloister?" Having invoked the succour of St. Anne, he vowed to embrace the monastic life ‡ When night came, he left his chamber without bidding his companions adieu, and with a small bundle under his arm, in which he had carefully put up a Plautus and a Virgil, he went to the gate of the Augustinian convent. "Open in the name of God," said Luther. "What do you want?" said the brother at the gate. "To consecrate myself to God." "Amen," answered the friar, as he opened the door. On the following day Luther sent back to the University the insignia of his degree—the robe and the ring which he had received in 1503.

This precipitate flight created a sensation; the professors sent to Luther some of his fellow scholars whom he particularly loved, but he refused to see them, and remained for a month. He wrote to inform his father of the resolution he had taken to consecrate himself to God. Hans waxed wroth, and, in a letter, threatened Luther that, instead of the German Ink, which he had hitherto given him, to honour the literato, he would, in future, address him with the *Dr*, indicative of anger or contempt.\* The youth was unmoved; he listened, as he thought, to the voice of God, and closed his ear to that of flesh and blood. Who knows what one of his temperament might not have done, after the thunder had killed the friend whom he loved most tenderly? Perhaps he would have been driven to despair or madness, had he not had an asylum open where he might calm his terrors, and regain his lost tranquility. It is, then, probable that Luther owed his reason and his life to the poor monks: it must be acknowledged that he soon forgot his benefactors.

The monks have been the greatest benefactors of the human race. Were we to enumerate their merits our Catholic voice might, probably, be suspected; let us then permit Protestants to speak.

The German convents of the middle ages were the asylums of literature and of the arts. In those times the monks were the only representatives of intelligence; at the cloister you would find painting, sculpture, poetry, and archæology. Look at those magnificent edifices, those Churches, Chapels, houses of prayer, which they erected; the monasteries, the abbies, the priories, which they founded and endowed; the bridges which they flung across the rivers; the asylums and hospitals which they opened for the sick and infirm; the gymnasia and academies which they instituted!‡ It was there that civilization found refuge. Had it not been for the cloisters, Europe would have grown old and probably have died, in barbarism. Each cenobite had his allotted labour. Some, like the Carthusians, cultivated the land, cleared the forest, fertilized the barren soil, stayed the torrent, taught their own, and transmitted to succeeding generations, the principles of irrigation, of grafting, and of agriculture. Others, like the Benedictines, were employed in decyphering and transcribing ancient charters, and thus preserving the titles of our

\* Martin Luther's *Leben* von GUSTAV. PFIZER. Stuttgart, 1836, fol. 21. CHYTRICUS in his *Chronology*, p. 223, assigns this fact to 1504.

† Nonne Luther's totam philosophiam Aristotelicam appellavit diabolicam? ERAS. *Epistolæ*, ep. 99, lib. 31.

‡ COCHLEAUS in *Act Lutheri*, fol. 2. MELNCHTON in *vita Lutheri*, fol. 6. ULEMBERG *Historia de vita, moribus*, ol. 6.

\* PFIZER, p. 22.

† Quam, longe nos majores nostri in bonis operibus superant, nemo non videt, verbi gratia, quam magnifica edificia, quæ antiqua monumenta posteris reliquerunt,

municipal liberties; or in commenting on, and translating, the Greek and Latin authors; while simple scribes laboured, with almost an angel's patience, in adorning with vermilion and azure the hymns and proses of the church. In the sixteenth century, there were Italian cloisters which were veritable studios of painting, architecture, and statuary. When prayer was over, the monks went to work; some with the chisel, others with the compass or pencil. Italy is rich in the monuments of this monastic glory. At Florence, the great attraction of the Pitti gallery, is the Saint Mark of Fra Bartolomeo. Fra Jaconda was called into France to construct the finest bridges of the capital.

A convent of the middle ages might truly be likened to a bee-hive. While some were engaged in carving the wood, which in their hands assumed all forms, and often, like the sculptured marble, seemed to acquire animation, others were employed in discovering the treasures concealed in ancient manuscripts.\* Some had the starry firmament to contemplate and admire; while to others of their brethren was assigned a world probably still more difficult to explore—the human desert. Asia Minor was filled with monasteries, where monks were occupied, day and night, in transcribing the poets and orators of ancient Greece and Italy † There were more than hundred and fifty of these sanctuaries of science in Calabria, and the neighbourhood of Naples. Look at that promontory which advances from Macedonia into the Egean sea; it is Mount Athos; and never will any human institution render to civilization the services it has received from that single house of prayer. Sixty-three palaces and country villas of French kings are enumerated, in which monks were occupied in reproducing the royal charters. The church employed a numerous band of scribes, all consecrated to God, and occupied in transcribing sacred and profane manuscripts in the hall of the *Scriptorium*. It was an African monk, Eutholicus, that introduced the accents; another monk invented the capital letters.‡

(To be continued.)

## FLOWERS OF HEAVEN.

*Connexion between Religion and Morality.*

(Continued from our last.)

### PRUDENCE:

“He who is eclipsed among the most brilliant stars, might be a shining light amid those of inferior lustre,” says a poet. There are overwhelming grandeurs which fall on the head of him who bears them, like the rock of Sisyphus. A prudent man disembarasses himself of them, as of a cloak, which the rain has drenched, and does himself honour by giving to himself a wise counsel, which none other would have ventured to offer. The life of the holy pope St. Celestin, furnishes us with an example of those abdications, which are the result of an honourable and prudent distrust of our own abilities.

This holy pontiff was devoted to prayer and solitude; his sanctity, as a beautiful lily, shed its odour all around, and attracted the veneration of all Italy. But the successor of the prince of the apostles,—then the polar star of Christendom,—had need of a stronger arm, a more elevated mind, and a more profound science than were possessed by Celestine. This holy man had fled when he was elected pope; and he now regretted on the papal throne, the wild valley of Orford, his former abode; he found the tiara too heavy, and the sceptre of the keys too difficult to be borne; he was convinced that in stations which place us over others, it is not enough to have piety of heart and humble virtues; there are, moreover, required an eagle's eye, consummate prudence, and the talents which form the statesman. Terrified at his dangerous elevation, and at the awful responsibility attending his every act, he suffered under this weight of honour, which affected both his mind and body. When he perceived his strength begin to fail, his resolution was taken. “Let another,” said he, “guide the helm of Peter's bark; the sea is agitated, and the winds contrary. When the clouds accumulate, and snatch the heavens from your view, there is need of an experienced pilot. I will return once more to my solitude and wild forests:—let another assume the tiara.”

There were not wanting prudent counselors, who endeavoured to shake this determination, so worthy of a Christian, and of a man of honour. Flattery, which insinuates itself into every place, and even lies concealed under the semblance of piety, was ready to assure him, that he possessed the vigour of Ambrose, the knowledge of Augustin, and the inflexible resolution, and amiability of

\* North American Review.

† British Review, March 1836.

‡ MONTFAUCON: Des endroits et des pays ou l'écriture grecque fut en usage.

**Athanasius.** Celestin had not merely the appearance, but the reality, of humility; and hence his ear was closed, as if in death, to these deceitful voices. Assembling the cardinals in council, he read his abdication before them, with firmness of voice, with calmness and dignity of manner. Tears of regret and of admiration rolled down their cheeks; never had Celestin appeared so worthy to occupy the first place. They cast themselves at his feet, and besought him to retain his post; but this he would not do. He was succeeded by Boniface VIII, who did not repose on a bed of roses.

The spirit of counsel, one of the most noble attributes of Prudence, results from the consideration of past events, the knowledge of the present, the foresight of the future, and a capability to profit best by opportunities. The spirit of counsel strengthens dynasties, and places the happiness of the people on large and solid bases: it saves the state when it is nigh destruction, and even neutralizes the effects of defeat. The Catholic religion owes its towering elevation to the spirit of counsel; and the want of this quality must eventually cause all the sects to dissolve and disappear.

*(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.)*

In the New Testament also, Christ teaches that some sins shall be remitted in the life to come.\* "For," says St. Augustin, considering this passage, "it could not with truth be said of some persons that their sin shall not be forgiven them, either in this world, or in the world to come, unless there were sins, which though not in this, yet shall be forgiven in the world to come.† And in the same Gospel, Christ teacheth us to pray, not only for the remission of our own, but likewise for the remission of the sins of our brethren.‡ Moreover, it was clear to the penitent thief on the cross, that he should be numbered amongst the dead before Christ would come into his kingdom. And yet he believed that his soul

could, in that state, be profited;\* otherwise he would not have prayed thus: 'Lord remember me when thou shalt have come into thy kingdom.' And so far from Christ reproving him, for praying in this manner, He, on the contrary, graciously heard his prayer, and answered—'Amen I say to thee, this day shalt thou be with me in paradise.†

*(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 of thy brother's eye."—St. Matthew, vii. 3, 5.

The condition of the country now excited serious apprehensions in the breasts of all the friends of peace and order. The state of Glenresig was like that of a volcano on the eve of an explosion; and the abbot's utmost efforts were required to prevent the more hot and ardent spirits among his flock from avenging upon parson Hamilton the deaths of Shane Mahony and the other victims to the sanguinary Moloch of the tithe system. There certainly were abundant elements of discord in the social condition of the land, without seeking for causes of outrage in systems of theology. The Catholics of Glenresig, suffering the pains of destitution, and sympathising with their brethren of Innisfoyle in their feelings of indignant sorrow at the recent massacre, were still farther made to suffer by the insults of the reverend orators, who, not content with the facilities that meetings afforded of indulging in vituperative calumny, procured low agents of the class known in parts of Ireland as "gospel readers," whose business was to go among the people, and outrage their feelings, by bestowing on the Catholic clergy every epithet of obloquy and insult.\*

\* Christ does not in any part of the Divine Scriptures promise to rise from the dead before the third day—the penitent thief knew this—he did not expect to go straight into Heaven, as is evident from the nature of his prayer—neither did he expect to go into hell, for out of that there is no redemption. If then he did not hope to go into some place of purification, where he might be freed from spot and wrinkle, where did he expect to remain until the resurrection of his Lord and Master?

† Luke xxiii. 43, 43.

\* As a specimen of the language made use of by these Protestant agents to exasperate the people, I may state, on the authority of the Rev. Mr. Hughes, P. P. of Newport Pratt, that the "gospel-readers" in his parish were in the habit of telling the Catholics, "that their priest, Mr. Hughes, was to them a stumbling-block, that he kept them in darkness, that he was a devil, or any one that would

\* Matt. xii. 31.

† August., tom. 5. de Civitate Dei, lib. 31, c. 24.

‡ Matt. vi. 12.

Meanwhile, M'Gwin and Owzel, and their unholy crew, incessantly continued to asseverate through every practicable channel of publication, that Popery was the pure invention of the Devil; and so earnestly, so feverishly solicitous were they to propagate their statements, that they established a printing-press in M'Gwin's private residence, whence weekly issued a periodical paper entitled "The Innisfoyle Gospel Trumpeter." Copies of the Gospel Trumpeter were profusely scattered through the parish by their emissaries. One of the numbers was left at Miss O'Hara's; its leading object was to inculcate Catholicity in the charge of persecution upon principle. It was written by Owzel. Miss Sedley immediately enclosed it to the abbot; at the same time reminding him of his promise to give her in writing the substance of his arguments in the discussion upon persecution he had held with Owzel, and from which she had unfortunately been absent.

Next day she received in reply the following letter:—

"TO MISS SEDLEY.

Innisfoyle Abbey, Thursday.

"My dear Miss Sedley,

"I deserve your reproach for having postponed until now the performance of my promise. You must accept my monastic duties as my apology.

"I now proceed to lay before you, in as condensed a form as the importance of the question at issue permits, the substance of the statements and arguments with which I met my reverend opponent.

"The immortal Milner asserts, in his unanswerable 'Letters to a Prebendary,' that the charge of holding persecuting principles was generally made against the Catholic Church by intolerant men, who used it as a pretext for persecuting the Catholics.

"This charge has been recently revived, on the ground that certain members of the Irish hierarchy have recommended to the use of their clergy the work of Peter Dens; which work, they allege, lays down principles of the most infernal persecution, even to the extremity of death, against all Protestants.

"The Rev. Mr. Miguire has demonstratively proved that Dens lays down no such principles as these Dens, it is true, has taught that all *heretics* should be punished;

knelt to him; that his was the altar of the devil; that receiving the sacrament from the priest was the only thing to damn them to the lowest pit of hell; that the priest taught them nothing but devilments; that the priest standing on the altar was the devil; that the devil was in his belly; and that every one going to the chapel would be damned." Similar language has been used by the Achil Protestant Bible readers against the Rev. Mr. Conolly, P. P. of Achil.

not by massacre, not by assassination; but by an application of the laws of the state under which he lived, and which were not as severe as the Protestant penal codes of England and Ireland. *But whom does Dens call heretics?* Does he teach that all Protestants are heretics? *Expressly the reverse.* He only teaches that the precept of punishment applies to such as err wilfully and knowingly; '*scienter, et volenter in errore.*' Thus, it appears that the great body of *sincere* Protestants, whose belief is inherited from their parents, and whose errors are not *wilful*, were never contemplated by Peter Dens at all, as being liable to any sort of penal infliction!

"The gainsayers have frequently sought to convict the Catholic Church of persecuting doctrines, by a reference to the third canon of the Council of Lateran against the Albigenses, and the decision of the Council of Constance, in the case of Huss. Milner, in the fourth of his 'Letters to a Prebendary,' has triumphantly demolished these objections, and vindicated Catholicity from the foul accusation. To condense the arguments of Milner in the present brief space were impossible; I can therefore only refer you to his work, and also to the forty-ninth letter of his 'Eul of Controversy,' in which he has demonstratively shown that the leaders and followers of the Reformation ran riot in the wildest excesses of ferocious and diabolical persecution.

"But there are two modes in which our accusers endeavour to lessen the weight of the ample evidences of their own iniquity.

"Firstly, they allege, that although the Protestants have *practised* persecution, yet they have not taught it as a principle of action; and that a bad *principle* is worse than a bad *action*, inasmuch as the principle is of *general* application, whereas the action is necessarily only *local*.

"Secondly they allege that the persecuting spirit of Protestantism was derived from its recent connexion with Popery.

"Now, with regard to the first of these modes of defence, I meet our accusers in front, and I tell them that the grand *principle* of Protestantism has ten thousand times taught and sanctioned persecution. That *principle* is the private judgment of each individual on the meaning of the bible, in all matters of faith and morals. This is the grand boast and base of Protestantism; this is the vaunted charter of all Protestant sects; this is not a '*local sentiment or local action*'; it is the great, the ruling, and the universal principle upon which, if we may credit their divines, the whole fabric of the Reformation

was founded, and by which, they assure us, the 'Reformed' either *are* or *should be* guided.

"Now, here we have got hold of a *principle*, (not of an isolated action), and let us inquire how this *principle* has frequently operated.

"To begin with the British empire: the apostle of the Scotch Reformation, John Knox, told Queen Mary of Scotland to her face, that the Protestants had a right to take the sword of justice into their hands, and to punish her, *as Samuel slew Agag, and as Elias slew Jezabel's prophets.* (Stuart's Hist. vol. 1, p. 59.) Now, how does John Knox arrive at this conclusion? By the application of the great Protestant *principle* of private judgment to the scriptural examples of Samuel and Elias. Again; the same Reformer wrote into England, that 'the nobility and people were *bound in conscience*, not only to withstand the proceedings of that Jezabel, Mary, whom they called queen, *but also to put her to death, and all her priests with her,*' (cited by Dr. Paterson in his *Jerusalem and Babel*). Here again he declares that the murder of Mary and her priests is a duty imposed by the *Protestant consciences* of the Scottish nobility and people; and these consciences were duly formed under Knox's tutelage by the *Protestant process of private judgment on the bible.*\*

"Knox undoubtedly affords us rich examples of the persecuting and intolerant influences of the Protestant rule of private judgment. In his celebrated dialogue with Lethington, the 'Reformer' thus elaborately argues:—

"'Idolatry,' said Knox, 'ought not only to be suppressed, *but the idolator ought to die the death, unless we will accuse God*' Again, Knox further says in the same dialogue, 'For the commandment was made to Israel, as ye may read, *that if it be heard that idolatry is committed in any one city, that then inquisi-*

*tion shall be taken; and if it be found true, that then the whole body of the people shall arise and destroy that city, sparing in it neither man, woman, nor child.*' (Knox's Hist. p. 357.) Now, I again demand, how is it that Knox arrives at this solemn and deliberate conclusion of wholesale murder? Distinctly and directly by the teaching of the Protestant Rule of Faith—his own private judgment on the meaning of the Bible. In the course of the same dialogue with Lethington, as recorded by Knox himself, this reformer alleges: *that the commandment that the idolator die the death is PERPETUAL.*'

"What teacher instructed Knox in the doctrine of this murderous 'perpetuity?' Again I answer—Knox's own Protestant rule—his private judgment on the Bible.

"Again, we recognize the direct operation of the Protestant *principle*, in the *solemn decision* of the 'most moderate' of the Scottish clergy, 'who, when they were assembled by order of King James and his council, to inquire whether the Catholic Earls of Huntly and Errol, and their followers, on making a proper concession, might not be admitted into the Church, and exempt from further punishment? These ministers answered, that 'though the gates of mercy are always open for those who repent, yet as these noblemen had been guilty of idolatry' (viz. the Catholic religion), *'a crime deserving death by the laws of both God and man,* the civil magistrate could not legally pardon them, and that, though the church should absolve them, it was his *duty* to inflict punishment upon them.' (Robertson's Hist. anno 1596). Here we have the Protestant *principle* of private judgment instructing these Protestant divines, that Catholics should be punished by the state for being Catholics. The Scottish parliament had previously decreed, in the year 1560, the establishment of Calvinism, and the punishment of death against the ancient religion.

(To be continued.)

## LOSS AND GAIN.

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

### CHAPTER VII.

(Continued from our last.)

Charles was not pleased with the subject, on various accounts. He did not like what seemed to him an attack of Sheffield's upon the Church of England; and, besides, he began to feel uncomfortable misgivings and doubts whether that attack was not well founded, to which he did not like to be ex-

\* "That John Knox was privy to the assassination (of David Rizzio) can hardly be doubted. When James VI., on one occasion, censured Knox's memory for approving of that atrocious act, a minister replied, 'that the slaughter of David, so far as it was the work of God, was allowed by Mr. Knox, but not otherwise.' Calderwood M.S., quoted by Dr. M'Crie, *Life of Knox*, p. 309. We need not be surprised at this, for Knox had previously exulted in the murder of Cardinal Beaton, and actually sanctioned it by afterwards joining the murderers! With respect to Rizzio's murder, which no sound-thinking person can ever justify, and Knox's share in it, I presume the reader will peruse the following set-off by Dr. M'Crie with considerable surprise, narrated by the reverend author quite in the spirit of Knox, as if it were a second *godly fact*. 'There is no reason,' says he, 'to think that he (Knox) was privy to the conspiracy that proved fatal to Rizzio. But it is probable that he expressed his satisfaction at an event which contributed to the safety of religion and the commonwealth, if not also his approbation of the conduct of the conspirators.'—I have quoted this entire note from the history of the Gowrie conspiracy, by John Parker Lawson, p. 227. Edinburgh, 1829.

posed. Accordingly he kept silence, and, after a short interval, attempted to change the subject; but Sheffield's hand was in, and he would not be balked; so he presently began again. "I have been speaking," he said, "of the liberal section of our Church. There are four parties in the Church. Of these the old Tory, or country party, which is out and out the largest, has no opinion at all, but merely takes up the theology or no-theology of the day, and cannot properly be said to 'hold' what the Creed calls 'the Catholic faith.' It does not deny it; it may not knowingly disbelieve it; but it gives no signs of actually holding it beyond the fact that it treats it with respect. I will venture to say, that not a country parson of them, from year's end to year's end, makes once a year what the Catholics call 'an act of faith' in that special and very distinctive mystery, contained in the clauses of the Athanasian Creed." Then, seeing Charles looked rather hurt, he added, "I am not speaking of any particular clergyman here or there, but of the great majority of them. After the Tory party comes the Liberal; which also dislikes the Athanasian Creed, as I have said. Thirdly, as to the Evangelical; I know you have one of the Nos. of the 'Tracts for the Times' about objective faith. Now that tract seems to prove that the Evangelical party is implicitly Sabellian, and is tending to avow that belief. This too has been already the actual course of Evangelical doctrine both on the Continent and in America. The Protestants of Geneva, Holland, Ulster, and Boston have all, I believe, become Unitarians, or the like. Dr. Adam Clark too, the celebrated Wesleyan, held the distinguishing Sabellian tenet, as Doddridge is said to have done before him. All this considered, I do think I have made out a good case for my original assertion, that at this time of day it is a party thing to go out of the way to read the Athanasian Creed." "I don't agree with you at all," said Charles; "you say a great deal more that you have a warrant to do, and draw sweeping conclusions from slender premises. This, at least, is what seems to me. I wish too you would not so speak of 'making out a case' It is as if these things were mere topics for disputation. And I don't like your taking the wrong side; you are rather fond of doing so." "Reding," answered Sheffield, "I speak what I think, and ever will do so. I will be no party man. I don't attempt, like Vincent, to unite opposites. He is of all parties, I am of none. I think I see pretty well the hollowness of all." "O my dear Sheffield," cried Charles in distress, "think what you are saying; you don't mean what you say. You are speaking as if

you thought that belief in the Athanasian Creed was a mere party opinion." Sheffield was silent; then he said, "Well, I beg your pardon, if I have said any thing to annoy you, or have expressed myself intemperately. But surely one has no need to believe what so many people either disbelieve or disregard."

The subject then dropped; and presently Carlton overtook them on the farmer's pony, which he had borrowed.

(To be continued.)

## THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN, A PROTESTANT.

(Continued from our last.)

### SECTION VII.

*Sacrilege of materials or things; as of the Ark of God taken by the Philistines—Of the two hundred shekels of silver, or wedge of gold, with the Babylonian garment, stolen by Achan:\* of the money concealed by Ananias and Sapphira.† with the fearful punishments that fell upon them all.*

Of this sort also is the sacrilege of Ananias\* and Sapphira, in the Acts of the Apostles, whereof we shall speak anon †

[For, that they were guilty of sacrilege it is plain, not only by the verdict of the holy fathers, both Greek and Latin, as S. Chrysostom, S. Ambrose, S. Austin; but, to name no other writers, by a full jury of Protestants upon the place, amongst the rest Calvin,§ and Beza, whose testimony|| amounts to these five concessions—1. That there may still be a consecration of things under the Gospel; 2. That this consecration may be of lands; 3. That this consecration, because it was offered *Ecclésiæ*, to the Church, therefore it was construed to be offered *Domino* too, to the Lord, as Irenæus by-and-bye, in *Usus Dominicos*, so that the Lord is still a Party in this cause; 4. That this consecration is done *Spiritus Sancti impulsu*, and so *Diodati*¶ too upon the place, by the good motion

\* Josh. vii. 21.

† Acts v. 6.

‡ [As Sir Henry Spelman never executed this intention, we have inserted the parallel passage from Dr. Basian's *Sacrilege Arraigned*: which we have mentioned in our Introductory Essay.—Edo.]

§ Erat sacrilega fraudatio, quia partem ex eo subducit, quod sacrum esse Deo profitebatur. Galv. ad locum. See the rest in Marlorati *Ecclesiasticæ Expos.* ad locum.

|| See at large Beza on Acts v. 2.

¶ Per mentire allo Spirito Sancto: c. In quanto quella consecrazione potera essere stata un movimento d'esso, & così, egli non havea sinceramente ubbidito. *Diodati* in ver. 3 cap. v.



of the Holy Ghost, (so far are this kind of devotions from being unlawful or unacceptable,) which good motion because they had not sincerely obeyed, therefore (saith that Italian doctor) they did abuse the Holy Ghost; 5, and lastly, they all agree, that to alienate this from a consecrated use is sacrilege. ... And because this fact of Ananias was the first notorious act of sacrilege that ever was committed under the Gospel; therefore, lest any after them should presume upon their impunity, as they gave ill example to their generation, and to posterity to boot, (it is Peter Martyr's note,) themselves became a sad example to both; they were confounded body and soul. And that too with a sudden destruction, in an instant, the usual destiny of sacrilege; witness Belshazzar.\* Athaliah, and so many more slain, ἐπ' αὐτοφώρω, as we say, in the very act of sacrilege. This is a history brimful of horror, in all the grievous circumstances of it: to see a man and his wife, children of the Church, auditors of the Apostles, professors of Christ's true religion outwardly, conformable to the apostolical discipline, benefactors to the church, no apparent professed enemies or atheists, no persecutors or apostates, or notorious evil-livers, (for any thing we read of them). Ah! I tremble to think it, that such persons, so qualified, should yet be liable to so execrable an end, as (say some)† in a moment to be damned, body and soul, (dying without repentance); should, as they were man and wife in the sin upon earth, be still man and wife in the torment of hell: and all this damnable rigour for grudging a few pence, or pounds at the most, to God and Holy Church. But *secret things belong unto the Lord our God; ‡ and God's judgments are past finding out. §* Our best course therefore is, to adore them with admiration; to lay them to heart with fear and trembling, and to acknowledge with all humility, that God seeth not as man seeth. However sacrilege may be extenuated in the world's deceitful scales, yet, in the just balance of the sanctuary, you see the heavy doom of it weighs down to the bottom of hell.]

A multitude of examples there be of this kind, but for the most part they fall as well under the title of *local sacrilege*, as under this of *holy things*: I will therefore refer the reader to that which hath been already delivered, and will here close up the books of the Holy Scripture for matters done before the Passion of our Saviour.

(To be continued.)

\* Dan. v. 30; 2 Kings xi. 16.

† Goswick's 'Anatomy of Ananias' Sacrilege, chap. vi.

‡ Deut. xxix. 29.

§ Rom. xi. 33.

## GREAT PROGRESS OF CATHOLICITY IN ENGLAND.

### WENLOCK AND ALDENHAM—NUMEROUS CONVERSIONS.

—The morning of the 2nd September, 1849, was for several of the inhabitants of Bridgenorth, Middleton, Lenley and Aldenham, a heavenly time, full of holy rejoicing. The Rev. Father Ruitz Missioner of the Order of the Immaculate Conception, and Superior of the above Mission, assisted by a Deacon and Sub Deacon, and four other clergy, habited in copes, presented themselves at the door of the church, and after the usual interrogations, introduced processionally eight recent converts, besides seventy-two others previously received, which makes up the number of eighty newly-admitted children of our Holy Mother, the Catholic Church. As they were introduced, the "Veni Creator" was intoned, after which the Rev. Father being seated in the midst of the presbytery, one after another of the converts knelt down before him, and the ceremonies prescribed by Holy Church and the usual prayers were gone through. The converts were then baptised, and a sermon was preached explaining the sacrament of Baptism and the duties implied by a reception into the Holy Catholic Church. Solemn Mass was then celebrated, following by the "Te Deum," the Litany of our Blessed Lady, the "Tantum Ergo," and Benediction of the Blessed Sacrament, the functions being performed with great dignity; and it was truly touching to witness them, considering the number of persons who had just voluntarily embraced the true Faith. At the invitation of the Rev. Father Superior of Aldenham, a *déjeuné* took place in the ruins of the beautiful Abbey of Wenlock. One of the converts, an ex-Protestant Minister, took the opportunity of publicly retracting all he had said and done in his ignorance, against the Catholics, and of expressing the happiness he felt in his mind, that God had given him light and grace to know his errors and to embrace the true Catholic religion. Many persons afterwards presented themselves to thank the Rev. Father for the erection of a Catholic Mission in Wenlock, and we understand several Protestants have expressed to him the doubts they felt relative to their religious belief, and Catholics applied for confession, who had hitherto neglected their religious duties. On the 3rd September Mass was celebrated for the first time at Wenlock since the fearful epoch of the "Reformation;" the chapel was crowded with a devout concourse of the Faithful. The Rev. Father Ruitz, in turning to his residence at Aldenham, in the habit of a Missioner, with crucifix at his side,

was courteously saluted by the passers by. [The above is the substance of a letter kindly forwarded to us by a worthy Italian Catholic who was present.]—*Tablet*.

## CORRESPONDENCE.

### Letter of "a Convert."

(Continued from our last.)

But what is it which induces G. M. to continue the prosecutor and false accuser of his Catholic brethren? Can he persuade himself that the uncharitable judgments he has formed of *two hundred millions* of his fellow Christians could be justifiable, even if confined within the secrets of his own breast? No Mr. Editor, I will not believe it. He is a Gentleman and a man of letters, and he could never have descended to an artifice so poor, so pitiful, so ungentleman-like, for the cruel purpose, of imposing upon the ignorance, and rousing against his fellow Christians the angry and contemptuous feelings of his unlettered readers.

In publishing these judgments to the world and endeavouring to instil into other hearts the deadly aversion that rankles in his own, has he no fears that he may be still more guilty? We live in an enlightened age—all, *except Catholics*, are much wiser than their forefathers—the boundaries of science are become almost unlimited—scarcely are the mysteries and secrets of the third heaven placed beyond our reach. In such an age, cannot a learned Missionary, who thinks it his duty to speak of Catholic Doctrines, by any means discover what those doctrines are? The public libraries are full of our books of instruction—our Clergy are known public characters—our places of worship are open to all the world, and public explanations of our Doctrines are given weekly to all who choose to hear them. He is sure to be welcomed in the domicile of any intelligent Catholic, any one of whom, if asked, would satisfy him that we do not hold the strange and barbarous opinions with which he charges us; any one of whom would tell him to love every human being as himself, *whatever* his religion, is the next great duty after loving God,—and that to hate or abuse any one *whomsoever* is a deadly crime. With such opportunities of getting rid of his injurious prejudices, can he be justified in cherishing and propagating them? Let him be assured that the day has come and it will now excite nothing but pity, if not contempt, in the minds of sensible and reflecting men, to find that otherwise honest, upright and honorable men could have believed and acted in our regard as he has done. Allow me to inform G. M.

that hundreds of the most enlightened men of the age are voluntarily joining the Catholic Church, in disregard of wealth, connection and scorn of their relatives and friends—this could never have taken place if she was actually so bad as he *supposes* her to be.

The man who will let himself down to injurious misrepresentation and abuse, can have no right to complain of unceremonious treatment. This is my view of the subject; this is my excuse, if excuse be necessary, for any strong language I may have used in my former letters, or may use in this. But may God forgive him, if there is malice at his heart, or enlighten his mind, if his conduct proceeds from pure ignorance. Heaven forbid that I should condemn him, or prescribe limits to human blindness, or forestall the judgments of God on any human creature.

Allow me to tell G. M. that no Catholic has any fears or misgivings as to the "dogmas" taught from the "eternal city"—the city of Rome may, in the Providence of God perish, but never will the doctrines of the Church of Rome. Her fame has been written in the inspired Book, as follows,—*"To all that be in Rome, beloved of God, called to be Saints: Grace to you and peace from God our Father and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."* Romans I. 7. 8.

The veneration which the ancient Christians paid to the Roman See, is scarcely excelled by that which they expressed for the name of Catholic, St. Irenæus, in the second century, calls Rome "the greatest, the most ancient, the most illustrious Church, founded by the glorious Apostles Peter and Paul, receiving from them her Doctrine, which was *announced to all men*, and which, through the succession of her bishops, is come down to us"—"Thus" continues he, "we confound all those, who, through evil designs, or vain glory, or perverseness, teach what they ought not. For to this Church, on account of its superior *headship*, every other must have recourse, that is the faithful of all countries, in which Church has been preserved the Doctrine delivered to the apostles."

That the veneration of Christians for this illustrious Church and for the title of Roman, should have continued to increase with the lapse of time, no one can wonder, when he considers, that whilst so many empires have risen and fallen, and every earthly establishment has yielded to the destroying hand of time, whilst even in the Church itself, a regular succession of bishops can no where be traced to the apostolic times, except in the Church of Rome alone, *that Church like the*

rock, upon which Christ promised that he would build his Church, against which the gates of hell should never prevail, has alone withstood the shock of ages, alone held up to the astonished world her unbroken succession of bishops up to the days of St. Peter, and continues to this day the greatest rallying point and centre of Christian unity. These sentiments are the more deeply impressed when we reflect, that "there has been no nation as yet, since the apostolic age, converted from infidelity to Christianity, which has not been brought to the light of faith by men, either sent by the Pope of Rome for that purpose, or in communion with him."\*

(To be continued.)

LORETTO HOUSE CHRISTMAS

EXAMINATIONS A. D. 1849.

We regret, that we accidentally omitted in the report of the late Examinations, the names of the following young Ladies who obtained the first distinctions, in the Classes of Music and Drawing.

PROFICIENCY IN MUSIC.

Miss Deparrais.  
Miss DuCasse.  
Miss Gregory.

DO. IN DRAWING.

Miss Gregory.  
Miss Stanford.  
Miss Stephens.

CLERGY AID FUND.

CHRISTMAS COLLECTION.

Cathedral Church, .....	Rs. 85	11	9	
Durrumtollah Church,...	...	16	8	0
St. Thomas' Church, ..	in cash	225	0	0

Besides ten tickets, the amount of which has not been yet realized.  
Dum-Dum Catholic Chapel, from the Irish Soldiers, Rs. 30 0

B. C. ORPHANAGE FREE SCHOOLS AND WIDOWS ASYLUM.

Mr. Kenny, Jessore, ...	...Rs. 50	0	
Mr. Seyers, Fattchpore, ...	...	30	0
Mrs. Doran, ..	...	6	0
Mr. J. Fleury, for Dec. 1849.	...	6	0
Mrs. D'Bruyne, ...	...	1	0
Mr. Conductor Bentley, ...	...	25	0
Mr. C. B. Piaggio, ..	...	2	0

A supply of some clothing for the Male Orphans from a Friend through Chevalier C. R. Lackersteen is gratefully acknowledged.

SUBSCRIPTIONS FOR ST. FRANCIS XAVIER'S CHAPEL, BOW-BAZAR.

Monthly Collections made by Mr. Jas. Maylan in December for October last.

Mr. Jas. Rideout, ..	Rs. 5	0
Messrs. Deefholts, .. ..	2	0
Mr. F. Periera, .. ..	2	0
„ Frans. George, ... ..	2	0
„ J. Cornelius Jr. .. .	2	0
Mrs. C. R. Belletty, ... ..	1	0
Mr. E. P. Beauport, .. ..	1	0
„ J. King, .. ..	1	0
„ Chas. Adr. Pereira, .. ..	1	0
„ F. Lepies, .. ..	1	0
Mrs. A. Powell, .. ..	1	0
„ R. Deliana, ... ..	1	0
„ Day, ... ..	1	0
Mr. J. Leal, ... ..	1	0
„ Jno. Fegredo, ... ..	0	8
„ Wm. Salazar, ... ..	0	8
„ P. Gill, ... ..	0	8
A Catholic, .. ..	0	8
Mr. P. Reberio, ... ..	0	8
„ W. Martin, ... ..	0	8
„ S. Gomes, .. ..	0	8
Mrs. F. Salvador, .. ..	0	8
„ Bilderbeck, ... ..	0	8
„ R. Lepies, ... ..	0	4
„ E. Martin, ... ..	0	4
„ J. Francisco, .. ..	0	4
Mr. J. Nicholas, ... ..	0	4

PROPAGATION OF THE FAITH.

Mr. J. Fleury, .. .. Rs. 1 0

Selections.

POETRY.

FILIAL RESPECT.

"Son, support the old age of thy father, and grieve him not in his life: and if his understanding fail, have patience with him, and despise him not when thou art in thy strength."—Ecclesiasticus iii, 14, 15.

And grieve not him whose silver hairs  
Thin o'er his wasted temples stray;  
Grieve not thy sire when time impairs  
The glory of his manhood's sway.

His tottering steps with reverence aid,  
Bind his wan brow with honor's wreath,  
And let his deafened ear be made  
The harp where filial love shall breathe.

What, though his pausing mind partake  
The evils of its house of clay,  
Though wearied, blinded memory break  
The casket where her treasures lay.

\* See an historical proof of this assertion in the "Religion world displayed" by the Rev. Robert Adam, B. A. Oxford, Vol. II. page 3, 4, &c.

Still with prompt arm his burdens bear,  
Bring heav'nly balm his wounds to heal,  
And with affection's watchful care,  
The error that thou mark'st, conceal.

Know'st thou how oft those power<sup>ful</sup> arms  
Have clasped thee to his shielding breast,  
When infant woes or childish harms  
Thy weak, unguarded soul distressed?

Know'st thou how oft those accents strove  
Thine uninstructed mind to aid?  
How oft a parent's prayer of love  
Hath pierced dense midnight's darkest shade?

Grieve not thy father till he die,  
Lest when he sleeps in earth's cold breast,  
The record of his lightest sigh  
Should prove a dagger to thy rest.

For if this holiest debt of love,  
Forgotten or despised should be,  
He whom thou call'st thy Sire above,  
Will bend a judge's frown on thee.

### CONSECRATION OF THE RIGHT REV. DR. MURPHY, BISHOP OF CLOYNE AND ROSS.

(From the *Cork Examiner*.)

On Sunday, the Feast of the "Seven Dolors of the Virgin," the Right Rev. Dr. Murphy was consecrated Bishop of the united Diocese of Cloyne and Ross. The ceremony was performed in the splendid church of Fermoy, and was conducted with all the pomp and solemnity which usually attach to it. The church, which is of the finest Gothic style, was chastely ornamented, the High-Altar and side chapel being brilliantly lit with a number of wax lights, and befittingly adorned with flowers. This beautiful structure was erected principally through the exertions of the new Bishop of Cloyne and Ross, who, for many years, and even up to the period of his elevation to the Episcopacy, presided over the spiritual interests of the important parish of Fermoy. His zeal and energy in the cause of religion and charity during that period gained for him the affection of his flock, and the esteem and admiration of his brethren in the ministry, who have shown their high appreciation of his virtues by calling him to his present elevated position in the Irish Church.

The influx of strangers into Fermoy to witness the ceremony of Consecration was very large; and of those who were present at it a very considerable number were of the Established and Dissenting Churches.

Shortly before eleven o'clock, long previous to which hour the church was densely crowded, the procession issued from the Sacristy. An immense number of the Clergy were present.

The Prelates who attended were—his Grace the Lord Archbishop of Cashel, the Lord Bishop of Cork, the Lord Bishop of Waterford, and the Lord Bishop of Kildare and Leighlin.

His Grace of Cashel, in pontificals, was Consecrating Bishop. The Assistant Bishops, in white copes and mitres, were the Bishop of Cork and the Bishop of Waterford, and these were attended by the Rev. Mr. Hogan and Rev. Mr. Cullinan, each bearing a lighted taper, as Chaplain. The office of Assistant High Priest was filled by the Very Rev. Dr. Keane, in white

cope and stole; and that of Master of Ceremonies by the Rev. Mr. Buckley, in surplice and white stole. The lower choir was conducted by the Very Rev. T. Barry and Rev. J. Falvey.

The Clergy having arranged themselves in the choir, the Prelates and Assistants, accompanied by the Bishop Elect, robed as a Priest, and his Chaplain, Rev. Mr. O'Regan, proceeded to the foot of the high altar, when, after a short prayer, the Consecrated ascended the altar, and the Bishop Elect, accompanied by the assistant Prelates, proceeded to the side altar, where he assumed the prelatial robes, after which he was presented to the Consecrator by the senior assistant Bishop, who said—"Most Reverend Father, our Holy Mother the Church demands of you to promote the Priest here present to the responsible office of Bishop." The Consecrating Bishop demanded the Apostolical Mandate, which having been produced, and read aloud, the Elect, was duly examined, and made his profession of faith and obedience to the Holy See.

On the conclusion of the Epistle, the Litany was solemnly chanted by the clergy, the Bishop Elect lying prostrate on the altar, after which the Consecrator assumed his seat, the Elect kneeling before him. A book of the Gospels was here opened and placed by the Bishops over his neck and shoulders, while each Prelate touched his head, exclaiming, "Receive thou the Holy Ghost." After some prayers, in which the entire Clergy joined, the head and hands of the Elect were wrapped round with linen, and he was conducted to the Consecrator, who proceeded to anoint him with Holy Chrism, the choir chanting the beautiful and impressive words of the hymn, "Veni, Creator Spiritus."

On the conclusion of the ceremony of anointing the head, the Consecrating Bishop gave out the anthem—

The precious ointment on the head, that ran down upon the beard, the beard of Aaron.

"Which ran down on the skirt of his garment, as the dew of Hermon, which descended on Mount Zion"—which was chanted, together with the 132d Psalm, by the full choir of Clergy, the Consecrator during the time anointing the hands of the Elect; after which he was conducted to the side chapel, and the Archbishop proceeded to bless the pastoral staff and ring; which, on the return of the Elect, he presented to him. He next presented him with the book of Gospels. The Elect was then received to the kiss of peace, after which he returned to his chapel, when the Mass was again proceeded with to the close of the Gospel, when the Very Rev. M. B. O'Shea ascended the pulpit and delivered a most eloquent address from a portion of the 20th Chap. of the Acts of the Apostles.

After the "Ite Missa est," the Elect again knelt before the Consecrator, who blessed the mitre and placed it on his head, next blessed the gloves and drew them on his hands; then rising from his chair, he placed the newly consecrated Prelate therein, and put into his hand the pastoral staff. The organ and the swelling notes of the "To Deum" now proclaimed the close of the ceremony, and the Bishop of Cloyne and Ross, conducted by the assistant Bishops, pro-

ceeded through the principal portions of the church, imparting his blessing to the thousands of his flock who were there congregated; on the conclusion of which, the entire body of the Prelates and Clergy returned to the sacristy in the same order they had previously issued from it.—*Tablet.*

#### HOW FAR THE GREEK CHURCH FRATERNIZES WITH GERMAN AND ENGLISH PROTESTANTISM.

After the reformers of the sixteenth century had separated themselves from the Catholic Church, and perceived that their adherents formed but a small and inconsiderable minority in comparison with those who adhered to the ancient faith of Christendom; they felt with regret that their isolated position was a clear argument of their defection, and conceived the idea of fraternizing with the ancient Eastern Churches, who like themselves had separated from the Church of Rome, and (for aught they knew) might be at variance with the Roman Catholic Church in doctrine and discipline as much as themselves.

With a view of effecting a union with the Greeks the confession of Augsburg was translated into Greek by Paul Dolseius in the year 1559 and a copy forwarded to Joseph, Patriarch of Constantinople thro' Demetrius, deacon of the Church of Constantinople, who spent six months of that year at Wittenberg under the orders of the Patriarch Joseph for the purpose of ascertaining the state of the reformed churches of Germany. Demetrius was also the bearer of a very polite letter from Melancthon to the address of the Patriarch. The Patriarch Joseph however did not condescend so much as to send a reply to the learned professor of Wittenberg.

The neglect of the Patriarch did not however extinguish all hopes in the Protestants of Germany of being able yet to fraternize with the Greeks. When it was known that the old Patriarch was dead, and that Jeremiah the Metropolitan of Larissa was raised to the Patriarchal Chair of Constantinople in the year 1572; the Lutheran divines of Tubingen renewed the overtures of Melancthon with the new Patriarch through the agency of Stephen Jerolak, a Lutheran preacher belonging to the imperial embassy to the Porte. Jeremiah, very unlike his predecessor in that respect, was glad of the opportunity afforded him of vindicating the doctrines of the Greek churches, and wrote three letters to the German divines of Tubingen in refutation, point by point, of the confession of Augsburg, as contrary to Scripture, tradition, the councils and the fathers, and subversive of all true religion.

Nor was the Patriarch Jeremiah satisfied with his three letters to the German reformers in refutation of the Confession of Augsburg. He wrote also a book for the information of his own countrymen entitled "A censure of the Oriental Church on the principal dogmas of the heretics of our age."

This book was translated into Latin and published at Cracow in 1628 by Stanislaus Socolove,

a learned Polish Theologian, and canon of Cracow.

The German divines kept the letters of Jeremiah a profound secret until they found that one of them had fallen into the hands of Stanislaus Socolove, and had been translated by him into Latin and published at Cracow. They then thought it prudent to publish them themselves, (which they did in the *acta Theologorum Wirtembergensium*) and took revenge on Socolove and the Catholics by a bloody preface.

The patriarch Jeremiah departed this life about the year 1585. From this time the reformers seemed to have given up as a hopeless project the scheme of fraternization with the Greek churches, until about the year 1628, when Cyril Lucar was patriarch of Constantinople.

Cyril Lucar was born in the Isle of Crete at Candy in 1572, and according to the custom of those times, when the isle of Crete was subject to Venice, he was sent to Venice for his education. After going thro' the ordinary course of studies at Venice and Padua he went to reside for some time in Germany, where he imbibed the errors of the reformers, and brought them with him into Greece. Having been introduced to Meletius Piga, Patriarch of Alexandria, also a native of Candy, and having been found to possess considerable abilities, whilst he artfully disguised his religious opinions, he gained the confidence of the Patriarch, and was raised by him to the order of Priesthood. He was soon after placed in the See of Alexandria, and in the year 1621 was translated to the patriarchal See of Constantinople. Here he preached openly the heresy of Calvin. The Greek bishops and clergy rose up against him, and deposed him, and procured his banishment to the Isle of Rhodes, after he had filled the Patriarchal chair about a year. Cyril Lucar had numerous friends amongst Christians and Turks, and received large sums of money from the former to bribe the latter. This is what Meletius Syrigus placed upon record two years after the death of Cyril Lucar. He was restored to the see of Constantinople in three or four months after his expulsion. On his restoration to the patriarchate, he was more zealous than ever for the promulgation of his heretical opinions. In the year 1628 he published his *Oric uti Confession of the Christian faith*, which was overflowing with the errors of Calvinism. He was banished the same year to Tenedos for the publication of this book. The Marquis of Nointel, the French Ambassador to the Porte, accused the Calvinists of having obtained the composition and publication of this work from Cyril Lucar for a large sum of money, through Cornelius Haga the Dutch resident to the Porte. The book was printed at Geneva in Latin in 1629. A second edition in Greek and Latin was published four years later. The editors of the second edition by way of recommending its authenticity profess to have received it from Cornelius Haga, to whom the Patriarch Cyril Lucar had consigned it, as they allege the Patriarch to have done before with the first edition.

Cyril Lucar was banished no less than four times, and as often restored to the See of Con-

stantinople. While he was on his way to banishment for the fifth and last time, he was strangled by order of the Grand Signor in 1638.—*Madras Expositor.*

### THE ITALIAN REFUGEE FUND.

An address to the English public from the Committee to this Fund has been sent us by the Secretaries, with a request that we will give it "such" "publicity as the demands upon our columns will "allow."

Contemporaneously with this address to the public the Committee had made an address to Lord John Russell through Mr. Hume, setting forth the circumstances under which Mr. More O'Ferrall refused admission into Malta to the Italian Refugees; expressing a "bitter mortification" that the hospitality of Malta had not been extended to these distinguished personages; calling upon the Government to visit "with marked disapprobation this discreditable act" "of its representative in Malta;" and denouncing the said act as "foreign to our national character" and "disgraceful to the British name." Lord John Russell's answer is dated "Balmoral, Sept. 5, 1849," and no doubt it is the wish of the Committee that we should give the material paragraphs of that document also *in extenso*. After expressing his full concurrence in the general proposition that British hospitality should be extended to all sorts of political exiles, without reference to their merits or demerits—"exiles of every class, from every country and in "every cause"—in other words, to exiles for God's sake and exiles for the Devil's sake indiscriminately—Lord John addresses himself to the circumstances of this particular case.

The Governor of Malta, however, was of opinion that although the refugees from Rome (not Roman refugees, in great part) might safely be allowed to proceed to England, he could not be responsible for their remaining in Malta. They were therefore detained on board ship for some ten days or a fortnight, with the exception of the sick, and of the women and children, who were allowed to land.

*You are probably aware that there has existed during the past year a sort of circulating society of revolutionists, who have appeared sometimes in Paris, sometimes in Berlin, sometimes in Baden; and who were specially in great strength and numbers at Rome.*

It is not consistent with the peace and good government of Malta, although it may be consistent with the peace and security of London, to have numerous bands of this revolutionary association at Malta.

It would be as pleasant an occupation to them to stir up dissensions in Malta as to head a riot in Berlin or in Baden.

One of these refugees was avowedly only taking Malta in his way to Venice, to assist in defending that city against the besieging troops.

After all, what has been the hardship inflicted? These persons were in no danger of their lives while they were on board a French vessel. They were not detained longer than a vessel put in quarantine. They took their passages to Eng-

land, or to Greece if they chose. They were prevented from disturbing Malta, and that was all.

Lord Grey has therefore, with my full concurrence, expressed his approbation of the course pursued by the Governor of Malta.—I have the honour to be, &c. &c.

J. RUSSELL.

P. S. I presume there is no doubt of the legitimacy of the course pursued by the Governor of Malta?

These documents put us tolerably well in possession of the whole case. Lord John Russell's Government has given no slight encouragement to the revolutionary efforts of the Continent in general of Italy in particular, and of Rome still more particularly. Yet when the valuable patriots whose efforts seemed so deserving of encouragement—foreign lands, come to the only part of our own shores in which their peculiar character *could be* productive of any political influence whatever, Lord John and the Government at once decide that this peculiar character is anything but a desirable one; that their influence can only be hurtful; that the main pleasure of their lives consists in stirring up dissensions; and that, however agreeable it may be for them to "head a riot in Berlin or in Baden," or to "assist" "in defending Venice against" the Austrians, it would be anything but agreeable to see them practise this calling of theirs in Malta or in any part of the British dominions. Their true resort is to England—England, where there is no opening for their peculiar handicraft, and where, after politely declining the offer of their services on our own account, we can at least pay them for the mischief they have done to our neighbours and encourage them to keep the Continent of Europe in hot water for all time to come. On this principle, we take it, the Committee of the Italian Refugee Fund makes its appeal to the English public. Those who are desirous of rewarding past efforts, and keeping in pay bands of political desperadoes ready to be let loose in any latitude or longitude wherever the scent of anarchy or bloodshed may allure them, will no doubt subscribe to this fund. Those, on the other hand, who dislike trading and wandering revolutionists, and who think that during the current two years Europe has had rather too much of this species of amusement, will probably hold back from any encouragement to the propagation of this unprofitable human livestock.—*Tablet.*

### SERIOUS CONSEQUENCES OF THE PRINCIPLE OF PRIVATE INTERPRETATION IN RELIGION AND SOCIETY.

COURT OF EXCHEQUER.—MONDAY,  
Nov. 5.

[Sitting in Banco.]

NOTTIDGE v. REPLY.—THE AGAPEMONE CASE.

Sir F. Thesiger, Q. C., moved for a rule calling on the plaintiff to show cause why the verdict in this case should not be set aside and a verdict entered for the defendant, or a new trial

had, pursuant to live reserved. It was an action for money had and received to the plaintiff's use, and the only question was whether the defendant was entitled to set off certain expenses defrayed by him for Miss Nottidge, the plaintiff for a period of 17 months, during which she had been confined by her relatives at Dr. Stilwell's private lunatic asylum. The plaintiff contested her liability on the ground that she had been kept in the asylum contrary to her wishes, and that she had never sanctioned or authorised the expenses which the defendant claimed to be allowed. It may be remembered Miss Nottidge brought an action against the present defendant, her brother-in-law, and the Rev. Mr. Nottidge, her brother, for assault and false imprisonment, alleged to have been committed in the lady's removal from an establishment called the "Agapemone," or "Abode of Love," at Charlinoch, to the lunatic asylum. The trial before the Lord Chief Baron and a special jury, at Westminster, occupied three days during the sittings after last Trinity Term, and terminated in a verdict for the plaintiff, with 50*l.* damages. Amongst the absurd notions entertained by Miss Nottidge, and the other inmates of "Agapemone," it appeared they believed that God was personified in a Mr. Prince, who had been an officiating clergyman of the established church, and afterwards "chief" of "the Abode of Love" which he originated. The plaintiff and her sisters were entitled, in their own right, to 6,000*l.* or 7,000*l.* each. Three of her sisters, in obedience to "the will of God," married three members of the "Agapemone," and on her release from the lunatic asylum, her first act was to transfer to Mr. Prince the absolute control of her entire fortune. Upon all other subjects she was perfectly rational. During her confinement, the defendant, who is a very respectable merchant in the city, received her dividends for the amount of which the present action was brought. It was arranged that the facts of the first case should be taken as proved in this, and a verdict entered for the plaintiff, subject to this motion. The learned counsel now submitted that the expenses incurred by the defendant on behalf of the plaintiff in maintaining her at the lunatic asylum were necessaries, and he was, therefore, entitled to deduct them from the money he had received on her account. After citing a variety of authorities in support of the motion:

The court expressed their doubts whether, under all the circumstances, the expenses incurred in confining the plaintiff in a lunatic asylum, without the finding of a regular commission of inquiry, could be considered as "necessaries." The jury might be of opinion she was a lunatic or entertained insane delusions upon some subjects, but it was admitted she was not a dangerous lunatic. The jury before whom the action was tried were of that opinion. The question, however, was whether the defendant was entitled to maintain his set off, and it was desirable that question should be discussed.

A rule nisi was granted.—*Daily News*, Nov.

## THE MINISTER AND THE ITALIAN REFUGEES.

MR. HUME TO LORD JOHN RUSSELL.

SIR—I have had the honour of receiving your letter of the 31st of August—written in your capacity of chairman of a committee of members of parliament and others, which has been formed in aid of the Italian (Roman) refugees in this country—complaining of the conduct of the Governor of Malta.

Lord Grey has sent me all the papers which have reference to the conduct of Mr. More O'Ferrall, Governor of Malta, to the Italians who sought refuge.

It has been our practice, as you truly observe, "to extend a generous and fearless hospitality to political exiles of every class, from every country, and in every cause."

You may remember that, on the occasion of the French revolution of February, 1848, when you asked me a question in the House of Commons, I adverted to the honorable practice, and expressed my determination to adhere to it.

I may observe, that the refugees in this country at present are "of every class, from every country, and in every cause;" and a proof is thus afforded how well the usual rule has been observed.

The government of Malta, however, was of opinion that, although the refugees from Rome (not Roman refugees, in great part) might safely be allowed to proceed to England, he could not be responsible for their remaining in Malta. They were therefore detained on board ship for some ten days or a fortnight, with the exception of the sick, and of the women and children, who were allowed to land.

You are probably aware that there has existed during the past year a sort of circulating society of revolutionists, who have appeared sometimes in Paris, sometimes in Berlin, sometimes in Baden, and who were especially in great strength and numbers at Rome.

It is not consistent with the peace and good government of Malta, although it may be consistent with the peace and security of London, to have numerous bands of this revolutionary association at Malta.

It would be as pleasant an occupation to them to stir up dissensions in Malta as to head a riot in Berlin or in Baden.

One of these refugees was avowedly only taking Malta in his way to Venice, to assist in defending that city against the besieging troops.

After all, what has been the hardship inflicted? These persons were in no danger of their lives while they were on board a French vessel. They were not detained longer than a vessel put in quarantine. They took their passage to England, or to Greece if they choose. They were prevented from disturbing Malta, and that was all.

Lord Grey has, therefore, with my full concurrence expressed his approbation of the course pursued by the governor of Malta—I have the honour to be, &c.,—*Freeman's Journal*.

(Signed) J. RUSSELL.

P. S.—I presume there is no doubt of the legality of the course pursued by the governor of Malta?

# SUMMARY OF INTELLIGENCE:

No. 1.]

CALCUTTA: SATURDAY, JULY 7 1849.

[VOL. XVII.]

THE TRIAL OF MOOLTAI, the late Dewan of Mooltan, has terminated in his condemnation. The following is a statement of the charges brought against him, and of the Commissioners' sentence:

Dewan Mooltai, late Nazim of Mooltan, is arraigned on the following charges:

*1st Charge.*—That the said Dewan did positively direct and instigate the murder of Mr. Patrick Alexander Vans Agnew, late of the Bengal Civil Service, and of William Anderson, late Lieutenant in the 1st Bombay Lighters, which murder was committed on or about the twentieth day of April, 1848, by the troops and followers of the said Dewan.

*2nd Charge.*—That he, the said Dewan Mooltai, late Nazim of Mooltan, was an accessory before the fact to the murder by his troops and followers of the said Patrick Alexander Vans Agnew and William Anderson.

*3rd Charge.*—That he, the said Dewan Mooltai, late Nazim of Mooltan, was an accessory after the fact to the murder, by his troops and followers, of the said Patrick Alexander Vans Agnew, and William Anderson, and that he approved of the act and reward of the murderers.

*Proceedings of the Commission on the 22d Jan., 1849.*

After mature deliberation and consideration, and having weighed both the evidence for the prosecution and the defence, the Commission are of opinion that the defendant Mooltai, late Governor of Mooltan, is of the

*First Charge* Guilty.  
*Second Charge* Guilty.  
*Third Charge* Guilty.

And do, therefore, sentence him to suffer death, pending the confirmation of the sentence by the Right Honourable the Governor General of India, but the Commission earnestly recommend the defendant to mercy as being the victim of circumstances, or involved in very difficult circumstances.

GAMBLING IN THE ARMY. For once we are almost disposed to regret that Sir Charles Napier has resolved not to subscribe to any of the journals of this Presidency, because we are particularly desirous that the facts we now mention should meet his eye, either through our own columns, or those of our contemporaries. The que non is one of vital importance to the welfare of the army of which he has now issued the command. We gladden the necessity of adopting some vigorous measures to eradicate the vice of gaming in the army. The practice is, we believe, most strictly forbidden in more than one General Order, and yet it is as life as if no prohibition whatever existed. The deep gaming which was carried on some years back in some of the European corps in the North West, and which entailed ruin on so many of the officers, must be well known in the military circles at Simla.

CULTIVATION OF SUGAR BY EUROPEANS IN INDIA.—The Malacca papers inform us of a great lot, Messrs. Arthington and Co., the largest and most public-spirited House of business at that Presidency, after having expended large sums in and availing to introduce the cultivation of superior Cane under the superintendance of Europeans, have been lately constrained to renounce it. It appears, therefore, to be established as an incontrovertible fact, after the experience of nearly sixty years, in various parts of India, that the cultivation of the Sugar cane by Europeans is altogether a hopeless undertaking.

JAIL MANUFACTURERS.—We annex the annual statement of the out-turn of the manufactures in the Jails in the Lower Provinces, and have added to it for the purpose of comparison, the returns of the previous year, from which it will appear that eight districts into which the system had not been introduced last year, have contributed their share to the trade in the present year. In many districts the

returns have been considerably augmented, and in not a few doubled; while the district of Madanore exhibits the most extraordinary improvement, the profits in the present year being 2,152 Rs. against 157 in the past year. This system has been a perfect Golconda to some of the more fortunate Divisions. The profits of these Government's, we believe, 25 Rs. a month. The Rasesahyee Divisions receives, in addition to this, nearly 135 Rs. a month. The profits on the whole year throughout the country have been 30,492 Rs. and as there are about 21,000 prisoners, the profit of their labours is at the rate of about *One Rupee four annas a year* per head.

THURSDAY, JUNE 28.

The *Singapore Free Press* informs us that the Dutch have again taken possession of New Guinea, apparently dead in the აღბი of the aboriginal English. They hope thus to establish their own prior claim to this cluster of islands.

FRIDAY, JUNE 29.

The *Calcutta Star* mentions that a requisition has been made for Assistant Surgeons to be sent to the Punjab, and deduces from this fact the probability that a war has been already resolved upon by our rulers. It is more probable that only the Sub-Assistant Surgeons, who are indispensable for Civil stations in the newly-conquered territory, have been demanded.

The *Far Eastern* reports, on the authority of his China Commissioner, that the Chinese have exhibited symptoms of a new world determination to suspend the Opium trade and that it is asserted that Commissioner Sui intends to issue an order, enjoining that at the end of six months, all Opium Dealers forego their case.

We perceive from some extracts of Australian papers published in the *Far Eastern*, that the cultivation of the vine in Sydney appears to progress favourably, and that the speculations to be remunerative. Mr. Kaeber, the originator of this cultivation in those districts, has engaged thirty-seven families of vine dressers, we presume Germans, for his vineyards.

SATURDAY, JUNE 30.

We perceive from the *Bombay Telegraph and Courier*, that the Etchepone force has been again called into action by the remains of the body of Kohatias who accompanied the pseudo Rajah of Nagpore.

MONDAY, JULY 1.

We perceive among the General Orders lately published, one for the increase of the corps of guides, established by Lord Harcourt.

TUESDAY, JULY 3.

The new Commander-in-Chief has lost none of his vigour and firmness during his absence from India. Witness this first specimen of his pen as Commander-in-Chief. In confirming a verdict of acquittal passed by a Court-Martial assembled to try a sepoy for murder, he writes.—“Committed—I cannot say approved, for I never read such inefficient proceedings in all my life. Court, Offending Judge Advocate and evidence—all inefficient!”

The Calcutta journals announce the loss of the *Victoria*, belonging to Messrs. Agabeg Brothers, near the Jugunnath pyoda.

The *Hunter Intelligence* affirms that it is the intention of Government to “cut” the salaries of all the officers connected with the Madras College of Calcutta. The Professor of Anatomy, Mr. Wilker, is to suffer a reduction of from Eight hundred, his present salary, to Four hundred rupees a month; Dr. Goodale, from six to four hundred; and Dr. Mond from one thousand rupees to six hundred.



WEDNESDAY, JULY 1.

The 96th Regiment, just arrived, is, we understand, to proceed to Allahabad.

Five individuals, one a Civilian, were yesterday brought up before Mr Hume upon a charge of gambling. The papers have suppressed the names, we think very properly, as the object of the prosecution is not in this case punishment, but reformation, and Mr. Hume had decided that the evidence was not legally sufficient to ensure a conviction. We think that a little of the same energy bestowed in the Lazar, adjacent to the house of a certain "Big Baboo" might possibly bring to light many gambling houses, which at present prosecute their trade in the full certainty of impunity.

The *Bombay Gentleman's Gazette* contains the following items of interest from Melbourne, Port Philip, dated in January last:—"This district is only in its 12th year. It contains a population of more than 50,000, and will export as much Wool as the whole of the Colony of New South Wales proper. Melbourne is increasing in size in a manner truly surprising, and Geelong, the second town, 66 miles from this, is making an equally interesting progress. Four ships arrived last week from England with emigrants, containing upwards of 1400 souls, ad of whom rapidly obtained employment. Thousands of cattle and hundreds of thousands of sheep are annually melted down by steam for tallow, which is sent to England, and it is lamentable to see the enormous quantity of valuable food doly wasted here, whilst so many poor unemployed wretches are languishing in Ireland without the means of subsistence. The Asiatic cholera has appeared here, and one or two persons have fallen victims."—*Friend of India*.

## THE EXECUTION.

The man *Soakram* was executed a little after 5 o'clock yesterday morning, under the sentence of death passed upon him during the last sessions by Sir Arthur Buller, for the murder of the boy Bijonauth Shaw.

## SUPPRESSION OF DUPELLING IN THE AMERICAN ARMY

We are very glad to observe that in the American Army duelling has received a blow it is not likely to survive. General Taylor has announced in terms which leave no doubt on the mind as to his perfect sincerity, that he is determined to strike from the Army last the name of every officer directly or indirectly concerned in a duel, whether as principal, second, or promoter, and whatever be the issue. The mere fact of having suggested a hostile meeting, is henceforth to be held as incapacitating an officer from retaining his commission, and every officer who is cognizant or who can reasonably be supposed to have been cognizant, of a contemplated hostile meeting, and does not report it to the authorities, is to be held as an aider and abettor, and summarily dismissed the service. This is as it should be. Either at once sanction the impious and irrational practice, or at once leave it no longer doubtful as to the consequences it entails. Do not, in mercy, allow it to remain, as the Duke of Wellington has, a matter of uncertainty as to whether the threatened penalties will be exacted. His Grace has announced that every officer fighting a duel shall be liable to dismissal. Why, the Articles of War had announced this long enough. What the world wanted was an authoritative assurance that the penalty would really be exacted in every case,—irrespective of the rank, family connections, or Horse Guards' interest of the offender;—and the world still further demanded what the Duke has not conceded, but what the American Government has ordained, that they who screen a culprit shall be considered partakers with him in his guilt, and be visited with the same punishment. As it is, we have heard it confidently asserted that since the promulgation of the Duke's Order, at least a dozen duels have been fought, or at all events a dozen meetings have taken place, in England.—each of which was well known to the members of the Garrison in which it occurred, and more than one of which was brought to the knowledge of the Horse Guards. We are thus placed in the painful position of suspecting that the Duke had in view only the diminution not the extinction of the duello; and that his Order was designed farther to gratify the public by a feigned acquiescence in its views, than thoroughly and honestly to carry out its strongly expressed verdict.—*Bombay Telegraph and Courier*, June 19.

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We beg to call the attention of the Catholic Community to this new edition of the *New Testament*, which is neatly printed, contains an Historical Index, a Table of References, and of the Epistles and Gospels, for the Sundays and Festivals throughout the year, and is, we believe the cheapest edition extant.

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We subjoin a letter of His Grace the Most Rev. Dr. McHale, Archbishop of Tuam, expressive of his approbation of the Work.

APPROBATION.—Aware of the manifest dangers to faith and morals, that are found in corrupt versions of the Bible, as well as in the Scriptural fragments that are insidiously issued amongst the people, exhibiting strange and inaccurate novelties of language, in which you look in vain for the sound forms of Catholic Doctrine; We have not ceased to deplore this great evil, and to labour for its correction. It occurred to us that the publication of genuine versions of the Vulgate, under competent authority, with explanatory notes, would be found among the most efficient means to neutralize the poison of those counterfeit productions.

Accordingly, We approve of this edition of the *DOUAY TESTAMENT*, with notes and comments, published by Thomas Brennan of this city, and recommend, it to the faithful, in the confidence that for the true sense of the difficult parts of the Scriptures, they will submissively trust to the authority of the Catholic Church, on which alone all Christians must rely for their authenticity and inspiration.

✠ JOHN, ARCHBISHOP OF TUAM.

*St. Jarlath's, Tuam.*

*East of the Rosary of the Blessed Virgin.  
In the year of our Lord 1816.*

Application to be made to the Christian Brother in charge of the Library.

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# SUMMARY OF INTELLIGENCE.

No. 2.]

CALCUTTA: SATURDAY, JULY 11, 1849.

[VOL. XVII.]

## ARRIVAL OF THE EXPRESS MAIL.

The news, according to anticipation, is of considerable interest. The Queen was fired at on returning from a Birthday Drawing Room, on the 19th May, by a miserable Irishman, named Hamilton, whose only motive appears to have been the desire of notoriety or of fool. The supposed attempt on her life had called forth a most gratifying display of national loyalty.

The Navigation Bill passed its second reading in the Lords, on the 7th May, by a majority of ten.

The chances of a general war are still imminent. The Emperor of Russia is moving forward, in the name of God, to the aid of Austria, and Turkey is to aid them, while a very warlike resolution passed the French Assembly by a majority of 459 to 55, against the monarchy.

Rome is surrounded by Neapolitans, Austrians, Spaniards, and French, but still holds out, though internally in a most wretched condition.

France has been uneasy, but has suffered no very violent or dangerous convulsion.

The news from the West Indies is not of so strong interest, as by the last mail, but there has been a Negro rebellion in Guiana. News from California is rather of ruin than of Eldorado fortunes. Nothing of great interest comes recently from the United States. Very warm sympathy with the Canadian voters was, however, strongly manifested.

In Sicily the war has been renewed, but on the 12th, Palermo finally yielded to the King of Naples and his representative, and is now quite tranquil. The King of Naples and his troops have entered the Roman States and taken up a position at Albano near Peste, before Rome. Garibaldi has had an encounter with them, and both Romans and Neapolitans claim the victory. The Spaniards are at Fomina, the Austrians at Bologna which they have taken, and the French are at Castel Guido.

The Austrians have reduced Leghorn, which they entered on the 15th, Lombardy is tranquil, Victor Emmanuel is engaged at Genoa and Turin; he and his Sardians have also taken the B. The siege of Venice was to have commenced regularly on Sunday last.

At the beginning of the month the state of Rome was at the worst, as may be seen from a private letter, dated May 5, which has been printed in the *Times*.

Rome may now be said to be a city of ruins. The Villa Berghese and Medici's has almost disappeared. The ruins still enumber the sad. These barbarians only wanted time for their work, and they have been interrupted by the arrival of the French. They are flocking to the barricades. It is awful to look at these barricades; each one of them is a regular fortress. Three priests—Jesuits—were discovered yesterday in a villa where they were hiding. The mob dressed them up in rags, dragged them through the city, and overwhelmed them with outrages of all kinds. They dragged them then to the bridge of the Castle of St. Angelo, where they cut them in pieces, and their palpitating remains into the Tiber. I have received these details from an eye-witness of this horrible scene. He assured me that one single person filled the whole place with his cries of agony. As for us, we are living only from day to day. Not being able to quit the city, and trusting no one, we are only preparing ourselves for death. Rome is silent as the tomb. You no longer hear the sonorous heart-stirring chimes of those numerous bells. The shops are all shut up. On every side you only behold armed men and women. The Charitoux have been driven away since yesterday. The Dames de St. Joseph, being threatened with conflagration, have taken refuge in another convent. We are just told that the Neapolitans are coming and Garibaldi has issued out to encounter them. He tells us we have eaten the cock, and are now going to swallow the

mince-pie! Since Sunday we have been constantly on foot, and not a moment without hearing the most melancholy news and the most frightful alarms. The most atrocious looking figures constantly pass before us. The convicts are attacked night and day. The object is to find money, plate, and linen, and visits are hourly made in search of arms, even in the deepest caves and cellars. You may judge of the terror felt during these visits, which are accompanied with cries and the most terrible vociferations, Poor Rome! It is her beauty, her wealth, her ruins that deplore. The present war is a social one. It is no longer a question about the Pope; he is no longer thought of; it is for the complete destruction of society, and for the triumph of Communism. The galley slaves, the prisoners, have all been let loose and armed; the women, dressed in men's clothes, are also armed; and encourage and excite each other to prepare the boiling oil and pour it from the windows on all who may enter the city. The property of the princes, the nobles, and of all who possess anything, is seized, ravaged, and pillaged. The churches, bridges, and ports all unharmed. The Academy of the Villa Medici is turned into a fort. . . . The rappel is at the moment beating in all directions, I am obliged to close my letter.—Adieu!

Other letters describe the barricades and the armed men and women who fill the streets, and say that the Vatican, and St. Peter's, and the Castle of St. Angelo are undermined, and will be blown up if necessary. It was on this same 5th day of May, that General Oudinot advanced, and an overture was made from the triumvirate to General Oudinot through Prince Ventura, and commissioners were sent from Rome to Paris, the General agreeing to rest his army until they returned. At that time the French army before Rome amounted to 17,000 men, with forty pieces of artillery. General Valant, a celebrated engineer officer, is expected. General Oudinot is ill, and his despatches are evasive and unsatisfactory, mysterious where they should inform. On the 8th, he says, dining from Palo—"Our military situation is excellent. We are, so far as our numerical force is concerned, stronger than is necessary to enable us to have a considerable influence on ulterior events. The political situation is no doubt very completely, yet it is not difficult to foresee that the moment is not distant when the capital and the Government itself will accept France for arbitrator. The sacrifices made by our Government will turn out in the end to the advantage of humanity, and will increase the ascendancy of France."

In the Vatican, pictures of Raffaele had been injured by the bullets of the French; this was in the attack of the 2nd.

We must now turn to the Neapolitans, who, to the number of 12,000, under the King of Naples, entered the Roman States on the 29th ult., at Terracina, where they landed. On the 5th, they were at Volturno head-quarters, but a portion of them had been encountered by Garibaldi, in a battle from Rome in the environs of Marino. On the 7th, they were said to have encamped at Frascati on the heights of Albano, under the Papal flag. A junction between the French and Neapolitan forces was spoken of. The Spaniards landed on the 7th at Fomina, in time, as it appeared, to take part in the general arrangement. The Austrians had invested Ferrara and Bologna, the latter held out against a bombardment, but was entered on the 8th. Ferrara, it appears, capitulated. The Austrians advanced to Rome. Wimpfen, who besieged Bologna, issued a proclamation announcing his object was to restore the Pope. In Lombardy only 5,000 men of the Austrian army remain at Milan but the city is tranquil. In Tuscany, Leghorn has yielded to General Aspre. Pisa has surrendered without a blow. Florence is tranquil. In Venice, the Austrians are still defied, and at Udquerna a plot had been laid to deliver up the fort to the Austrians, but it was detected, and they were drawn on to attack at a wrong time, and lost 800 men. In Sicily, the war has been renewed and a bombardment of

Palermo is still possible.—*Bengal Hurkaru Extraordinary*, July 8, 1819.

FRIDAY, JULY 6.

A correspondent of the *Mufassilite* affirms that Sir Charles Napier has expressed his determination to suppress gambling in all its forms throughout the army.

The Bank of Bengal on Wednesday last declared a dividend of 6 per cent.

MONDAY, JULY 9.

The papers just received from Singapore announce that the Dutch expedition against the B. Chinese, has failed a second time to accomplish its object. The General in Chief, General Michaelis, was wounded by a ball, and soon after died.

The Mail of the 24th May arrived yesterday after a passage of 45 days. The steamer, it is reported, broke her connecting shaft, and was obliged to proceed with only one paddle working. She will probably, therefore, be several days beating up the bay. The next mail will be due in five or six days more, an arrangement which is as unpleasant to the Public, as it is burdensome to the Editors.

By the last advices from Canton, Opium, both Revenue and Patna, had fallen to 510 dollars. This may be accepted as some proof that the reports concerning the suppression of the Opium trade are not believed by the Chinese merchants, as they would immediately raise the price of the drug, under the hope of a sudden and long continued scarcity.

The revenue receipts of South Australia, as stated in the *Englishman*, on the authority of some journals which we have not seen, amounted for the past quarters to £12,675, and the expenditure to £53,163, leaving a balance of £9,572 in favour of the exchequer.

TUESDAY, JULY 10.

We have extracted from the columns of a contemporary a very interesting narrative of the expedition of an American vessel of war to the island of Japan to rescue thirteen shipwrecked American seamen. It will be seen that the same jealousy of the intrusion of foreigners when the Japanese have so long maintained, continues in full vigor, and no intercourse was allowed with the country from which any information could be obtained. It is remarkable that the Japanese should be so accurately informed of the nature of our present position in China, and of the force of the two powers.

WEDNESDAY, JULY 11.

An order has been issued by the Government to sanction the appointment of Interpreters for the Indian Navy. The Interpreter is required to pass in Hindoostanee and Persian, and in one of the three languages, Arabic, Malay, or Seme-dee. A knowledge of three languages for 100 Rs a month. Government must consider philology common enough in the East, when it is to be obtained for such a price.

The misery and wretchedness of Ireland have reached their acme; one word in proof is sufficient, the following letter is dated Dublin, yesterday. It is addressed to Lord J. Russell, from the Protestant Rector of Ballinacree—  
“In a neighbouring union a shipwrecked human body was cast on shore; a starving man extracted the heart and liver, and that was the maddening fast on which he regulated himself and perishing family! and, nearer still a poor forlorn girl, hearing that her mother was seized with cholera, hastened to the rescue, alas! too late, but, with a deep religious and filial devotion, desiring at least a decent interment for her dear departed parent, was driven to the shocking necessity of carrying the corpse upon her own back for three long miles to this very union so that she might make her wants known, and simply obtain a coffin from the relieving officer. Need I tell you, my lord, the dismal sequel? She herself died of cholera on the following day! Those awful facts may have been reported, but if they were they have been cushioned and suppressed, for who has heard of them?”—*Friend of India*.

ST. JOHN'S COLLEGE 41, PARK STREET.

THE REV. J. MCGIRR.—*Principal*.

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased

God to bestow on the Mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new Missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate Candidates for the service of the sacred ministry, in order to multiply labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for Candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution arrangements have been made to educate in St. John's College, young gentlemen not designed for the clerical profession, at the monthly charge of 25 Rupees for each Boarder, and of 21 for each day Boarder, Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History; the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native language generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary.—Also, an extra charge of One Rupee per Month will be made for the use of Books and of One Rupee per Month for washing.

Reference for further information to be made to the Principal of the College.

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ACKNOWLEDGMENT.

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Capt. P. Allen, *Penny*, from January to December 1819, ... .. Rs. 10 0

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# 'SUMMARY OF INTELLIGENCE.'

No. 3.]

CALCUTTA: SATURDAY, JULY 21, 1849.

[VOL. XVII.]

## ARRIVAL OF THE OVERLAND EXPRESS

The Express-via Bombay with the overland mail of the 7th ultimo, reached town about 1-15 A. M. The news brought by it, is upon the whole less interesting than might have been anticipated. Lord Dalhousie has been created a Marquis and Lord George an Earl. Amongst the deaths we find the names of the Duke of St Albans, Sir E. Kitchin, Lady Blessington and Mr. Fielden, M. P. Mr. Haume had resumed his parliamentary duties. The interest in India Bonds is to be reduced to 3 per cent. The continental intelligence will be found below, and we shall give our Paris Correspondent's letter to-morrow. Serious riots have taken place in New York, in which the Militia acted on the mob in some twenty-five men were killed and more wounded. All this in consequence of the first persecution of Maccoby, Praty Mr. Edwin Forrest has some thing more to answer for now than merely murdering an old dramatist.

A grand funeral service for the repose of the soul of Josephine, the late empress and grandmother of the present President, whose memory is still dearly cherished, especially in Rome and its neighbourhood where the ceremony was performed, and where the friends of the Emperor finally offered in great force, Louis Napoleon was prevented from attending by business of the state, but he had the duties of a son done privately on the previous day.

The Pope in an allocution addressed to the Catholics powers, has formally protested against restoration to the papacy, without the nominal dominion of his office. Rome is still formally surrounded. By this time Oudinot has recovered his headquarters for a moment or for his defeating the attack on Rome. Those officers were despatched from Paris on the 11th ult. a week ago, and we shall in all probability have some news of their receipt. The French army is now 20,000 men, among its officers are some of the ablest and best French in different departments of the army. The troops are encamped on the heights above Rome so as to avoid the *quadrato* of the Campagna, which we expect to see during such heavy convulsions as the military operations have been suspended by the diplomatic difficulties, which have been raised by French efforts to obtain equal entry into Rome.

In the Roman States, as at Bologna, the Austrians, up to the 30th ult. effected the arrest of only one individual. The Pontifical Commissary Extraordinary appoints the officers of the Municipalities in the name of the Pope. From Ferrara the keys were sent to the Pope at Gaeta. They have subdued Tuscany, and are closely investing Venice, in the defence of which, Malghera has fallen. The King of Sardinia recovers from his illness. Radezky, it is said, has asked leave to occupy Genoa, which hitherto the King resists. Austria is closely besieged, both by land and water, and the Austrians were in full march upon Rome.

The Emperor of Austria has met the Emperor of Russia at Warsaw, and they are now, doubtless, concerting their plans for the restoration of order in Europe.

The Russians' ride in G. of Bukhara, and the Austrian General in Command is to attack Prince Pass-

The Hungarian force is represented at 395,000 fighting men, with 50,000 new levies. Their Generals are, Bem, a Pole; Georgy, Perzel, Veiter, and Dannenberg, Hungarians; Danniantsch, a Croat; Klappa, a Raze; Gaspar, a Slovak; Aulich, a German; and Guyon, an Irishman. They have twenty-seven regiments of regular cavalry, of 2,100 men each; and 10,000 irregulars. Their artillery amounts to 108 pieces of 12 and 18-pounders.

At Iserlohn, the colonel in command of the 35th Prussian Regt., Lieut-Colonel V. Schrotter, was shot from a house, in cold blood, which so enraged the soldiers that they took the house by storm, and murdered every person in it—fifty human beings! In no one case has the Republican movement found a leader who inspired any confidence,

or who was not rather distressed and suspected by the honest portion of the liberal party.

Most serious accidents have occurred in the United States. New Orleans has suffered recently from inundation owing to the flooding of the Mississippi. St. Louis has been nearly destroyed by fire. At New York, a jealousy of foreign actors, and the quarrel between Mr. Forrest and Mr. Maccoby, have led to a mob attack on the Opera-house, in which the latter was acting, ending in the destruction of the theatre, great loss of life in the collision with the mob, and the escape of Mr. Maccoby in the disguise of a soldier. The disturbance has been more serious but at the attack on the Parliament in Canada. *Calcutta Star Extraneous, July 16, 1849.*

FRIDAY JULY 13.

The *Bengal Recorder* states, that the sentence passed upon Mochy by the Court at Lahore, has been commuted for perpetual imprisonment in the fortress of Chunar.

The amount of Opium to be offered for sale in the ensuing year, is announced in the *Harker* as 25,350 chests of Babor, and 9,960 of Benares. This is a trifling reduction of the colonial allowance of last year.

The *Indian Times* states, that the golden crown of Jugginath at Poonce has been stolen, to the great grief of the Brahmins and devotees. We understand that the Raja of Khowat was answerable for all little peccadilloes of the kind, but it might be advisable to withhold the Rs. 26,000 given, which he so regrettably puts into his own pocket, until the legs is made good.

THURSDAY JULY 14.

The *Leche Gazette* alleges that there is no probability whatever of a campaign in Kashmir, that there has been no demand for guns, and consequently no refusal to deliver them up. Our own letters state, that there is every probability of another contest, sooner or later, and that the Sultan's will unquestionably yet by another field, and that the Sobahs are thronging to the late amount of Amias. Those who are leastest will see most.

The British men concerning the Committee of the Hardinge Statue Fund have engaged with Mr. Fox for a bronze statue of his Lordship eight feet high. £1600 have been paid over to the Committee in London in furtherance of the arrangement.

The *Harker* furnishes the following report of the destination of the European Regiment expected to arrive. The arrangements for the Queen's troops are as follows:—Part of the 96th embark to-day for Gibraltar. When the regiment has all got on board, the 70th is to be marched into the Fort from Dumb-Dumb. On the arrival of the 87th from Lagos, the 70th is to be sent up-country, and the Fort is to be garrisoned for the next year by the 87th. The 75th, which is also on the way here, is to be sent either to Dumb-Dumb or Cambray, as may be determined on, but most likely to Cambray.

A man was lately brought up before the Senior Magistrate of Calcutta, charged with leaving his wife without provision. He was sent to the House of Correction for six weeks' confinement, and we trust the punishment will have an excellent effect in deterring that estimable class, the servants of Calcutta, from similar practices.

MONDAY JULY 16.

The *Madras Evening Advertiser*, in connection with the Missionary affair at Vizagapatam, calls upon the Legislature to define at what age Hindu consciences become freed, and adds that in Scotland the legal authority of the parent ceases at sixteen. In Madras it appears that although a boy is not of age till he is eighteen, yet he can inherit property at sixteen, and it appears rational that the power over his own person and his own property, should commence at the same

The *Calcutta Gazette* publishes the usual statement of the Government Saving's Bank, at the close of the last official year, from which it would appear that the gross amount received during the last fifteen years and six months has been Rs. 94,83,177; the withdrawals, Rs. 51,96,471; leaving a sum of Rs. 42,86,706 in deposit. The total number of depositors at the present time is 6,127, of whom nearly one-third, or 2,165, are natives. The average amount deposited by each individual is 700 Rs.

The *Englishman* publishes a valuable letter from a correspondent at Mymensingh regarding the statistics of that district, which affords a strong corroboration of the assertion we have repeatedly made, that if the ryot had nothing more to pay than the rent which Government receives from each begah of land, he would present a picture of happiness and contentment. The correspondent states, that the district of Mymensingh is supposed to contain about 70 lakhs of begahs; allowing that the gross revenue is 10 lakhs, we have a rent of less than *three annas* per begah; "what a trifling assessment?" "I am confident that the gross collections from the ryots are not under 50 lakhs of Rupees.—You might surmise from this that the Zemindars are rich, far from it, there are not three in the district that could produce a lack each in cash; mostly all in debt, and the fate of the ryot left to their Omak and Mooktears."

TUESDAY, JULY 17.

The *Gentleman's Gazette* informs us that a discipline resembling that maintained in the Navy, is to be introduced into the merchant vessels of Bombay. This will enable the master to inflict a sound flogging on any lascar who refuses to obey orders when the vessel is in danger, and perhaps prevent many of the scenes of arson which Bombay has so often exhibited.

WEDNESDAY, JULY 18.

The *Indian Times* states that the Rev. Mr. Lacroix in his late travels in Orissa, discovered that the Khonds had seized one hundred and fifty men for the purpose of immolation. Intelligence was immediately forwarded to the authorities, and the prisoners were with great difficulty rescued from the hands of their murderous captors.—*Tribune of India.*

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Established A. D. 1842.

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#### FOR BOARDERS.

Instruction in Reading, Writing, Arithmetic, Grammar, Geography, Chronology, History, the use of the Globes, French, &c., with every branch of useful and ornamental Needle-work, Rs. 25 per month.

#### EXTRA CHARGES.

Drawing and Painting.....	Rs. 5 per month.
Piano Forte.....	" 12 " "
Singing.....	" 8 " "
Guitar.....	" 8 " "
Harp.....	" 16 " "
Italian.....	" 5 " "

A charge of Rs. 4, per month, will be made for the use and repair of Pianos, &c. &c.

Dancing, (if required,) on the terms that may be fixed upon by the Teacher in that Department.

For the use of Books, of Table and Bed-room Furniture, Towels, Plate, for Medical attendance, and Medicines, Washing, &c., Rs. 6 per month.

The uniform to be worn by the children, (if provided by the institute,) will be an Extra Charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their Children, but at their own expense.

#### DAY BOARDERS.

Per Month, .....Rs. 21  
Extra Charges the same as for Boarders.

#### FOR DAY PUPILS

The course of Education is the same as for Boarders. Terms (Daily Tiffin included,) Rs. 13 per month.

#### Extra Charges the same as for Boarders.

All payments to be made quarterly in advance.

Music Books, Materials for Needle-work and drawing to be provided at the expense of the Parents.

The moral conduct of the Young Ladies is watched over with the strictest attention, and while every effort is made to expand and adorn the mind, the heart is trained to virtue.

The character of the pupils is carefully studied; they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The Excellent situation of Loretto House is well known; the utmost attention is paid to the proficiency, health and comfort of the Pupils.

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4. Parents or Guardians may visit the Children on Wednesday from 11 to 2 o'clock, A. M. But they are not expected to visit them oftener than once in the month.

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8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders, as may remain at the Convent during the vacations.

The Annual vacation commences on the 21st day of December and terminates on the Fifteenth of the following Jan.

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Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards whatever clothes, &c. &c., they may require, after their admittance into the Establishment.

Reference for further information to be made to the Lady Superiress of Loretto House.

#### NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unreasonable times it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz, from Eleven o'Clock, A. M., to Two o'Clock, P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the Convent, will kindly attend to this regulation when they can do so, without inconvenience.

#### NOTICE.

#### CATHOLIC CATHEDRAL.

The Solemn High Mass of the Confraternity of the Blessed Virgin Mary of Mount Carmel, will begin to-morrow the 22nd Inst. at 7 o'Clock A. M. The Archbishop will preach immediately after the first Mass.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorgy-hutta, under the superintendence of MR. C. A. SERRAO, every Saturday morning, price 1 Rupee monthly, or, 10 Rupee yearly, if paid in advance.

# SUMMARY OF INTELLIGENCE.

No. 4.]

CALCUTTA: SATURDAY, JULY 28, 1849.

[VOL. XVII.]

THURSDAY, JULY 19.

The Hyderabad correspondent of the *Englishman* mentions a proceeding on the part of two Zemindars which may, unless checked, be productive of as much misery and injustice in the dominions of the Nizam as even the oppression of the court, or the incursions of the Rohillas. Two large Zemindars, as feudatories of the King of Delhi, have, it appears, the right of coining money for themselves. They have lately availed themselves of this privilege, to send into circulation debased coin, in such large quantities as seriously to endanger the currency of the Kingdom. This is an absurd and mischievous privilege, of which they ought to be at once deprived.

FRIDAY, JULY 20.

The *Englishman* informs us that Mr. Colvin of the Sudder Dewanny Adawlut, and Mr. Dampier, Superintendent of Police, have been appointed to report upon the affairs of the Chief Magistrate of Calcutta, Mr. Patton, and the Junior Magistrate, Mr. Hume, and to decide whether the state of their finances has in any degree affected their judicial decisions. From the length of time which has elapsed since the first denunciation of the Police appeared in the columns of the local press, we are inclined to think that the order must have emanated from the Governor General himself.

The *Herkani* discusses at some length the right or otherwise, of the Arch Nездards, to equisider themselves British subjects. There is no question more worthy of the attention of the Legislative Council than the right of the various races who dwell in India to be considered British subjects. Are the Portuguese British subjects—are the Greeks, are the Armenians, or the Jews of Cochim? It is no slight privilege in India, to be able to call oneself a foreigner, and shake off the fetters of British law, whenever it is found convenient. The Armenian community at, we think, considered British subjects in Calcutta, but not at Madras, and many Portuguese are the subjects of Donna Maria only, and of Her Majesty of Britain on the next. It is reported that the Civil Judge of Hooghly has just decided this question regarding the Portuguese, and determined that they are to be ranked as British subjects.

SATURDAY, JULY 21.

A correspondent of the *Mela* who signs himself *Fack*, in a column on behalf of a thorough army reform, mentions the following anecdote as illustrative of the system of centralization. "There is a story told of the Marquis of Hastings who was compelled to correspond with himself for about three months addressing letters to himself as Governor General, to himself as Captain General of Fort William; and from himself in the latter capacity to himself as Governor General in Council. The object of all this correspondence was moving some stone posts from Fort William, to the front of Government House!!!" This story we know to be substantially correct, and we may mention another at a later date. The surgeon of an out-station on examining the prison of his station, considered about 10 Rupees worth of whitewash necessary for the health of the inmates. The demand was referred, as all trifles are in India; but no answer was returned for four months, and then, it was a refusal.

The claim of the Laudable Society upon the Union Bank, has been defeated in the Supreme Court, and the Society has thus been subject to another loss of nearly Forty thousand rupees.

SUNDAY, JULY 23.

The *Herkani* declares that the Draft Acts for the registry of Merchant seamen are to be referred to Madras and Bombay for further emendations, and observes that, however great the loss of time may be, delay is much better than insufficient legislation.

TUESDAY, JULY 24.

A correspondent of the *Englishman* declares that another affray between two parties of clubmen has taken place at Bali, and it is slightly hinted that two well known Zemindars are implicated in the affair. These affrays have already attracted the attention of the Government, and it is believed that Lord Dalhousie will devise some plan for their suppression more efficacious than that at present resorted to.

A variety of papers, statements and petitions, have just been published, the object of which is to prove that the Judge of Jessore has forbidden the celebration of the Chhittuck poojah throughout his district. Interference with the religion of any party is of course highly objectionable, and even the abominations of the swinging festival may possibly be brought under that denomination, but we imagine in this case it will be found that the punishment inflicted on the Nub was not for swinging himself (which is a matter of course he never attempted) but for compelling others to do so. In almost all places, the custom is now kept up by actual compulsion on the part of the Zemindars. In Serampore, at the last celebration, a desperate attempt was made to frighten three husbandmen into the performance of the ceremony, and one of the men received a severe wound on his head for his resistance. Whatever may be the right of official functionaries to interfere with Hindu ceremonies, it is undoubtedly their duty to prevent torture or compulsion of any kind, and this is what Mr. James has endeavoured to effect.

Correspondents of the *Englishman* from Tirhoot and Oude state, that the Inigo season will be but a poor one. We have been told that the Indigo of this year will afford a fair return, but the planters of Bengal, like English farmers, and all others who depend upon the weather, are not contented.

WEDNESDAY, JULY 25.

A curious point of mercantile law is about to be tried in Calcutta. The Cawnpore Bank, as holders of two hundries to the value of Rs. 15,000, presented them to the bank of the acceptors, Shah Becharie Lall, and Reghoobee Dhyal, through their Agent in Calcutta. The latter sent in the bills by a surety, who applied for the money two days before it was due, forged the name of Mr. Padas as the endorser, and received the money, which he retained, returning the bills to the Agent. The Cawnpore Bank now claims of the Native Bank the value of the bills, as having been paid before they were due.

The *Englishman* alludes that Mr. Fatkland, of Melbourne has, during the last year, made 2000 gallons of Australian wine from his own vineyards. —*Frugal of India.*

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Music Books, Materials for Needle-work and drapery to be provided at the expense of the Parents.

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P. S.—Orders from Architects, Sugar or Indigo Planters, Ship Masters, &c. &c., carefully and promptly attended to. Letters on Business, or Orders to be addressed to Mr. G. F. Lackey-steen, Clive Street, Calcutta.

**A Charitable Concert.**

The Community of Calcutta are invited to support a Concert of Vocal and Instrumental Music to be given at the Town Hall, for the Benefit of Mr. John C. Turner, late Organist of the Old or Mission Church; the circumstances connected with whose present distressed condition are fully before the public.

The particulars will appear in a future notice.

**NOTICE.**

*Native Convent Association.*

The Members of this Association are reminded, that the Plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on next Sunday, August 5th by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

**NOTICE.**

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convent Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on next Sunday, August 5th at ten o'clock A. M.

# SUMMARY OF INTELLIGENCE.

No. 5.]

CALCUTTA: SATURDAY, AUGUST 4, 1849.

[Vol. XVII.]

**PUBLIC DOCUMENTS—DISMISSAL OF CAPT. CUNNINGHAM**—The penalty inflicted on Capt. Cunningham, however righteous, will carry with it one result altogether inevitable but by no means agreeable. It will give a degree of authority to the statements contained in the work which they would otherwise have wanted. Some of these statements were so startling that they were received with feelings of incredulity; but when it is known that he has had access to public documents, and has been punished for using them, mistrust will be exchanged for confidence. Unfortunately also, as it will be universally believed, that as the penalty inflicted on him for the unauthorized use of these documents is to be applied to the self-estimate which he has wounded, it is precisely those portions of the work in which the characters of public men are most rudely handled, which will be considered as most authentic.

THURSDAY, JULY 26.

Mr. Mate Pilot Pennington has been dismissed by the Government of Bengal for inveterate habits of drunkenness. The sentence is, perhaps, severe, but it is necessary, and we hope this sharp example will warn others from indulgence in the habit.

The second division of the Scinde prize money has been announced in General Orders. It appears from this statement that the amount to be distributed is Rs. 10,89,360, of which Sir C. Napier receives Rs. 1,36,170; those who were in Scinde, but were not entitled to share for Meance or Hyderabad, 1,58,865, and the heroes of the two battles Rs. 3,97,162 for each.

SATURDAY, 17 28.

A remarkable suit was argued before Mr. Wylie, Commissioner of the Court of Requests, on Thursday last, Messrs. Smith, Elder and Co., London Booksellers of some repute, claimed from J. H. Young, Esq., the sum of Rs. 89, for some books furnished by them. It appears that Mr. Young paid them a Bill in 1845, and on receiving the Bill for which he was now dragged into the Court, stated that he believed it was included in the one he had formerly paid. But, on the assertion of the firm that it was not, he obtained a Bill in June last and sent it direct to the London Booksellers. It was with the full knowledge that this sum had been remitted, that the agents of that firm brought the present action. Mr. Wylie, the Commissioner, stated that he was perfectly satisfied that the money had been remitted, but, legally, he was obliged to decree the case against Mr. Young. But as the action had been unnecessarily brought, he gave no costs to the plaintiff. There can be no doubt that both parties are exasperated against each other, but, the complainants have certainly not consulted the interests of Messrs. Smith, Elder and Co. in bringing this action, after they knew that the money had been remitted. Gentlemen in India, will naturally avoid all connection with a firm which is a party to any such questionable proceedings. If they would maintain the high character they have acquired, they must repudiate all connection with this transaction.

MONDAY, JULY 30.

Sir Charles Napier has, for the third time, expressed his disapproval of a Court Martial, and his determination to draw tighter the reins of discipline. A young Ensign was convicted by a Court Martial of having received and retained 25 Rs. which had been transmitted to him by mistake, knowing that the money was intended for another

rightful owner. After sentencing him to dismissal, the Court recommended him to mercy, on the ground of his youth and ignorance of the heinous nature of the crime. The reply of the Commander-in-Chief on rejecting the

application is stern, and stinging, but just. It will be found among our selections and we recommend it to the especial attention of the reader.—*Friend of India*.

**THE SNAKE NUT**—Some specimens of this curious vegetable production were brought to England by a gentleman on board the West India steamer Conway, with an intention of sending one of them to Her Majesty. Snake nuts are brought down to the Guyana coast from Essequibo, and sold as curiosities on board the West India steamers. The nut is about the size of an egg, and the kernel perfectly resembles a miniature bea constriction, coiled up as if asleep. While the nut is unripe, the kernel can be uncoiled, and its resemblance then to the body, long, and tail of a reptile is most extraordinary. Owing to its not being edible or fit for any other purpose, it is scarcely ever brought or

infinitely fertile fancy displayed by nature in producing variety in the vegetable world the snake nut is singularly interesting.—*Record, June 7.*

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### LORETTO CONVENT. BRANCH BOARDING AND DAY SCHOOL.

ST. JOHN'S PLACE INTALLY.

For Young Ladies.

The Intally Loretto School has been established in order to afford an opportunity to parents of limited means to give a useful education to their daughters. The course of Instruction in this Institution comprises Reading, Writing, Arithmetic, Geography, the Use of the Globes, plain and Fancy Needle Work, &c. The Intally Convent is a spacious upper-roomed house, beautifully situated in an extensive enclosed Demesne.

Terms for Boarders ..... per month, Rs. 15  
Entrance money for the use of furniture, 10  
For Day Pupils, 6

Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superioress of the Loretto Convent Intally, the Archbishop, or any of the Clergy of the Bengal Vicariate.

### ST. XAVIER'S CHAPEL.

BOW-BAZAR.

Native Convert Association.

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#### TO CORRESPONDENTS.

We regret deeply that the melancholy news of the sudden death of Father Damias was received too late for insertion, it will appear next week.

#### PRINTING.

BOOK and JOB-WORK of every description executed at the Catholic Orphan Press, with neatness, correctness, and despatch, on moderate terms.

#### BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the Bengal Catholic Orphan Press—No. 5, Moorghyutta, adjoining the Cathedral-House.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyutta, under the superintendance of Mr. C. A. SERRAO.

# SUMMARY OF INTELLIGENCE.

No. 6.]

CALCUTTA: SATURDAY, AUGUST II, 1849.

[VOL. XVII.]

## ARRIVAL OF THE OVERLAND MAIL.

The Steamer *Benluek* arrived this afternoon about 4 o'clock, it brings news of very little importance.—We hasten to lay the most interesting items before our readers, and shall give a full Summary of the News in our morning's edition. The following is from the *Atlas for India*, June 25th, 1849.

"The intelligence of the fortnight is of no very striking importance. In England the state of the colonies has engaged the chief attention of Parliament. The 'Budget' has been brought forward, and is considered as favourable as there is any reason to expect. There is no prospect, at present, of a change of Ministry. In France the tumults have subsided, and a reaction in favour of order taken place. Rome still resists French aggression. The latest accounts describe the French batteries, reinforced by an arrival of heavy ordnance from Toulon, playing against the city walls. Later tidings will probably reach India direct. The relative successes of the contending forces in Hungary are variously reported. The insurrection in Baden makes head. In Canada all is quiet again. The honorary rewards for services in the late Punjumb war have been gazetted, but will, in all probability, have been published in India after the arrival of the last mail. It is believed that the bi-monthly Southampton Mail will be re-established. The death of Sir Benjamin D'Urban, in Canada, is announced. General D'Aguiar is spoken of for the Bombay command, and Sir Joseph Thackwell for the vacant regiment; but those are as yet only rumours."

The Britannia Tubular Bridge was fixed in the position from whence it is to be hoisted on the Menni towers on Wednesday the 20th June.

The annual Waterloo Banquet at Apsley house took place on the 18th.

Her Majesty's accession to the throne being her twelfth anniversary has been enthusiastically celebrated.

Lord Brougham's Canada Bill has been lost in the House of Lords by a majority of 3 in favour of Government.

The Marriage Bill to legalise the marriage of a widower with the sister or niece of a deceased wife has been read a second time.

Pauperism in Scotland has been exciting much general attention. It appears that in 1817 there were 60,000, in 1818 they numbered 126,000; more than double in one year.

Her Majesty, Prince Albert and the Royal children attended the grand Scottish National Fete.

A meeting has been held "to inquire into the practicability of providing by means of the commercial Steam Marine of the country, a reserve Steam navy, available for the national defence when required.

The health of the Lord-Chancellor is still precarious Lord Campbell is to be his successor.

Another public Meeting of the sufferers by the recent defalcations of Sir T. Burton has been held. The Chairman stated that he had no doubt but that ultimately the losses will be made good.

The Indian Railways are to be amalgamated to give a more substantial and permanent basis to both.

Canada is tranquil.

The deaths of the Earl of Thanet, Mr. Cliff, P. R. S. and Madame Catalini are announced.

The crops from all parts of the country are reported as in a most favorable state.

Another Emigrant Ship has been wrecked and 109 lives lost.

Kendall and others for selling a Cadetship have been sentenced to imprisonment for one year and to pay a fine of £1,000.

The committee of supply in the House of commons have voted £3,000,000, for the ensuing year.

Affairs on the continent wear rather an improved aspect. No fresh movements of consequence have occurred.—*Indian Times Extra.*

EUROPEAN SUMMARY.—The Mail of the 25th June, reached Calcutta by the Steamer on Monday, the 6th instant, in forty-two days from London. The intelligence is varied, but not of so startling a character, as that to which we have been accustomed. With the exception of the usual Parliamentary struggles, England remains profoundly quiet, and the spirit of agitation appears to have become dormant, even among the population of the manufacturing districts. Sir Charles Wood has brought forward his budget, and, to the great delight of the public, it is clearly shown that the revenue is in a state of progressive improvement, while the expenditure has been reduced by £828,000. The disbursements for the year are estimated at £52,175,000, and the receipts at £52,252,000 or about £79,000 in favour of the exchequer. The most remarkable item in the budget is that which exhibits a surplus Revenue from the Post Office of £800,000. Those who remember the outcry formerly raised against Mr. Hill's plan through the fear of a perpetual loss of revenue, may entertain some hopes of an improvement in this respect even in India.

The Repeat of the Navigation laws has passed through the House of Lords by a small majority, and has now become the law of the land, though its operation will be suspended until communications can be made to various foreign powers.

The Indian Railway Companies are to be incorporated by Act of Parliament instead of by Charter, and the Satlujah question was to be revived again on the 27th June. In Ireland, the only remarkable event relates to the proceedings of the rebel leaders, Smith O'Brien, Meagher, and the rest. They have refused to accept the commutation of their sentence, asserting that the Queen has no power in Ireland to change the sentence of death into banishment, while at the same time the heavier penalty cannot be executed, as the commutation has been issued; they, therefore, contend for a free pardon. The plea is declared to be just, but the omnipotence of Parliament has been exerted, and sufficient powers conferred upon Her Majesty. The harvest in Ireland is more promising than it has been for many years past.

Continental affairs appear to be fast approaching that state of confusion, out of which some more definite order must arise in Europe. The French Government was attacked on the 10th June for its intervention in the affairs of Italy, and the Ministers were impeached by Ledru Rollin. They were however acquitted by the Chamber, and the Mountain there-upon "descended into the street." The arrangements of General Changarnier were, however, most complete. No sooner was it made apparent that an armed revolution was to be attempted, than 70,000 bayonets, distributed in ten brigades, kept every part of Paris in subordination, while 25,000 Cavalry arrested every suspected person, and fought their way through a dense crowd of armed National Guards, to the place where the Red Republican Government was sitting. The members who had fought with the gallantry of their party, were seized, but Ledru Rollin, who had been proclaimed dictator with power of life and death, escaped. He sought refuge in England, and arrived in London on the 20th June, having been driven to seek a refuge in the same country with the king who had dethroned, and the associate he had betrayed.

TRADE OF CALCUTTA DURING THE LAST COMMERCIAL YEAR.—We are happy to perceive that it exhibits symptoms of revival after the commercial crisis of the preceding year far exceeding our expectations. The imports shew an increase of 39 lakhs of Rupees over the

preceding year, when they were Rupees 5,40,00,000, while in the past year they rose to Rupees 5,70,00,000; but the increase has been made up by a larger importation of treasure, and not of merchandize. There is a falling off in the latter of about 20 lakhs; and an increase in the former of 50 lakhs. In the Exports there is a larger and more justifying improvement. The exports of 1817-18 were Rupees 8,63,00,000; in 1848-49, Rupees 9,85,00,000. The increase is, therefore, to the extent of Rupees 1,22,00,000.

MONDAY, AUGUST 6.

The *Delhi Gazette* states that the recommendation of Court will be attended to, and that the sentence of the Dewan will be commuted for perpetual imprisonment.

The *Delhi Gazette* affirms that Sir Charles Napier has issued orders to his staff to hold themselves prepared for a trip to Peshawar in the approaching cold weather.

The *Ceylon Times* states that a destructive insect has attacked the coffee plant, and that there was great apprehension that the whole crop will fall a prey to its ravages. Every disaster appears to have accumulated upon the heads of the planters of the Island, who have successively had a glut, a rebellion, and a plague among the shrubs.

TUESDAY, AUGUST 7.

The following is the result of the last opium sale: Behar, chests Rs. 2205 aver. 973 proc. Rs. 21,47,550. Benares, " " 820 " " 981 " " 8,05,100. This is a slight reduction on last month's sale.—*Friend of India.*

### CATHOLIC CATHEDRAL LIBRARY.

JUST RECEIVED.

A large supply of Copies of the *New Testament* with a variety of other Religious Works.

We beg to call the attention of the Catholic Community to this new edition of the *New Testament*, which is neatly printed, contains an Historical Index, a Table of References, and of the Epistles and Gospels, for the Sundays and Festivals throughout the year, and is, we believe the cheapest edition extant.

Price,..... Rs 1 8

We subjoin a letter of His Grace the Most Rev. Dr. McHale, Archbishop of Tuam, expressive of his approbation of the Work.

APPROBATION.—Aware of the manifest dangers to faith and morals, that are found in corrupt versions of the Bible, as well as in the Scriptural fragments that are insidiously issued amongst the people, exhibiting strange and inaccurate novelties of language, in which you look in vain for the sound terms of Catholic Doctrine; We have not ceased to deplore this great evil, and to labour for its correction. It occurred to us that the publication of genuine versions of the Vulgate, under competent authority, with explanatory notes, would be found among the most efficient means to neutralize the poison of those counterfeit production.

Accordingly, We approve of this edition of the *DOUAY TESTAMENT*, with notes and comments, published by Thomas Brennan of this city, and recommend, it to the faithful, in the confidence that for the true sense of the difficult parts of the Scriptures, they will submissively trust to the authority of the Catholic Church, on which alone all Christians must rely for their authenticity and inspiration.

FR JAHN, ARCHBISHOP OF TUAM.

St. Jarlath's, Tuam.

east of the Ruins of the Blessed Virgin.

In the year of our Lord 1816.

Application to be made to the Christian Brother in charge of the Library.

### CATHOLIC CATHEDRAL FEMALE SCHOOL.

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A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies, which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

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Terms for Boarders ..... per month, Rs. 16  
Entrance money for the use of furniture, 10  
For Day Pupils, ..... 6  
Payment to be made quarterly in advance.

Reference to: further particulars, to be made to the Lady Superioress of the Loretto Convent Intally, the Archbishop, or any of the Clergy of the Bengal Vicariate.

### ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald.*

J. F. Moran, Esq., <i>Sarazgunge</i> , from March 1849, to February 1850, ...	Rs. 10 0
James Murray, Esq., <i>Delhi</i> , from January to December 1849, ...	... 12 0

# SUMMARY OF INTELLIGENCE.

No. 7.]

CALCUTTA: SATURDAY, AUGUST 18, 1849.

[VOL. XVII.]

## ARRIVAL OF THE OVERLAND EXPRESS.

The express via Bombay, with the Overland Mail of the 7th July reached our office at about 3-15 P. M. this day.

## PRECIS OF INTELLIGENCE.

*Great Britain.*—All remains tranquil.

*Ireland.*—The Queen has intimated her intention of visiting Ireland in August next.

*Rome.*—Rome capitulated to the French on the 1st July, and on the 2nd the French entered the city in the best possible order.

The Russians are said to have entered Transylvania, and advanced as far as Bistritz, worsting an opposing Hungarian force on their way.

Hostilities have been resumed against Venice; the terms of Capitulation conceded being such as General Pepe would not hear of. In a successful sortie, the Venetians have captured two Austrian Generals, and many troops.

The Austrians have reared the Papal banner in all the cities of the states of the Church, and strongly press his Holiness to set up his residence in Bologna for a short period.

In Germany, the central power is abrogated.

The Archduke John has retired to Austria.

The Jewish disabilities bill has been thrown out in the Lords. Baron Rothschild, who had accepted the Chiltern Hundreds, was re-elected for London by a majority of 3,515. Lord John Manners being the unsuccessful candidate.

In the United States Mr. Clay had fought a duel with and killed Mr. Turner, being himself wounded in the conflict. Ex-President Polk had died of chronic diarrhoea. The intended expedition for seeking after Sir John Franklin has been abandoned or postponed.

Canada continues tranquil.

Having been lucky enough to receive our Paris Correspondent's letter by express this time. We subjoin his postscript:

P. S.—Another telegraphic despatch announces that Garibaldi, the chief of the revolutionary forces at Rome left on the 31 with 5,000 to 6,000 men. It was supposed he had gone to Terracina to attack the Spaniards and endeavour afterwards to get up a revolution at Naples, on the 1th a large body of French troops went in pursuit of him.

Lord Palmerston had informed the members of the House of Commons that Her Majesty's Government had reserved the right of entering Canton; but deferred doing so until a future period.—*Calcutta Star Extraordinary*, Augt. 11.

## THURSDAY, AUGUST 9.

A case of some importance to ship-owners was yesterday decided in Calcutta. Messrs. Malcolm and Co. contracted with the house of Messrs. Gillanders, Arbuthnot and Co. for the freightage of 250 tons of rice at the rate of £1-10s. per ton. The Captain of the vessel afterwards discovered that he could only carry 150 tons, upon which Messrs. Malcolm and Co. after giving the captain a day's notice, shipped their rice in another vessel, and made a claim on Messrs. Gillanders, Arbuthnot and Co. for the difference of freightage, amounting to ten shillings per ton. This claim the latter gentlemen resisted, on the ground that the remaining freight required ought to have been obtained through them, and that they could have obtained freight for less than £5 per ton. Upon this Messrs. Malcolm and Co. brought the present action. The defence set up, was that the defendants had made the contract only as agents for the Captain and owners, who were in England, and that £5 per ton was too high a price. The defence was, however, overruled, as the Chief Justice considered that the agents were perfectly responsible, and that the contract was

neither informal nor precipitate. Damages were decreed on the scale of £5, but the defendants have permission to prove the freightage excessive.

The *Hurkaru* states that the disturbances among the sepoys in the Punjab, a notice of which was quoted by us from the *Englishman*, took place in the 13th and 22d No. 1, stationed at Rawul Pindee, under the command of Brigadier Campbell.

In the case between the Cawnpore Bank, and the Native Banking house, concerning the payment of certain bonddees, the particulars of which we gave last week, Sir Lawrence Peel has decided that the bonddees must be paid again, as they had been paid before they were legally due. Had the Sircar who presented them, waited till the date on which they would have become mature, the acceptance would have been valid in law, as well as in equity.

We published in our issue of the 1st inst. an account of a new liquid called the "Payanising fluid," which, according to its inventors, will entirely remove the destructible properties of wood, and the *Hurkaru* publishes another discovery by which iron is equally protected from its peculiar inconveniences.—"The Peninsular and Oriental Steam Navigation Company's iron steamer *Ripon*, of 2,000 tons, has been docked, scraped, and coated with Captain George Peacock's Anti-Sargassin Paint. We understand that an iron plate, coated with this substance, has been sunk alongside the *Ariadne* hulk, in the harbour of Alexandria, for a period of four months, and found to be quite elegant at the expiration of that time, and also another iron plate, coated with it, in Dockyard Creek, Malta, for a period of nearly five months, with equally good results."

## FRIDAY, AUGUST 10.

The report that the Governor General has issued orders forbidding any further enlistment of *Khalsa* troops, is confirmed by a correspondent of the *Englishman*. The requisite number will be filled up from our own Provinces, and, chiefly, we suppose, from the territories of Oule.

The *Englishman* mentions that he has seen some of the gold procured from the Californian "digging," and that the American Captain through whom he was favoured with a specimen of the metal, declares that the first reports of the value of the gold country are not in any degree exaggerated.

The *Hurkaru* points out a clause in Section 4 Reg. VII. 1823, by which Natives who become the creditors of persons in Government employ, are subject to a penalty of considerable magnitude:—"All persons are prohibited from lending money, or otherwise becoming in any way creditors to any officer of Government, being a Covenanted Civil Servant, in contravention of the above rules. And any person lending money, or in any way becoming creditor to any such public officer in breach of this prohibition, shall forfeit to Government a sum equal to the amount for which he shall have so illegally become creditor." It is possible, therefore, that some of the native gentlemen who have been engaged in those transactions may not escape so easily as they have imagined. It is also remarkable that rich men should have been induced to lend their money under such circumstances, unless they intended to make the fact of their having done so, a ground of influence among their countrymen.—But the grand question is, whether the prohibitory regulation of 1823, is in force in Calcutta. We have heard the fact stoutly denied.

A case involving somewhat serious consequences has lately been decided in the Supreme Court. A Native of the name of Gholam Ahmed, had executed a deed with a Hindoo lady by which he bound himself to pay a certain sum of money, and a clause was, with the consent of both parties, inserted in the deed, to the effect that should any disagreement in the matter occur, both parties should go into the Supreme Court. To bring a Native suit

within the jurisdiction of that Court it is necessary that a European should be concerned in the transaction. For this purpose it is customary in Calcutta to employ the name of the Crier of the Supreme Court, without his knowledge, and on the production of the suit he sues in conjunction with the plaintiff. On Monday, however, Sir Lawrence Peel ruled that "as Hilder was not a contracting party to the instrument, and had nothing to do with it—there was no covenant with him to submit to the jurisdiction—and therefore non-suited the plaintiff." This decision endangers a large amount of property in Calcutta, and would almost seem to require a special provision of the Legislative Council.

SATURDAY, AUGUST 11.

The *Hurkaru* declares that the Court of Directors have abstained from filling up appointments in the Pilot Service, from a determination to remodel the rules and constitution of the body.

IRELAND—DONATION OF THE POPE TO THE IRISH POOR.—His Holiness the Pope has transmitted to Dr. M'Hale the sum of 20,000 francs (about 800*l.*), to be distributed among the poor of the arch-diocese of Tuam.

THE QUEEN'S VISIT.—The first official announcement of the approaching visit of her Majesty was made on the 2nd inst. at a meeting of the corporation, the subjoined communications having been read by the Town Clerk:—

"Her Majesty therefore proposes to embark on the Royal Yacht, and to visit in the first instance the Cove of Cork, and thence to proceed along the Irish coast to Dublin. After remaining there for a few days, during which time her Majesty will be the guest of your Excellency, she will proceed along the Irish coast northward to visit Belfast, and thence cross to Scotland. Although the precise time of her Majesty's visit cannot yet be fixed, it will probably take place as early in August as the termination of the Session of Parliament will permit, and I feel assured that this announcement of her intentions will be received with great satisfaction by her Majesty's loyal and faithful subjects in Ireland.—*G. Grey.*"

*Friend of India.*

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### ST. JOHN'S COLLEGE 41, PARK STREET.

THE REV. J. MCGIRR,—*Principal.*

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the Mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of Establishing new Missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate Candidates for the service of the sacred ministry, in order to multiply labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for Candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expences of the Institution, arrangements have been made to educate in St. John's College, young gentlemen not designed for the clerical profession, at the monthly charge of 25 Rupees for each Boarder, and of 21 for each day Boarder; Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History; the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary:—Also, an extra charge of One Rupee per Month will be made for the use of Books and of One Rupee per Month for washing.

Reference for further information to be made to the Principal of the College.

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Reference for further particulars, to be made to the Lady Superioress of the Loretto Convent Intally, the Archbishop, or any of the Clergy of the Bengal Vicariate.

### BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press—No. 5, Moorgyhatta, adjoining the Cathedral-House.*

# SUMMARY OF INTELLIGENCE.

No. 8.]

CALCUTTA: SATURDAY, AUGUST 25, 1849.

[VOL. XVII.]

THURSDAY, AUGUST 16.

The following curious notice from the *Atlas for India* will be interesting to Indian physicians:—"The great question whether cholera is infectious has been made the subject of a singular experiment in St. Petersburg by order of the Czar. Four murderers, sentenced to death, were put on a bed lately occupied by four cholera patients who had died, and yet the murderers did not take the disease. It was then announced to the murderers that they were about being placed on beds in which four persons died of malignant cholera, and that if they escaped the disease their lives would be spared. But, instead of cholera beds, the murderers were put into beds which had not been occupied by deceased persons, and yet, such was the effect of their fears, the four died within three days."

SATURDAY, AUGUST 18.

A correspondent of the *Bombay Times*, writing from Ahmedabad, relates a laughable story of an amateur "clerk of the weather," who lately flourished in that town. This worthy declared to the people that the long drought was caused by his prayers, but that if they would supply him with a considerable sum of money, he would relent, and send rain within ten days. The credulous people heard, believed, and subscribed, while the rogue imagined himself safe, as rain would be certain to fall within that interval. They, however, underwent no change, and the rascal ineffectually fell upon the proph<sup>t</sup> and made him bear the penalty of their own credulity.

The *Muzsillid* mentions that the Governor General has sanctioned an annual expenditure of Five Lakhs for canals and roads in the Punjab. It is evident from Lord Dalhousie's Minute on the annexation, that his Lordship looks to the future revenues of that kingdom to obviate the financial difficulties of the measure, and we rejoice to see that an outlay has been so early permitted.

MONDAY, AUGUST 20.

The Commissioners for the Investigation of the Affairs of the Police still continue to sit and take all evidence that may be brought before them, but with closed doors. They are willing, however, to receive and publish further information, directly relating to the objects of the commission.

The *Madhias' Abbequeen* states, that Court of Directors have allowed Mr. Alexander Maclean, who was concerned in the money transactions of the Nizam of the Carnatic, to retire on his full pension of £1,000 a year. It was, we believe, expected that the Directors would refuse his allowance, but we think they have acted in the case with praiseworthy liberality. The offence of Mr. Maclean was more legal than moral, and in whatever degree he may have deviated from the strict rules of honourable conduct, the fault was amply expiated by six months' incarceration in an Eastern climate.

The *Indian Times* states that the new Register of the Bengal Secretariat, has handed in a memorandum to Government proposing to consolidate the pay of the Section writers at Rs. 70 a month. We can hardly believe that the Government will adopt such a proposition without serious modification. Its first effect would be, as our contemporary has observed, to exclude all Europeans, and almost all the better class of East Indians from the office, as they cannot live upon such a pittance. Moreover it entirely removes all inducements for exertion, and all reward for long and faithful service.

At the general Meeting of the Shareholders of the Delhi Bank, various statements were made, some of which demonstrated even more clearly than has before been the case, the desire of the Directors of that Institution, to bring their transactions into a more healthy state, and to secure that confidence in themselves which has been shaken in some other banks.

We extract from a paper of advertisements an account of a new invention of the advantages of which many of our readers will be immediately sensible. "Washing-day is the day most dreaded in the domestic calendar. By some it is advent regarded with ghostly horror: and ~~where~~ is the man who would not gladly rid himself of such a necessary nuisance? Intolerable as are reputed to be those high and mighty things called "curtain lectures," not one poor wight, we fell convinced, but would rather sustain a score of them than bear the infinitesimal woes of a washing day. A domestic Leth<sup>er</sup> has, therefore, long been a desideratum, but we rejoice to say is now attainable. To Mr. Harper Twelvetees is due the honour and the emolument of this discovery—the greatest wonder of this wondrous age. Incredible as it may appear, a six weeks wash may be accomplished before breakfast, for less than sixpence, without the aid of a washerwoman! The process has also been tested in the family of a gentleman whom we rank among our acquaintance, and he pronounces it a positive blessing to that portion of frail humanity which like himself, has long been occupied in explorations for a benedictine El Dorado, where washing days are unknown. As many of our readers will naturally desire to obtain the "Direction," We here print the address of the author,— "Mr. Harper Twelvetees, 14, New Milman Street, Foundling Hospital, London," of whom they may be procured. The cost is a mere trifle—one and-thirty postage stamps—the intrinsic value being inestimable. We shall be happy to furnish any further information that may be required on the subject of this washing wonder—that is, any particulars not involving a knowledge of details; for who would be so unjust, so callous, as to deprive the inventor of any portion of the emolument he is entitled to derive from his truly ingenious discovery!" Should this account prove as accurate as it appears to be, at the end of ten years we may hear of individuals unable to discover the point of the third "Candle lecture."

TUESDAY, AUGUST 21.

The *Bombay Gentleman's Gazette* affirms that the rebellion which had broken out among the Turcoman population of Persia has been subdued, and that the country is now tolerably quiet. One of the most singular facts in India is the total ignorance which prevails among all parties on the subject of movements in Persia. There is far more known of the intrigues innumerable than of the difficulties of the Shah of Teheran, although the importance of the latter to English interests can hardly be overrated.

A correspondent of the *Bombay Gentleman's Gazette* states that the inhabitants of L'Isle de Reunion are about to project an expedition on a great scale to Madagascar; as the Government of the Island has steadily refused to allow any settlement to be made by the French officers, this enterprise will be one of conquest, and it remains to be seen how far it will be permitted by the English.

WEDNESDAY, AUGUST 23.

A correspondent requests us to state a fact, in connection with the exposure of the sick on the banks of the river, which he himself observed. At one ghaut he found a man dying of the cholera, and offered medicine, as he perceived what he considered to be symptoms of revival. The offer was gravely refused by the bystanders. Proceeding down the river, he found precisely the same case at another ghaut, and here his offer was at once accepted. He found, however, on examination that the particular medicine required was not in his chest, and he advises the establishment of a Government dispensary between Calcutta and Srampore. We fear such an institution would be of little practical benefit. No Hindoo reuses medicine, whatever may be its component parts, and no Hindoo is willing to assist in the revival of a man who has been carried to the banks of the 'all-redeeming' Ganges. There was probably

some private motive in the second instance, which induced the acceptance of the friendly offer.—*Friend of India.*

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Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for Candidates for the sacred ministry, of distinguished piety and attainments.

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OF THE

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TO TAKE PLACE AT THE TOWN HALL,

ON

MONDAY, THE 3RD SEPTEMBER, 1849.

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- 1.—Overture—*Ja Dame Blanche*,.... *Boildieu.*
- 2.—Glee,.....
- 3.—Song—*In happy moments—Marritana*..... *Wallace.*
- 4.—Solo and Chorus—*The Woodman's Wife*,..... *Hudson*
- 5.—Song,.....
- 6.—Quartette—*Blow Gentle Gales—The Slave*,..... *Bishop.*
- 7.—Cavatina—*Languir per una Bella—Italiana*,..... *Rossini.*
- 8.—Glee—*Home, Sweet Home*,..... *Bishop.*

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- 1.—Overture—*Preciosa*..... *Weber.*
- 2.—Glee,.....
- 3.—Madrigal—*'Tis life to Young Lovers*,..... *Clifton.*
- 4.—Solo—*Violin*,.....
- 5.—Song—*May Dew*,..... *Love.*
- 6.—Duet—*The Butterfly*,..... *Sale.*
- 7.—Quartette—*Lo' the early beam of Morg.*..... *Balse.*
- 8.—Glee,.....

The Concert will commence at  $\frac{1}{2}$  past 8 o'clock.

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# SUMMARY OF INTELLIGENCE.

No. 9.]

CALCUTTA: SATURDAY, SEPTEMBER 1, 1849.

[VOL. XVII.]

A BRIDEGROOM AND BRIDE BURIED ALIVE.—On Friday last, in the immediate neighbourhood of Belast, Patrick Bien, a private of the 13th Light Infantry, and Sarah, his wife, to whom he had been united only a few hours previously, were found buried in a sandpit. The crown of the female's bonnet had been driven in by the fall of sand. That portion of the bank directly under which the deceased persons must have been sitting was overhanging greatly on Wednesday evening. A heavy shower fell about seven, and they had taken shelter from the rain under the bank which overwhelmed them. Verdict "Accidental death." From ten to twelve tons of sand had fallen upon the ill-fated couple.—*Patrol.*

FRIDAY, AUGUST 21.

The *Mofussilte* affirms, that the plunder of Mooltan amounts only to 11 lakhs, and that the ransom of the 'own has been wholly remitted. We believe the Muhajuns expressed their willingness to pay 16 lakhs, a promise which they would hardly have made had they not possessed the power of fulfilling it.

The *Dubi Gazette* says, that the Governor General has given an express permission to Golith Singh to receive as many Sikhs into his pay as he chooses, to enable him to control his subjects. This appears at first to be a dangerous line of policy, but it is, after all, perhaps the best method that can be pursued. It is far less expensive to fight the Sikhs in a concentrated body, than to be exposed for years to their petty opposition and secret hostility.

SATURDAY, AUGUST 25.

The destination of the ex-Dewan is at length announced to be Singapore, and of course beyond the boundaries of Hindoosim. We have already written so fully on this subject that we have little more to add, except to express our fear that Lord Dillhon's English ideas may render him insensible to the real injustice of the commuted sentence. The objection on the score of caste is not a mere prejudice, and the feelings of the Natives on this point ought not to be disregarded.

MONDAY, AUGUST 27.

The Calcutta Journals state that the Governor General has directed Messrs. E. Currie and C. Bealon, with Dr J. Grant, to form themselves into a Committee for Enquiry into alleged abuses in the Stamp Office, of which Mr. H. Palmer is the head.

TUESDAY AUGUST 28.

We perceive from the Cape papers that the agitation against the admission of convicts into the settlement still continues, and that the Government is making great efforts to defeat the combinations which have been formed against it by the Colonists. Three of the honorary Members of Council have resigned, as they will not serve under a Government which has degraded itself and them. Their places were filled up by three gentlemen of Dutch extraction, who were, however, so liberally kicked by the mob for their acceptance, that two of their number have resigned. There can be little doubt, that these convicts must be landed, but it remains to be seen whether the indignation of a whole population will be sufficient to influence the official inflexibility of a Whig Statesman.

We are informed that a seam of coal has been discovered at a place in the Rajmahal hills, about twenty-five miles from the Ganges, and a geologist who examined those beds has declared that good coal exists within two miles of the Ganges, though in a somewhat inconvenient situation. Should this information prove correct, we may yet see coal brought down the Ganges, and be relieved from the difficulties and uncertainties of the Damoodah.

WEDNESDAY, AUGUST 29.

A Meeting of the Directors of the Bengal Military Fund, to enquire into the loss of £2,918, incurred on the failure

of Cockerell and Co., was held yesterday at the Town Hall. It was decided that Major Doveton, the Secretary at that time, had taken all proper measures for its recovery, and that a communication should be made to the regiment which had originally proposed the enquiry.

It is an oft-quoted saying of Sir W. Napier's that the English soldier fights under the cold shadow of aristocracy, *i. e.* that the common soldier and non-commissioned officer are not sufficiently rewarded for their valor. This is perhaps too true, but the present Commander-in-Chief is evidently determined to reverse the maxim. The following letter to the Sergeant who planted the colours on the walls of Mooltan in precisely what Napoleon would have penned under the same circumstances, with the exception that a commission and a cross of the Legion of Honour would have accompanied the letter;—"Serjeant-Major Bennet.—When in 1817 I presented the Fusiliers with their new Colours, I said that the men of our days were as good as those of former days. I was right; and Mooltan has proved every word! In former times, Serjeant-Major Graham (if my memory serves me correctly), of the 1st Europeans, planted the old Colours on the breach of Ahmedabad. He did a gallant action, and when you planted the British standard on the breach of Mooltan, your deed was as brave as his, and as renowned! The officers, non-commissioned officers, and privates of the first Europeans in both presidencies, have sustained, and even, if possible, surpassed, by their valor in the present days, the glories of the past! Tell your comrades that I rejoiced when I heard of the time which you have all gained for those new Colours that I had the honor of presenting to the regiment in Scinde."—*Friend of India.*

## LORETTO HOUSE.

No. 5, MIDDLETON ROW, CHOWRINGHEE.

Established A. D. 1812.

The Loretto Sisters receive Young Ladies on the following terms—

FOR BOARDERS.

Instruction in Reading, Writing, Arithmetic, Grammar, Geography, Chronology, History, the use of the Globes, French, &c., with every branch of useful and ornamental Needle-work, Rs. 25 per month.

EXTRA CHARGES.

Drawing and Painting, . . . . . Rs. 5 per month.

Piano Forte,—(the charge for the use, repair and tuning of the Instrument included,) . . . . . " 12 " "

Singing, . . . . . " 8 " "

Guitar, . . . . . " 8 " "

Italian, . . . . . " 5 " "

Dancing, (if required,) on the terms that may be fixed upon by the Teacher in that Department.

For the use of Books, of Table and Bed-room Furniture, Towels, Plate, for Medical attendance, and Medicines, Washing, &c., Rs. 6 per month.

The uniform to be worn by the children, (if provided by the institute,) will be an Extra Charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their Children, but at their own expense.

DAY BOARDERS.

Per Month, . . . . . Rs. 21

Extra Charges the same as for Boarders.



FOR DAY PUPILS

The course of Education is the same as for Boarders. Terms (Daily Tuition included,) Rs. 13 per month.

Extra Charges the same as for Boarders

All payments to be made quarterly in advance.

Music Books, Materials for Needle-work and drawing to be provided at the expense of the Parents.

The moral conduct of the Young Ladies is watched over with the strictest attention, and while every effort is made to expand and adorn the mind, the heart is trained to virtue. The character of the pupils is carefully studied; they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The Excellent situation of Loreto House is well known the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B.— 1. Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction.

3 It is contrary to the Rules of the Establishment to receive Visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesday from 11 to 2 o'clock, A. M. But they are not expected to visit them oftener than once in the month.

5. During the Christmas, and other Vacations, the Pupils are permitted to leave the Convent, and remain with their

mended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is required.

8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders, as may remain at the Convent during the vacations.

The Annual vacation commences on the 21st day of December and terminates on the fifteenth of the following January.

Each Young Lady on entering Loreto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

It is particularly requested that Parents or Guardians will deposit with the Lady Superiress the Pocket Money, which they may allow for the use of their Children or Wards. This provision is necessary, in order to prevent any dissipation or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards whatever clothes, &c. &c., they may require, after their admittance into the Establishment.

Reference for further information to be made to the Lady Superiress of Loreto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unseasonable times it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz., from Eleven o'Clock, A. M., to Two o'Clock, P. M.

N. B. The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the Convent, will kindly attend to his regulations, when they can do so without inconvenience.

ST. XAVIER'S CHAPEL.

BOW-BAZAR.

Native Convert Association.

The Members of this Association are reminded, that the Plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, September 2nd by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, September 2nd at 10 o'clock A. M.

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- 4.— Solo and Chorus—The Woodman's Wife,..... *Hudson.*
- 5.— Song,.....
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- 7.— Cavatina—Inaugur per una Bella—Italiana,..... *Rossini.*
- 8.— Glee—Home, Sweet Home,..... *Bishop.*

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- 1.— Overture—Preciosa..... *Weber*
- 2.— Glee,.....
- 3.— Madrigal—"Tis life to Young Lovers,..... *Clifton.*
- 4.— Solo—Violin,.....
- 5.— Song—Maw Dew,..... *Lover.*
- 6.— Duett --The Butterfly,..... *Sade.*
- 7.— Quartette—Lo' the early beam of Morg,..... *Balfje.*
- 8.— Glee,.....

The Concert will commence at ½ past 8 o'clock.

Books are lying at Messrs Buckinyong and Co., Spence and Co., Wilson and Co., and Thacker and Co, to receive the names of intending subscribers.

Subscriptions will be received by J. D. Brewster, Esq., of the Firm of Messrs. Foster, Rogers and Co., Calcutta.

PRINTING.

BOOK and JOB-WORK of every description executed at the Catholic Orphan Press, with neatness, correctness, and despatch, on moderate terms.

TO CORRESPONDENTS.

CATHOLICS has been received and will appear next week.

# SUMMARY OF INTELLIGENCE.

No. 10.]

CALCUTTA: SATURDAY, SEPTEMBER 8, 1849.

[VOL. XVII.]

## NATIVE PROCESSIONS IN THE EUROPEAN PART OF CALCUTTA.

*Fort William, 1st Sept. 1849.*

Sir,—I am directed by the Hon'ble the Deputy-Governor of Bengal to inform you, that the Memorial of a large number of Hindoo Inhabitants of Calcutta, which you have presented, has been laid before His Honor.

2d.—The notice published by the Superintendent of Police, of which the Memorialists complain, was not issued with the sanction of Government and the Deputy Governor has ordered it to be withdrawn.

3d.—No impediment, the Deputy-Governor directs me to say, will be offered to the usual Processions, in the usual places, but of course all such Processions will be subject, as heretofore, to such regulations of Police as are necessary, in order to prevent any material inconvenience being felt from them, by other passengers, in the quarters through which the Processions may pass.

(Sd.) J. P. GRANT, Secy."

OVERLAND SUMMARY.—England is peaceful even to stagnation, and the Parliament was to rise on the 31st July. The Queen remained at Osborne House preparatory to her trip through Ireland, and the gentry of Dublin were determined to entertain her in royal state, though contrary to her expressed wishes. The Scottish Marriage Bill, the Bill for legalizing marriage with a deceased wife's sister, and several other bills of minor importance, have been thrown out, and large sums have been voted for the completion of the House of Parliament, and the British Museum. A large meeting was held in London on the 23d, to express the sympathy of the public with the Hungarian cause, and several motions had been made in the House of Commons upon the subject. The most important Parliamentary however, is the vigorous attack on the Irish Church made by Mr. Osborne to which the Ministry gave their tacit assent. Sir Charles Grey in particular declared that the temporalities of that church were liable to the trial of the three estates as much as all other corporate property. The cholera has made its appearance again in England and is prevalent about Gloucester, Ipswich, Nantwich and Portsmouth. The deaths in these four towns amounted on the average to 1070 per week. The misery in Ireland is but little alleviated, and according to the *Times*, the approach of winter will create scenes of even greater horror than any which have yet been witnessed.

The only news of interest on the continent is contained in the announcement of the determination of the French Government to restore the Papal power without any limitations. It is utterly impossible to understand the tenor of events in Hungary, and Vienna. Kossuth publishes magnificent manifestoes, which, however, display a considerable share of the genuine spirit of freedom, while the Austrians and Russians loudly claim victories, the only result of which is a demand for farther reinforcements. Comorn has not been taken by the Austrians, but Buda-Pesth has, and the Imperial armies are evidently closing around the forces of Hungary. The Envoy sent by Kossuth to Constantinople has been expelled the city; an insult the Sultan may bitterly repent if the Russian arms ever approach Constantinople. The war between Denmark and Prussia has been, at length, brought to a close, and Holstein is become a portion of Germany.

The news from America is, like all the rest brought by this Mail, exceedingly unimportant. The whole of the shares for the Panama Railway have been taken in New York alone, and it is supposed that the undertaking will be completed within two years. We may yet, therefore, find that the Western is the nearest route to England, and be rendered in some measure independent of Egypt. The old Pasha of that country is dead at last, and the second of the great Triumvirate of 1789, Napoleon, Wellington and

Mehemet Ali, has passed from the world in which they have played so conspicuous a part.

THE CHURCH IN IRELAND.—Mr. Osborne on the 10th July, moved for a committee of the whole House to consider the present state of the temporalities of the Church of Ireland. He began by accusing the Ministers of deserting a subject which, whilst in opposition, was their slogan or war-cry; insisting upon its magnitude, and challenging any member to assert that if legislation upon this subject were commenced *de novo*, funds originally provided by the ancestors of the poor Catholic clergy could be bestowed upon the rich Protestant minority. Resorting to the "sacred pages" of Hansard Mr. Osborne traced the history of the appropriation clause, and dragged to light many declarations of hostility by the present first Minister of the Crown and his colleagues against the Irish Church, which they had, before 1816, characterized as the great grievance of Ireland, and the root of all the discontent in that country. Having thus, as he said, investigated the birth, parentage, and abandonment of the Irish Church question, he went back to the history of the Irish Church itself, denouncing the persecuting spirit and injustice of the legislation by which it was fenced; and, contrasting Ireland with Scotland, he asked whether we were not paying too high a price for Protestant ascendancy in the former. Adopting the definition of a church establishment given by the present Bishop of London, he denied that that of Ireland improved the spiritual and moral condition of the people, and as to its being a missionary Church, he showed that the proportion of the Protestant population had increased; at the same time he condemned the manner in which the Irish Society had employed the famine as an engine of conversion. Mr. Osborne then expatiated upon the enormous endowments of the Irish Church, and the vast sums advanced since the Union—680,000 a year being appropriated to it for 800,000 Protestants, whilst 7,000,000 Catholics had nothing at all. He maintained, in defiance of the doctrine of the sacredness of Irish Church property, there was no analogy between corporate and private property, and he appealed to a *dictum* of Lord Brougham, and to various acts of the Legislature recognising a distinction between Church property and private property. Mr. Osborne dealt summarily with two remaining objections to interference with the temporalities of the Irish Church—namely, that it contravened the fifth article of the Union, and that we were in exclusive possession of religious truth; and he concluded with a concise development of the plan he intended to propose in the committee.

The Prince of Cambré, son of Lucien Bonaparte, escaping from the convulsions of Rome and his responsibilities there, has been arrested at Orleans by order of his cousin, who is to send him to Ham, if his complicity in the affairs of the 13th June be proved, if not to America, but much more probably, he will come to England. M. Accursi, a Roman Envoy, has been arrested on the same charge, and it would appear that the ruling powers at Rome were somewhat deeply mixed up with the last attempt to change the state of things in France.

The return to Spain of the refugees of that country, liberal and Carlist, the removal of penalties from the press, and concessions in political matters, have proved that Narvaez, who knew how to be firm in a period of danger, knows as well how to relax his grasp when he has put his house in order.

THURSDAY, AUGUST 30.

The Singapore Journals state that the railway across the Isthmus of Panama is already in progress, and that the American boast of a forty days' journey Eastward between Calcutta and London, may yet be realized.

The proprietors of the Barra barra copper mine, in South Australia, the extraordinary success of which has been fre-

quently mentioned in the columns of this journal, have now completed their arrangements for smelting at the mouth of the shaft. They will then recommence paying dividends and, according to the *Hurkaru*, will be enabled to command the Indian trade. Perhaps, among the many schemes for the convenience of the Natives of India, there are few more real, than that which would be produced by a material reduction in the price of brass. The native who is insensible to every other improvement, is delighted at the prospect of exchanging his earthen dishes for those of brass, and the demand for this metal, when the price is reduced, will be found almost inexhaustible.

A new tract of fertile arable land has been discovered at Sydney, amounting to two millions of acres, and a new road through the centre of this magnificent acquisition is contemplated, and is already under the consideration of the Legislative Council. The *Englishman* states, on the authority of some papers which we have not yet seen, that a tract of country equal to 25,800 square miles, more than the whole surface of Great Britain, has been occupied by 1685 squatters with their families and herds. He adds that these would be fine estates if they could be continued by the law of primogeniture.

SATURDAY, SEPTEMBER 1.

The *Indian Times* informs us that the Deputy Governor of Bengal has prohibited any person from resigning his situation in the Police, until the decision of the Governor General upon the forthcoming report of the Commissioners is made known. The reason for this step is stated to be the resignation of Mr. Farrell, and its acceptance by Mr. Law.

MONDAY, SEPTEMBER 3.

The *Englishman* publishes the following as the modification of the Pilot rules approved of by the Court of Directors:—First.—The modification of the present exclusive system of Government pilotage, by dividing it into two branches: from Calcutta to Kedgerie, and from Kedgerie to the Sandheads. The first portion to be left to private enterprise, and the other to remain in the hands of the Government. Secondly.—That those members of the Pilot Service who desire to serve under license at the Sandheads should be allowed to do so, and that they and the rest should be favourably considered with respect to pension. Thirdly.—It was proposed to consolidate into one tonnage duty all the present charges for Pilotage, Lights, Buoys, &c.

TUESDAY SEPTEMBER 4.

The Chief Justice and Registrar of Hong Kong have declared that the conduct of Commodore Keppel has been in every way consonant to the strict letter of the law. There is little doubt that the authorities at Home will confirm this decision, and it would not surprise us to find that His Excellency, the Governor of Macao, was dismissed by the court of Portugal for his insolent proclamation.

WEDNESDAY, SEPTEMBER 5.

The following is the account of the last opium sale held yesterday:

Behar	chs.	2220	Avs.	Rs.	1005,	Prds.	Rs.	22,31,835
Benares	..	820	..	Rs.	1006,	..	Rs.	8,21,950

This is a slight encrease on the last month's sale, viz. Rs. 21 on Behar, and Rs. 14 on Benares.—*Friend of India*.

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THE REV. J. MCGIERK.—Principal.

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### ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald*.

A. Gerrard, Esq., Madras, from June 1849, to May 1850, . . . . . Rs. 10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-hutta, under the superintendence of Mr. C. A. SEARAO.

# SUMMARY OF INTELLIGENCE.

No. 11.]

CALCUTTA: SATURDAY, SEPTEMBER 15, 1849.

[VOL. XVII.]

## ARRIVAL OF THE EXPRESS MAIL.

The Overland Mail has arrived with news from London to the 7th August.

Parliament was prorogued by royal commission on the 2nd instant, in a speech alluding to the principal measures which had occupied the legislature during the session. The Navigation Laws Improvement Bill was favourably noticed, as were the several acts for the amelioration of Ireland. Foreign relations were spoken of in a much more encouraging tone, than when her Majesty last addressed her faithful Lords and Commons, the supplies were duly acknowledged, and the speech concluded by expressing the royal thanks to the government of India and the officers and soldiers of the army of the Punjab.

It was very generally expected that Lord Torrington will resign.

Lord Palmerston, at the instigation of Mr. Hume, has taken the complaint of the Singapore merchants against the Netherlands government into his special attention.

The Queen left the Isle of Wight on the very day that parliament was prorogued. Her Majesty's reception at Cork was most enthusiastic, and not less so in Dublin, where magnificent preparations had been made. The Queen had expressed herself, so far, highly delighted with her visit.

The foreign news generally is interesting—as regards Austria and Hungary it is almost exciting. When according to the accounts from Vienna, the Magyars were beaten and to all appearance had no resource but to surrender at Comaui, Gorgey suddenly attacked and defeated Paskovitch with a loss of 8,000 men, then moved to the north, capturing Reschau, crossed the Theres at Toky, cutting off the Russians from Ghera, the source of their supplies. Dumbusai, whose case was deemed equally desperate, succeeded in retreating without loss to the middle Theres. In Transylvania Bent had succeeded in destroying the Russian army under Luders, and in Croatia defeating the Bun Jelechich, whose position according to the last accounts, was most precarious.

Matters remain just as they were at Rome.

Accounts from Canada and our West India colonies are not reassuring. At Quebec and Montreal disaffection seems extending, and a junction with the United States is openly discussed.—*Bengal Harbairu Eastern-Library, Sept. 13, 1849.*

**THE APPRENTICESHIP ACT** has been disinterred from the grave in which it was buried three years ago, and again presented to the public, though in a new and more attractive form. The new draft differs from the old one to such an extent, that there are not six sentences in the one which are to be found in the other. The present draft bears the stamp of that superior simplicity and clearness by which Mr. Bethune's legislative labours are distinguished from those of his predecessor, and we are confident that it will be far more acceptable to the public than the first draft. The various provisions which it contains appear to be admirably adapted to prevent dishonesty or oppression on the part of the master, and sloth and misconduct on the part of the apprentice. They have been framed apparently with the most scrupulous and delicate attention to the interests of both parties, and are, therefore, well adapted to carry out the proposed object, that of giving a knowledge of useful trade to children, and more especially orphan and poor children. We have heard that one of the great objections raised to the last draft, and which was in part the occasion of its having been thrown into abeyance, was the power given to "Magistrates" to hear and determine complaints against masters on the part of their apprentices, for neglect of duty or ill-treatment. It was feared that a combination might be formed among the apprentices, and that false, and groundless charges, might be exhibited against the master, on which he might be subject to the disgrace of a summons to

the Police. But the master is at any time liable to the same kind of conspiracy among his native workmen, and if there be any validity in the argument, it would tell quite as much against engaging any journeyman at all, as against the acceptance of an apprentice. If the master has his remedy against the ill-behaviour of his apprentice, and may summon him before the Magistrate, and ensure him a sound whipping or confinement in prison with hard labor for three months, the apprentice must have some remedy to which he shall have ready access against his master's refusing or neglecting to provide for him or teaching him, or treating him with cruelty. In such cases, the Act allows the contract of apprenticeship to be cancelled, and assesses reasonable damages on the master, not exceeding 200 Rs. The only tribunal to which such cases can be referred is, that of the Magistrate, by whom all other cases of a kindred nature are cognizable. We cannot see that there is any thing harsh, or unreasonable in the provisions of the Act in this respect. Government can have no other object in view than to promote the interest of both parties, and thereby to advance the general interests of society. We sincerely trust, therefore, that no obstacle will be thrown in the way of this benevolent Act, and that it will be allowed a full and fair trial, so that an opportunity may be afforded for ascertaining from experience when it happens to be deficient or injudicious, with a view to its subsequent amendment.

THURSDAY, SEPTEMBER 6.

The *Strait Times* reports the fearful ravages of the cholera at Bangkok. The number of deaths is so great that it is difficult to find buriers for the corpses, and the population have been seized with a violent panic which greatly increases the ravages of the disease. We believe there is no Salt Monopoly in Bangkok.

The *Harbairu* reports the death of the Queen of Madagascar, and the accession of her son, who is a Christian. This change of government implies also an alteration in the policy pursued in the island, and the monarchy will probably experience the first effects of those oriental sovereignties which have come into contact with European civilization. Madagascar would form a link either to France or England, but it will most probably fall into the hands of the former power, for some time, as French settlers have already collected a paid detachment on its shores.

The following instance of the marvellous speed with which intelligence is transmitted in England and America is extracted from the *Quarterly Review*—“In September, 1848, one of my London friends sent a message, by telegraph, to Liverpool, which reached Boston by mail-steamers in twelve days, and was sent on immediately by electric telegraph to New Orleans in one day, the answer returning to Boston the day after. Three days were then lost in waiting for the steam-packet, which conveyed the message back to England in twelve days, so that the reply reached London on the twenty-ninth day from the sending of the question; the whole distance being more than 10,000 miles, which had been traversed at an average rate exceeding 350 miles a-day.”

MONDAY, SEPTEMBER 10.

The *Bombay Gentleman's Gazette* reports that the last quotations of opium at Hongkong were, Patna 515 dollars, Benares 520 per chest.

The *Agra Messenger* furnishes a narrative of an attempt to commit a fraud of the most extensive nature on the part of the vakeels of the Judge's Court at Agra, and the Nazir of the P. S. Ameen's Court at Agra. A plaint for Rs. 9,723 and interest upon a certain bond, was filed in the Court of the Principal Sudder Ameen by a man named Ksheerum, and his servant Kullian, through their vakeels

against Mr. Derridon. Fifteen days after the institution of the said suit, a judgment was given *ex parte* in favour of the plaintiffs, as Mr. Derridon failed to appear. On hearing of the decision Mr. Derridon declared, and supported his statement by witnesses, that he had never received notice until the 22d March, whereas the date written on the notice was the 15th. He had not therefore, had time to appear, and he charged the plaintiffs with forgery in altering the dates. The Principal Sudder Ameen, however, rejected the claim for review, as he considered there were no legal grounds for Mr. Derridon's objection. The case was then carried up to the Sudder, and the conspiracy between the vakeels, the mooktears employed by Mr. Derridon, and the Nazir, discovered. The whole have been committed for trial. We are inclined to think that this system of forgery is frequently resorted to upon a smaller scale in the Mofussil courts of Bengal. The poor Bengalee finds a decision against him in the hands of a clever Omlah, and as it is utterly impossible for him to appeal to the Sudder, he quietly acquiesces in the extortion rather than undergo the toil and disgrace of an attendance in Court, and the amount that must in any case be spent in making the "crooked mouth straight." The only practicable remedy that we know of, would be to use a kind of paper that would not admit of erasure, as we believe the natives are not yet acquainted with the chemical means employed by English forgers.

WEDNESDAY, SEPTEMBER 12.

The *Hulkarn* states, that the revenue of the Colony of South Australia more than doubles its expenditure, and that the inhabitants have applied £200,000 within four years for the advancement of immigration. The population is still rapidly increasing, and the colony bids fair, within a few years, to become the most prosperous of the many, which are now established at the Antipodes.—*Friend of India*.

AMERICAN CLIPPER SEA WITCH

The following is an extract from the Log of the American Clipper *Sea Witch*, Capt. R. H. Waterman, a ship which has deservedly acquired the reputation of being among the fastest of vessels, and probably the fastest merchant ship that ever floated. She is upwards of nine hundred tons measurement, and is navigated with only thirty-three men, in spite of the extraordinary dimensions of her spars. Her passage from China has been made in twenty-eight days and eighteen hours.—*Englishman*, Sept. 6.

LORETT O HOUSE.

No. 5, MIDDIFTON ROW, CHOWRINGHEE.

Established A. D. 1842.

The Loretto Sisters receive Young Ladies on the following terms:—

FOR BOARDERS.

Instruction in Reading, Writing, Arithmetic, Grammar, Geography, Chronology, History, the use of the Globes, French, &c., with every branch of useful and ornamental Needle-work, Rs. 25 per month.

EXTRA CHARGES.

Drawing and Painting.....	Rs. 5 per month.
Piano Forte,—(the charge for the use, repair and tuning of the Instrument included,).....	12 " "
Singing.....	8 " "
Guitar.....	8 " "
Italian.....	5 " "

Dancing, (if required,) on the terms that may be fixed upon by the Teacher of that Department.

For the use of Books, of Table and Bed-room Furniture, Towels, Plate, for Medical attendance, and Medicines, Washing &c., Rs. 6 per month.

The uniform to be worn by the children, (if provided by the Institute,) will be an Extra Charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their Children, but at their own expense.

DAY BOARDERS.

Per Month.....Rs. 21  
Extra Charges the same as for Boarders

FOR DAY PUPILS

The course of Education is the same as for Boarders, Terms (Daily Tiffin included,) Rs. 13 per month.

Extra Charges the same as for Boarders.

All payments to be made quarterly in advance. Music Books, Materials for Needle-work and drawing to be provided at the expense of the Parents.

The moral conduct of the Young Ladies is watched over with the strictest attention, and while every effort is made to expand and adorn the mind, the heart is trained to virtue.

The character of the pupils is carefully studied; they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The Excellent situation of Loretto House is well known the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B.—Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction.

3 It is contrary to the Rules of the Establishment to receive Visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesday from 11 to 2 o'clock, A. M. But they are not expected to visit them oftener than once in the month.

5. During the Christmas, and other Vacations, the Pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however strongly recommended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a Child from School, a month's notice, or the payment of a month's Pension is required.

8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders, as they remain at the Convent during the vacations.

The Annual vacation commences on the 21st day of December and terminates on the Fifteenth of the following January.

Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

It is particularly requested that Parents or Guardians will deposit with the Lady Superior the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary, in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards whatever clothes, &c. &c., they may require, after their admittance into the Establishment.

Reference for further information to be made to the Lady Superioress of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unseasonable times it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz, from Eleven o'Clock, A. M., to Two o'Clock, P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the CONVENT, will kindly attend to his regulation, when they can do so without inconvenience.

ACKNOWLEDGMENT.

Received on account of the *Bangal Catholic Herald*.

Mr. T. B. McNamara, Fort William, from July 1948, to December 1849, Rs. 15 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-hatta, under the superintendence of Mr. C. A. FERRO.

# SUMMARY OF INTELLIGENCE.

No. 12.]

CALCUTTA: SATURDAY, SEPTEMBER 22, 1849.

[VOL. XVII.]

**THE AFFRAY AT MALLIAPPOORAM.**—The Malia papers contain a narrative of a disgraceful scene near Malliaporam which terminated in the death of an active and intelligent British officer. We shall follow the account given in the *Spectator*, as it appears to be the most probable and does not materially differ from the others. Thirty men of the Moplah caste, who are dreaded for their savage bravery by all the natives of the Western coast, after committing various outrages upon the neighbouring villages, shut themselves up in a large stone pagoda near the above-mentioned town, where they were attacked by a detachment of the 43rd M. N. I., consisting of about 30 men, under the command of Lieutenant Wyse. Fifteen of the Moplahs, of whom only five had matchlocks, issued from the mosque, and charged fiercely at the Europeans, who, without orders, poured in a useless fire, and then fled from half their own number leaving their officer to be cut down by the assailants. Lieutenant Wyse defended himself gallantly and cut down either one or three men—accounts vary—but was finally slain, and his body hacked and disfigured by the ruffians. Captain Watts, who, with the remainder of the detachment, was a few miles behind, endeavoured to rally the fugitives, but was finally obliged to retire to the Cutcherry to defend the Treasury. A party of Europeans were immediately applied for, and it is to be hoped that this mischance may be promptly remedied.

THURSDAY, SEPTEMBER 13.

The *Bombay Telegraph and Courier* informs us that the Post Office authorities at this Presidency have resolved that all letters and packages shall in the future be charged at the price put upon them at the Post Office of the place from which they are sent.

The *Delhi Gazette* states, that the tea grown in Kumaon still continues to sell at remunerating prices. The average is Rs. 4-14 per seer, or 4s. 9d. per pound. It is reported also that the Bhooteas, a people living within the boundary of the Chinese dominions, have begun to buy this tea in preference to a cheaper sort from China. The tracts under cultivation are rapidly extending, and in a short time an extensive district will be covered with the plant.

FRIDAY, SEPTEMBER 14.

The six months' batta has been, we perceive, granted to a large portion of the Punjab, but it is to be received in lieu of the bonus claims on the part of the army.

The *Malaya Athletean* states, that the Committee for the furtherance of Railway projects in that Presidency have paid off their officers, who were engaged in surveying the proposed line, and have postponed all further proceedings for three months.

The Bombay journals mention that the pseudo Appa Sahib, who has so long evaded the pursuit of the Irregular troops, and whose name is well known to the British officers and nearly a hundred men, has been brought to Nagpore. When examined by the Raja, he still proclaimed his right to the throne of Berar, and mentioned several circumstances as evidence of the correctness of his claims. He ought, even if he could prove his right, which is of course impossible, to be tried, and condemned, or acquitted like any ordinary robber.

SATURDAY, SEPTEMBER 15.

A correspondent informs us that the Punjab will be separated into two divisions, one of which General Hunter will probably receive, while Dinapore and Benares are thrown together under another Brigadier. It is reported that if Col. Cough goes home with the Viscount, Major Lugard will receive the appointment of Quarter Master General of the Queen's troops, and Major McMurdo occupy the situation left vacant.

MONDAY, SEPTEMBER 17.

The *Bombay Gentleman's Gazette* informs us that some of the buildings at Mooltan are in a ruinous state, and that many of the great domes have fallen in, partly from the injuries which they received from the fire of the British batteries during the siege, and partly from a heavy storm which occurred on the night of the 17th August.

TUESDAY, SEPTEMBER 18.

We regret to observe the prevalence of cholera among the officers of the corps stationed at Jaulnah. Capt. the Hon'ble G. A. Butler, Surgeon Edgecumbe, Ensign Freeling, 33d N. I., Assistant Surgeon, Porteous Lieut. Elliott and Lieut. Froese, have been carried off within a fortnight. The mortality among the non-commissioned officers and privates is also considerable.

We regret to observe in the Calcutta papers an account of an accident which occurred yesterday near Budge-budge. Mr. Spittal, the third, and Mr. Gilbert, the fourth officer of the Peninsular and Oriental Company's Steamer *Oriental*, went down the river in a yacht. The boat by some accident upset, and both the officers were drowned.—*Friend of India*

GENERAL SUMMARY.

In the famous case between Mr. Gorham and the Bishop of Exeter, Sir H. East has delivered the judgment of the Arch-bishop. He said that the point to be determined was, did or did not the Church of England hold the doctrine of baptismal regeneration? Undoubtedly it did. Did Mr. Gorham deny the truth of that doctrine? It was clear, from the whole tenor of his examination, that such was the case. The bishop, therefore, had shown sufficient cause for not instituting Mr. Gorham to Rumpford Spoke; and he must, consequently, be dismissed with costs. This judgment is to be appealed against.

The disclosures which have come to light of murders by poisoning are now so numerous that something must be done to regulate the sale of arsenic. A woman has just been convicted at Lewes of the murder of her husband and of the murder of her child. We are also informed of the murder of her husband, and yet a third at Bridgewater for a similar offence. A woman awaits trial somewhere else for having destroyed in the same manner as many as ten of her own family. These are four of very many instances where the parties have been detected, and there are, doubtless, hundreds of other cases where, from revenge, jealousy, cupidity, or lust, persons, have been murdered of whose fate nothing is known.

We have further accounts of Her Majesty's progress. The squadron which left Cork early on the 4th, the same afternoon entered Waterford harbour, passed up the river under a royal salute from Duncannon Fort, and anchored for the night opposite the village of the Passage. On the following morning the fleet again put to sea, and at 8 p. m., entered Dublin bay, and shortly afterwards anchored at Kingstown. The *Times* correspondent, writing from the Irish capital on the forenoon of yesterday, says:—Dublin is literally gone mad with enthusiasm. One half of the population has poured into Kingstown, and the remaining half is posted along the line of the Royal procession of the Sydney-mount to the gates of the Phoenix-park. At 8 o'clock the military, in full review costume, commenced lining the streets. Nearly 9,000 men, including the enrolled pensioners and constabulary, are under arms. The streets are almost impassable. At 10 o'clock the guns from the batteries of the Pigeon-house Fort announced the welcome tidings that the Queen had set foot on the shores of the Irish metropolis, and the salute was caught up by the joybells of St. Patrick's Cathedral and Christ Church,

which are now ringing their most joyous peals. As the day advances the enthusiasm exceeds all bounds. Those streets through which the procession is not pass, are as desolate as a deserted village, the shops are almost universally closed, and all classes seem to have gone clean draft after a day's amusement."

We have also particulars of the Majesty's grand entry into Dublin yesterday. The Royal party proceeded from Kingstown to the Sandy Mount Station, where the Queen entered a splendid carriage, and then drove, amid the shout of the multitude, by way of Baginbun, Merrion-square, and Sackville-street, to the Phoenix-park. At the entrance to the city the Queen was received by the corporation, and, on taking the keys from the lord mayor, expressed the delight she felt at visiting the city of Dublin; thence through triumphal arches, and streets filled and every house-top covered with enthusiastic thousands, Her Majesty proceeded in triumph to the vice-regal lodge at the park.

**EAST INDIA RAILWAY COMPANIES.**—On the last day of the session the Royal Assent was given to two bills, passed with the concurrence of the Indian authorities in the country to incorporate the East Indian Railway Company and the Great Indian Peninsular Railway Company respectively for the objects for which they were originally formed.

### CATHOLIC CATHEDRAL FEMALE SCHOOL.

*Established A. D. 1820.*

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

Terms, to be paid in advance, Six Rupees per month.

### CONVENT SCHOOL OF ST. FRANCIS XAVIER, BOW-BAZAR.

*Established A. D. 1844.*

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies, which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

Terms, to be paid in advance, Six Rupees per month.

### DIVINE SERVICE.

#### CATHEDRAL CHURCH.

From next Sunday the 23d Inst. Divine Service at the Cathedral will be regulated as follows: during the present Season viz. First Mass at 7 o'Clock A. M., and immediately after Mass, the Sermon will be preached viz., the High Mass at 8 o'Clock, and the third Mass at 8½ o'Clock A. M. Vespers at 6½ o'Clock P. M.

### AT ST. THOMAS' CHURCH.

For the present Season, the first Mass on Sundays and week days will be celebrated at quarter before seven o'Clock A. M., and the second on Sundays at quarter before eight o'Clock. Vespers and Sermon at 6½ o'Clock P. M.

### ST. JOHN'S COLLEGE 41, PARK STREET.

THE REV. J. MCGIRR,—Principal.

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the Mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of Establishing new Missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate Candidates for the service of the sacred ministry, in order to multiply labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for Candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made to educate in St. John's College, young gentlemen not designed for the clerical profession, at the monthly charge of 25 Rupees for each Boarder, and of 21 for each day Boarder; Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History; the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary.—Also, an extra charge of One Rupee per Month will be made for the use of Books and of One Rupee per Month for washing.

Reference for further information to be made to the Principal of the College.

### PRINTING.

BOOK and JOB-WORK of every description executed at the *Catholic Orphan Press*, with neatness, correctness, and despatch, on moderate terms.

### BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press—No. 5, Moorghyhatta, adjoining the Cathedral-House.*

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhatta, under the superintendence of MR. C. A. SERRAO.

# SUMMARY OF INTELLIGENCE

No. 13.]

CALCUTTA: SATURDAY, SEPTEMBER 29, 1849.

[VOL. XVII.]

MR. GORHAM.—We do not often trouble our readers with more than cursory notices of the religious controversies going on in England, unless they include political questions or are likely to result in political changes. We

the famous case of Gorham v. the Bishop of Exeter is of the latter class, as it threatens a most important revolution in the Establishment, Macaulay in a magnificent article on Ranke's History of the Popes, says—"There is not, and there never was on this earth a work of human policy so well deserving of examination as the Roman Catholic Church." We think that wholly apart from all religious questions, the constitution of the Established Church in England is at least as interesting in its historical aspect. Built up by the Tudors, it was apparently crushed in the struggle with the Puritans, and Evelyn mourns over what appeared to him to be the irremediable fall of his beloved edifice. Ten years after, it was again in the ascendant and able to oppress at once the dissenters, and the throne. Always warred against by a powerful party, in whom the energy of enthusiasm has been combined with the cold judgment of Englishmen, it is still the most powerful corporation in existence. Eighteen thousand of the best educated gentlemen in England, with the supreme management of a revenue of five millions a year, twenty-four votes in the Upper House, and the permanent influence of their situation, compose the acting hierarchy of the Church of England, and it would be all-powerful but for a schism in itself, and according to a masterly article in the *Times*, but for the fetters of the State. The great difference between the two sections of the Establishment, the High and Low Churches, has now come to a head. The former declares the ritual of the Church is its law even more than the Scripture, and the latter wish to have points of ritual left optional and the Scripture to be decisive. The former look on the "Book of Common Prayer" as almost inspired, the latter regard it as a mere human composition, the oblivion in which Laud's sermons and Pinner's Tracts have long been suffered to remain. The question has been at length brought forward for discussion, simply as a point in connection with the statute law of the land. A Mr. Gorham, described by his opponents as an upright, able man, after holding for some years a living in the diocese of Exeter, had been transferred to another. The Bishop, however, Dr. Philpotts, refused to institute him unless he professed his belief in the dogma of baptismal regeneration. Mr. Gorham conscientiously refused, and asserted that no such doctrine was contained, or meant to be contained, in the Articles. The Bishop was inflexible, and the curate, appealed to the Court of Arches. Sir H. Jenner Fust the real arbiter of such questions, has after long consideration, pronounced a judgment which may be summed up in a very few words. That which is scripturally right or wrong has nothing to do with question. That which the Church of England believes to be scripturally right or wrong is the only point for argument. Does the Church as by law established enjoin belief in baptismal regeneration? It is evident from her every formula that she does. Does Mr. Gorham? No. Therefore the Bishop of Exeter was justified in not instituting Mr. Gorham. The moderate party in the Church, who wish all such questions to be left optional, are disgusted, while the Evangelical organ, the *Record*, proclaims that those who do not hold this doctrine in its full length and breadth, "in its most revolting form," must quit the Establishment. It remains to be seen how far this advice will be carried out, and how far the English ministers are prepared to imitate the secession which has lately taken place from the Church of Scotland. One thing is certain, that the present decision has widened the breach between the two sections of the Establishment, and may, and probably will, cause a schism of nearly as much importance as that which shook England in the sixteenth century.

THE SEPTEMBER NUMBER OF THE *BEAUFORT MAGAZINE*.—The LIFE OF SPERVETS is continued, and with the same evidence of hostility to Calvin. After an able sketch of the manner in which Calvin obtained his spiritual and temporal authority in Geneva the narrative proceeds:—"Anged Perrin, the captain-general of the State militia, declares himself of the Libertine party; Calvin immediately cites Madame Perrin before the consistory, with the charge of leading a scandalous life. Pärre Ameaux, a councillor, is heard to remark that Calvin is 'spiteful'; he is obliged to do penance, touch in hand. Francois Favis refuses to accept the command of a company of arquebuses, if Frenchmen are to be crowded into it; Calvin has him thrown into prison. A mere child was sentenced to be hanged for swearing at his parents; another to be publicly flogged for saying that his mother was a she-devil; a girl to be excommunicated for putting on boy's clothes; a woman banished for singing profane songs to psalm tunes. Imprisonment was the ordinary punishment for those convicted of indulgence in light literature—such for instance as the 'Nouvelle,' of Poggio, and 'Don Amadis of Gaul. The same punishment betel a peasant for cursing his cattle; but long and close ed that 'hypocrisy was the best qualification for the Consistory.' Three tanners were committed to gaol for eating to excess; and a certain Chapuis, for naming his son 'Claude,' when a minister counselled that he should be called 'Abraham.' Card-playing was expiated by exposure in the pillory. A rich citizen of the name of Le Nerou was beheaded for lightly declaring that he possessed a familiar spirit. As to weightier offences, the proposition of severity was well preserved. The number of those who suffered death for the crime of adultery was very considerable." Now the inference evidently drawn from these facts is that Calvin was a man who loved power much more than religion, truth, or any other of his professed objects.

THURSDAY, SEPTEMBER 20.

Among our selections will be found an extract from the *Bombay Telegraph and Courier*, with a detailed account of a wooden railway, laid down by Mr. Piosser, on Wimbledon Common. The Rails are to be constructed of wood hardened by the "Payanizing Fluid," and the comparative cost is estimated thus—"Iron Rail £3,556 per mile. Wooden Rail £1,716 per mile." This is true of England, but in India the difference would be much more considerable. The adaptability of the wooden railway for India rests entirely upon the question whether the prepared wood is invulnerable to the attacks of white ants, or otherwise, and we confess we should like to see further experiments tried before we place implicit faith in the assertion.

The *Bombay Telegraph and Courier* states, that Major Smyth, author of *A Secret History of the Lahore Durbar*, has been publicly reprimanded at Muttra for the publication of that work, as being calculated to bring into disrepute the services of the army.

FRIDAY, SEPTEMBER 21.

A case of some importance has lately been tried at Bombay, which involves the question of the legality of dissenting marriages in India. Major and Mrs Maclean were married in 1836 by a Scottish congregational minister, and it is now sought on the part of both parties to declare the marriage illegal. The Judge said that he should take time for his decision, as the case is of immense importance, thousands of families being in the same condition. We have always understood that in such cases, the marriage was valid in every respect except the right to property in England. Upon the decision of Sir W. Yardley now rests this important question, and we almost hope it will be given against the marriage, as the question must then be settled by legislative interference.



MONDAY, SEPTEMBER 24.

The *Madras Spectator* reports that an enquiry has been instituted into the particulars of the kidnapping of coolies which takes place at Pondicherry, and that the authorities of that town have instituted strict regulations for the kind treatment of the coolies engaged. These rules are, however, so frequently broken, and the whole matter is managed in so secret a manner, that the British Government would appear to be fully justified in issuing more severe orders upon the subject. The existence of these petty foreign possessions in the heart of the British dominion, is of itself a sufficient nuisance, but where the lines of demarcation between the two territories are thus violated, it becomes necessary to vindicate the rights of the British Government in a more authoritative manner.

TUESDAY, SEPTEMBER 25.

The *Madras Athenæum* informs us that the affray with the Moplahs at Mallapooram has terminated in their extermination. With their usual fanatic bravery they abandoned the protection of the mosque and fought till the last man was cut down.

The Hyderabad correspondent of the *Englishman* states, that the Nizam is carrying on the work of confiscation with a high hand, and demonstrating in every possible mode his ignorance of the most ordinary affairs. — *Friend of India*

DIVINE SERVICE.

CATHEDRAL CHURCH.

From next Sunday the 23d Inst. Divine Service at the Cathedral will be regulated as follows: during the present Season viz. First Mass at quarter to seven o'Clock A. M., and immediately after Mass, the Sermon will be preached viz., the High Mass at eight o'Clock, and the third Mass at half past eight o'Clock A. M. Vespers at half past six o'Clock P. M.

AT ST. THOMAS' CHURCH.

For the present Season, the first Mass on Sundays and week days will be celebrated at quarter before seven o'Clock A. M., and the second on Sundays at quarter before eight o'Clock. Vespers and Sermon at half past six o'Clock P. M.

NOTICE.

TO THE FAITHFUL OF BENGAL.

The alarming accounts with which the public journals are filled, of the ravages recently caused by Cholera, not only in Europe and America, but also in the vicinity of India and even in some parts of India itself, have induced the Archbishop, *Vicar Apostolic of Bengal* to direct, with the view of averting so direful scourge from us, or if it be the Holy will of God to send it among us, in order that the faithful under his care, may in due time prepare themselves for so awful a visitation, that, on each day from this date, until His Grace shall ordain otherwise, the prayer "Pro Salute Vivorum." (For the safety of the living) which begins with the words, "Præterde Do-

mine," be subjoined to the collects to be said at Mass, and furthermore, that on each Friday the Litany of the Saints be recited aloud by the celebrant before or after the Parish Mass in each Church under his charge.

The Archbishop earnestly exhorts his flock, to introduce into their private families suitable devotions for the same purposes, and above all, he most strongly recommends the devout frequentation of the sacraments, as the best means to propitiate the Divine mercy.

By order of the Archbishop,

*Vicar Apostolic of Bengal,*

I. X. MASCARENHAS Secy. &c. &c.

Cathedral House }  
Sept. 22, 1849. }

NOTICE.

School duties will be resumed on next Thursday the 4th of October at the following Institution.

- St. John's College, Park-Street.
- The Loretto-House, Middleton-Row.
- The Cathedral Male and Female Schools.
- The Bow-Bazar Do. and Do.
- The Intally Convent School and Female Orphanage.

PRINTING.

BOOK and JOB-WORK of every description executed at the *Catholic Orphan Press*, with neatness, correctness, and despatch, on moderate terms.

BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press—No. 5, Moorghyhatta, adjoining the Cathedral-House.*

MADRAS VICARIATE.

Propagation of Faith, from 1st of December 1848 to May 1849, ... Rs.	747	4	10
Ditto, in August 1849, .....	241	14	1
Military Orphan Asylum, in August 1849, .....	196	13	2
East Indian Orphanage, in August 1849, .....	62	1	0
Peter's Anna, (Vepery).....	Ans.	1175	

# SUMMARY OF INTELLIGENCE.

No. 14.]

CALCUTTA: SATURDAY, OCTOBER 6, 1849.

[VOL. XVII.]

THE DECISION OF THE ARCHES COURT UPON MR. GORHAM'S CASE, is perhaps the most important event of the past week. Having adverted to the Judgment in a separate article, we here merely notice the fact as one that cannot but have an important bearing upon the struggle which is going on within the Establishment. The appeal lies, we presume, to the Judicial Committee of the Privy Council: lay authority, like that of the Judge who has delivered this ecclesiastical decision, while disclaiming any expression of his own theological opinion. But then, it will be said, it is a question, not of Truth, but of Law. In point of fact, however, the Judge had to interpret "the voice of the Church." The Evangelical party in the Establishment are meantime placed in a very perplexing and uncomfortable position; and the *Reward* declares, that, unless Sir Herbert Jenner Fust's decision shall be reversed, a rent or split in the Establishment is inevitable. The case of Mr. Gorham presents a singular contrast to that of Mr. Allies. The Roman Catholic is allowed to retain his benefice as the reward of tergiversation. The Evangelical Protestant is refused institution, put to the question, harassed and molested, for holding, with whatever consistency as an Anglican priest, the views of the Reformers upon what has always been, within the Church, a debatable point. Will the Bishop of London venture to refuse institution to the Rev. Mr. Goode, who has just been presented to a valuable metropolitan benefice? The excellent clergyman is the Author of a recent volume which supplied to Mr. Gorham's learned Counsel the chief materials of his able pleading.—*Patrol.*

The *Delhi Gazette* narrates a curious instance of the mode in which Native officials sometimes contrive to become millionaires of five or six hundred Rs. a month. The Raja of Alwar appointed two natives of Delhi, named Amoojan, and Mirza Isfandyar Beg, Dewan (financier), and Nabab Dewan (deputy) of his revenues. His affairs were very fairly conducted during a space of two years, but at the end of that period the Dewan contrived to obtain the dismissal of his colleague, and the appointment of his brother, Fuzil, in his place. The two brothers then began a career of spoliation, which has been abruptly terminated by a complete exposure of their practices. The Raja upon this demanded a fine of 22 lakhs from the delinquents, but they finally effected a compromise for four lakhs and a half, and subsequently offered eight lakhs more to be reinstated in their appointments. The highest income they had ever enjoyed during the twelve years of power amounted only to Rs. 700 and Rs. 250 a month respectively, that is, they had received a total sum of Rs. 1,57,010 or one lakh and a half. We should have felt little compassion for the Raja, had this embezzlement been effected from his treasury, as he must have known that Rs. 700 a month was not enough to raise a native above temptation where such large sums were to be made by pillage; but unfortunately it is his subjects who have been ground down by these extortions. It appears that neither the Dewan nor his accomplice are to be exposed to any further punishment.

THURSDAY, SEPTEMBER 27.

The *Calcutta Star* reports that the Council of Education finding that they have exceeded the Government allowance by nearly Rs. 35,000 a year, have determined to reduce the establishments under their control. It is intended to abolish in particular the Normal School, and the office of Inspector of Schools. It is reported also that Captain Richardson has sent in his resignation of the office of Principal of the Hindoo College, and that the offer has been accepted.

FRIDAY, SEPTEMBER 28.

The *Indian Times* reports that Mr. Wilson, the active Magistrate of Mooradabad, has been appointed to investigate into the misdoings of certain Amlahs in the Sadler

Dewanny Court at Agra, and it is expected that some remarkable revelations will be made. There is not a Magistrate's Court in the country where an examination into the doings of the Amlahs would not bring to light startling instances of oppression exercised by the Native officials, but a portion of the evil may be attributed to the conduct of the Government itself, who have fixed the salaries of Amlahs on so parsimonious a scale.

SATURDAY, SEPTEMBER 29.

The *Calcutta Star* and the *Hurkaru* state, that the white ants will never attack wood which is subjected to continual and violent vibration, as would be the case with wooden Railways.

MONDAY, OCTOBER 1.

The *Delhi Gazette* states, that the King of Delhi has not yet abandoned his wish to induce the Government of England to allow the succession of a younger son to the throne of the Great Mogul.

The Bombay journals report, that the Opium gambling case has assumed a new aspect. It has been submitted to the Supreme Court that as both parties in the suit are Hindoos, the question must be tried by Hindoo Law, and that the Shastras forbid wagers. The first portion of the argument is, we believe, correct, as Act 31, Geo. III. Cap. 70 declares that all cases between Hindoos must be tried according to Hindoo law, but we must express a doubt as to the truth of the corollary. We believe that the Shastras do not prohibit wagers, and we feel pretty certain that any Pundit, who may be appealed to, will bring forward the case of Yudisthar who betted away his kingdom.

We are glad to perceive, that the members of the Unconvented Service Family Pension Fund at Delhi have passed a unanimous resolution expressive of their concurrence in the determination of the Directors at Calcutta to admit the Rev. T. Smith to the benefits of the Fund for his wife and family. We have before explained the advantage which will accrue to the Service in general from the services of Mr. Smith as their actuary, and the further resolution to make this an individual case, strictly confined to that gentleman, is quite unnecessary. No future actuary is likely to offer or accept such terms.

The Singapore papers report the fearful increase of cholera at Bungkok. The dead have become so numerous that it is impossible to burn them, and they are consequently thrown in heaps into the river. Dead bodies lie about in every part of the town, and so rapid is the progress of the disease that men are stricken with it in the street and die before they can reach their homes. Medical assistance of any kind whatever is out of the questions, and the reporter declares his opinion that nearly fifteen hundred persons died daily during the period at which the disease was at its height.

The *Bombay Times* mentions the great increase of deaths by hydrophobia which has taken place in that island, and asserts that there have been eleven cases reported during the last twelve months, and a much larger number are left without any notice at all. We can scarcely wonder at such a statement, lamentable as it is, when we read the narrative of the occurrences at Ahmedabad, and remember the absurd dislike to the destruction of these pests which is entertained by almost all natives. Dogs are pre-eminently the plagues of Indian cities, and the Magistrates ought in all cases to be supported in their attempts to exterminate them.

TUESDAY, OCTOBER 2.

The Mauritius papers inform us that the French proprietors on the little island of Nossi Be, near Madagascar have all been murdered by the natives of the island. On the hearing of the proclamation of the Home Government, to the effect that all slaves must be enfranchised, the Saraveles, the native proprietors, quitted the island, but subse-

quently returned, and although the French were defended by a few Malagache (the ruling tribe in Madagascar,) they were all put to death. The news of the decease of the Queen of Madagascar appears to have been ill founded.

WEDNESDAY, OCTOBER 3.

The *Delhi Gazette* mentions the decease of the Khan of Bokhara, well known as the murderer of Colonel Stoddart and Captain Conolly.—*Friend of India*.

## NOTICE.

### TO THE FAITHFUL OF BENGAL.

The alarming accounts with which the public journals are filled, of the ravages recently caused by Cholera, not only in Europe and America, but also in the vicinity of India and even in some parts of India itself, have induced the Archbishop, *Vicar Apostolic of Bengal* to direct, with the view of averting so direful scourge from us, or if it be the Holy will of God to send it among us, in order that the faithful under his care, may in due time prepare themselves for so awful a visitation, that, on each day from this date, until His Grace shall ordain otherwise, the prayer "Pro Salute Vivorum." (For the safety of the living) which begins with the words, "Pretende Domine," be subjoined to the collects to be said at Mass, and furthermore, that on each Friday the Litany of the Saints be recited aloud by the celebrant before or after the Parish Mass in each Church under his charge.

The Archbishop earnestly exhorts his flock, to introduce into their private families suitable devotions for the same purposes, and above all, he most strongly recommends the devout frequentation of the sacraments, as the best means to propitiate the Divine mercy.

By order of the Archbishop,

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I. X. MASCARENHAS Secy. &c. &c.  
Cathedral House }  
Sept. 22, 1849. }

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### ST. JOHN'S COLLEGE 41, PARK STREET.

THE REV. J. McGIBB, — *Principal*.

St. John's College is designed chiefly to educate youth or the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the Mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new Missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate Candidates for the service of the sacred ministry, in order to multiply labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in forming free places for Candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made to educate in St. John's College, young gentlemen not designed for the clerical profession, at the monthly charge of 25 Rupees for each Boarder, and of 21 for each day Boarder: Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classes, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History: the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary. Also, an extra charge of One Rupee per Month will be made for the use of Books and of One Rupee per Month for washing.

Reference for further information to be made to the Principal of the College.

### ST. NAVIER'S CHAPEL.

#### BOW-BAZAR.

#### *Native Convert Association.*

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, October 7th by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

## NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, October 7th at 10 o'clock

## PRINTING.

BOOK and JOB-WORK of every description executed at the *Catholic Orphan Press*, with neatness, correctness, and despatch, on moderate

# SUMMARY OF INTELLIGENCE.

No. 15.]

CALCUTTA: SATURDAY, OCTOBER 13, 1849.

[VOL. XVII.]

## ARRIVAL OF THE ONERLAND MAIL.

The news of the past fortnight is not very important. The Queen having completed her Irish progress, amidst the most gratifying demonstrations of loyalty, is now resident at Balmoral. The utmost tranquillity prevails throughout the country. The cholera still continues to create considerable alarm both in London and the provinces. A lay of general fast and humiliation is to be appointed. The harvest is being gathered in and promises a yield far beyond the average. A great reform meeting has been held at Drury-lane Theatre, but it is likely to lead to nothing. Public sympathy continues to set in strongly towards the Hungarian cause, which, however, as regards the present struggle, appears to be hopeless. George IV. sailed to have surrendered with 10,000 men to the Austrian General. In France the great fair of the Peace Congress is now being performed with the utmost solemnity.

Our readers, unless any of them have anticipated a disastrous termination to the royal visit to Ireland, will not expect to find any very important intelligence in the present issue. The past fortnight is best described, as at least, on home intelligence, as, simply, one of *dispersum*. They whose privilege it is to manage the affairs of the nation, are now in the enjoyment of needful rest and recreation; and our present number is still more than a holiday chronicle of progress, proximity and pomp. The Queen has made her first visit to Ireland, and the sister island has been thrown into a very paroxysm of loyalty. Nothing could have been more warm-hearted than the reception given on all sides to her Majesty, or more felicitous than the entire event. There was scarcely an untoward incident of any kind to mar the general satisfaction.

But gratifying as is the present display of feeling, we see still more cause to rejoice in the prospect of the ultimate result of her Majesty's visit. The great preventive to all attempts at Irish improvement has been suspicion and want of cordiality. The Irish were amongst us, but not of us; like the Jews, their unceasing hope was in the restoration of the kingdom of David. Now, for the first time, they fairly recognise the British Sovereign as their own. There is nothing like personal intercourse for smoothing difficulties. The Queen that the Irish once heard of from afar has now taken place in their hearts as a native monarch. The country is no longer a log from the pride, the sympathies, and the destinies of the empire. If this feeling can be fairly established with the equally cordial feeling on the part of the sister island to do all in its power to raise the less fortunate nation to its own level, we may hope from henceforth that Irish legislation will not be the fruitless, heartless, and tumultuous affair that it has been so long. Irish cordiality an English co-operation with a strong infusion both of the gold and the race of Englishmen, may render Irish miseries a tale of the past.

Her Majesty's reception in Belfast, the commercial capital of the "Black North," quite equalled, though it did not exceed, in loyalty and enthusiasm, those accorded to her by the men of the South.

Wilson, the murderer of Mrs. Henrichson, her children, and maid-servant, at Liverpool, has been sentenced to death.

Lieutenant Graham and Mr. Elliott, of her Majesty's ship Childers, who deserted that vessel at the Cape, have been tried and found guilty. The former has been sentenced to twelve months, and the latter six months imprisonment in Exeter Gaol and both to be dismissed the service.

## BAPTISM OF THE HON. AND REV. BAPTIST NOEL.

It having transpired that the Hon. and Rev. Baptist Noel, who lately seceded from the Church of England, and who has embraced the views of the Baptists, was to be publicly baptised in John-street Chapel, Mecklenburg-square, in the

immediate vicinity of the chapel in which the hon. and rev. gentleman had preached as a minister of the Church of England for twenty-two years, the chapel was crowded in every part long before the time appointed for the commencement of the services. The number present must have been from two thousand to two thousand five hundred, while almost as great a number must have gone away unable to obtain admission. The services of the evening, after the usual preliminaries, were commenced by the Rev. Mr. Shepherd, assistant to the Rev. Mr. Evans, minister of the chapel, delivering a short sermon, chiefly bearing on the subject of adult baptism. Mr. Noel himself then ascended the pulpit, and delivered the address usual among Baptists before the administration of the ordinance. The hon. and rev. gentleman spoke at considerable length on the nature and obligations of adult baptism, the whole of which period he was listened to with the deepest attention. After

the hon. and rev. gentleman descended into the font, which is situated in the body of the chapel, and was immersed by the Rev. Mr. Shepherd. Several other persons were also baptised in succession. The ceremony was witnessed with the deepest interest by the vast crowd assembled on the occasion, and the utmost order prevailed during the whole of the service, which lasted about an hour and a half. The hon. and rev. gentleman has not yet fixed where his place of worship shall be.

*Rome.*—Letters of the 10th instant state that the Pope has determined not to return to Rome for the present, but to visit Naples, Loretto, and Bologna, in which latter place he will take up his residence for a time. Rome continues in a state of great agitation. A portion of the Jesuits' College has been destroyed by the hands of an incendiary.

The Government Commission of the three cardinals has appointed the following Ministers:—Bishop Savelli, Interior and Police; the Advocate Giannanti, Justice; M. Galli, Finance. All the Ministers who served under Rossi refused to accept office unless the Constitution was guaranteed.

A letter from Florence of the 29th ult. announces that the Grand Duke of Tuscany and his family made their triumphal entrance into Florence in the preceding afternoon. They were received at the Church of the Annunziata by the clergy, and after a religious ceremony proceeded to the Palace.

The *Milan Gazette* of the 1th instant mentions that on the 31st ultimo Garibaldi and his army entered the territory of San Marino, and then laid down their arms, with a request to the Government that his submission should be immediately communicated to the commander of the Austrian troops.

A despatch from Paris informs us that the treaty of peace between Austria and Sardania was signed on the 6th instant at Milan. It includes a partial amnesty to Lombards.

Accounts from Bologna of the 8th instant state that the Austrians have shot the priest Bassi, one of Garibaldi's followers, who was taken on the previous day, as also Levraghi, one of Garibaldi's officers, who was captured at the same time. Bassi was a native of Bologna, and one of the most eloquent preachers of Italy. He was shot on the pretence that he was taken with arms in his hands. M. Levraghi was a native of Milan, and had been in the Austrian army. He was, therefore, shot as a deserter.

THURSDAY, OCTOBER 4.

The Ahmedabad correspondent of the *Bombay Times*, states that the rich opium merchants of Cozerat have been detected in running secret and rapid jawks. This is one of those offences against the laws, with which mankind in general, and Anglo-Indians in particular, cannot avoid a little sympathy.

Dr. Mosgrove, a Surgeon of the Bombay Presidency, has suggested a remedy for cholera which may possibly confer on him a name as lasting as that of Dr. Jenner. His theory is very simple, and, to the unmedical observer, very natural. The first symptom of cholera is a burning thirst, an eager craving for water, and this the Doctor proposes to give in large quantities. At a certain stage the stomach absorbs the water rapidly, and by liquifying the poison cleanses the blood and restores the patient to health. Dr. Mosgrove has been eminently successful in his treatment of patients, and we are glad to observe that the cholera wards of the Jansetjee Hospital have been placed under his medical superintendence.

SATURDAY, OCTOBER 6.

The *Englishman* states, that an important item in the contemplated arrangements for the management of the Police in Calcutta, has already transpired. Mr Wylie, now Commissioner of the Court of Requests, is to be appointed Magistrate with a salary of 1500 Rs. a month, while Mr. Home retained his post and his allowances. Mr. Reddie will supply the vacant post of Commissioner.

WEDNESDAY, OCTOBER 10.

A letter from Trieste published in the *Englishman*, states that Venice has at length surrendered to the Austrian Generals.

We rejoice to hear that most useful stimulant, competition, is to be applied in Calcutta to those who have till the present time held the monopoly of Ice. A vessel, the *Cogamba*, freighted by a party in opposition to Mr. Tudor, will soon arrive in Calcutta, and the *Englishman* understands that the price of the article will be forthwith reduced one-half.—*Friend of India*.

## LORETTO HOUSE.

No. 5, MIDDLETON ROW, CHOWRINGHEE.

Established A. D. 1842.

The Loretto Sisters receive Young Ladies on the following terms:—

### FOR BOARDERS.

Instruction in Reading, Writing, Arithmetic, Grammar, Geography, Chronology, History, the use of the Globes, French, &c., with every branch of useful and ornamental Needle-work, Rs. 25 per month.

### EXTRA CHARGES.

Drawing and Painting.....	Rs. 5 per month.
Piano Forte,—(the charge for the use, repair and tuning of the Instrument included.).....	„ 12 „ „
Singing.....	„ 8 „ „
Guitar.....	„ 8 „ „
Italian.....	„ 5 „ „

Dancing, (if required,) on the terms that may be fixed upon by the Teacher in that Department.

For the use of Books, of Table and Bed-room Furniture, Towels, Plate, for Medical attendance, and Medicines, Washing, &c., Rs. 6 per month.

The uniform to be worn by the children, (if provided by the institute,) will be an Extra Charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their Children, but at their own expense.

### DAY BOARDERS.

Per Month,.....Rs. 21  
Extra Charges the same as for Boarders.

### FOR DAY PUPILS

The course of Education is the same as for Boarders. Terms (Daily Tiffin included,) Rs. 13 per month.

Extra Charges the same as for Boarders.

Payments to be made quarterly in advance.

Music Books, Materials for Needle-work and drawing to be provided at the expense of the Parents.

The moral conduct of the Young Ladies is watched over with the strictest attention, and while every effort is made to expand and adorn the mind, the heart is trained to virtue.

The character of the pupils is carefully studied; they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The Excellent situation of Loretto House is well known, the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B.—I. Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction,

3 It is contrary to the Rules of the Establishment to receive Visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesday from 11 to 2 o'clock, A. M. But they are not expected to visit them oftener than once in the month.

5. During the Christmas, and other Vacations, the Pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however strongly recommended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is required.

8. No reduction is made on account of absence from School during the fixed vacation, extra charge made for the support of such Boarders, as may remain in the Convent during the

The Annual vacation commences on the 21st day of December and terminates on the Fifteenth of the following January.

Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

It is particularly requested that Parents or Guardians will deposit with the Lady Superiores; the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary, in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards what ever clothes, &c. &c., they may require, after their admittance into the Establishment

Reference for further information to be made to the Lady Superiores of Loretto House.

### NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unseasonable times it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz, from Eleven o'Clock, A. M., to Two o'Clock, P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the CONVENT, will kindly attend to his regulation, when they can do so without inconvenience.

## CATHOLIC CATHEDRAL FEMALE SCHOOL.

Established A. D. 1829.

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

Terms, to be paid in advance, Six Rupees per month.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-hutta, under the superintendence of MR. C. A. SERRAO.

# SUMMARY OF INTELLIGENCE.

No. 16.]

CALCUTTA: SATURDAY, OCTOBER 20, 1849.

[VOL. XVII.]

The *Bombay Express* arrived yesterday evening about 7 o'clock, bringing London news to the 7th of September. The principal domestic intelligence is the increasing destructiveness of the cholera, and the abundance of the harvest. All political matters being at rest for the next four months. Abroad, the suppression of the Hungarian struggle is confirmed. There is little else of importance.

**THE QUEEN IN IRELAND.**—Nobody entertained the least doubt of the reception that awaited her Majesty in Ireland. Every one, even at the time when Conciliators and Conciliators were hawking treason, knew that the Queen had but to step upon the Irish shore to be received with frank

character of the people, are we disposed to rate the reviving enthusiasm as of doubtful value.

It is quite true that the last royal visiter to Dublin had quite as noisy a greeting, which had hardly subsided when Dublin was a scene of the most violent quarrel, a proposed dinner to conciliate had the effect of setting everybody by the ears, and in a very few months martial law was the law of the land. But the effluence of time and persons is the difference of everything. The first gentleman of Europe was the greatest bigot in it. He had no desire to govern Irishmen, or to receive their homage, as a nation of freemen. It was to perpetrate smooth Saurins and Sidmouths that he took rough fellows by the hand and called them Jack." Lord Dudley and Ward compared him to a popular candidate gone down upon an electioneering trip, and the whole affair had the value and durability of an election puff.

Very different are the circumstances of the welcome now given to Queen Victoria. The eager emotion evinced by all classes is a tribute of thankfulness to a ruler who de

ad of the nation at a anthem which greeted the Queen as she sailed into Dublin bay, was from the voices of the sisters of the Nunnery of Loretto. The Protestant bishops in their robes, and the Catholic bishops in their purple stockings, stood on either side of St. Patrick's Hall on the reception-day. And the first royal visit after the entry into Dublin was to those admirable National Schools of unsectarian teaching, in which the children of Protestants and Catholics are to be seen engaged in the same exercises of education, religion, and loyalty.

**SCIENCE.**—Some curious investigations have been for some time carried on in the Gut of Gibraltar by M. Coupvent-des-Bois. He has proved as a certainty the existence of a superficial current flowing from the ocean into the Mediterranean, and of a deep under-current flowing from the Mediterranean into the ocean. He has also ascertained that between these two currents there exists a bed of water which is in perfect repose.

## MACAO.

All eyes are naturally directed to China, especially to Macao; and the public mind is anxious for information relative to expected events. As far as Macao is considered much more important matters may be agitated than the recent events at first sight suggest. Macao from its geographical position, commands the entire trade of the Canton river; in the hands of an enemy, privates might cut off the harbour and intercept all vessels sailing to or from Canton or Hongkong. On this account political interests dictate the propriety of preventing Macao falling in the hands of the French or other foreign nation, whilst its re-occupation by the Chinese would make it a nest of pirates as aforesaid. That the French nation is seeking a place wherein to settle down in China is manifest, and Macao offers the most eligible spot for selection; unless some such motive influences France, why does she maintain an expensive Mission in China, the cost of which far exceeds the commercial benefit immediately derived from her trade intercourse? Recent

events clearly indicate that the days of Portuguese occupation of Macao are numbered; for that nation, torn in pieces by various factions, can send neither Naval nor military forces adequate to the demands for its defence, should more determined hostile measures be adopted by the Chinese Government. What steps the English Admiral will take remains yet to be seen; but the political necessity of preventing the fall of Macao by Chinese invasion, or its occupation by any other nation than our time honoured ally, Portugal, is palpably apparent.

We hear the Macao senate has declared its inability to hold out, even for a brief space, unless supported by foreign aid, and this assistance whether granted by the English, French, American or Spanish Representatives of their respective governments will impart a *vote* to the matter of a much more decisive character than the Viceroy probably foresees. We do hear that, acting on its convictions of the impracticability of retaining Macao against offensive operations, and keeping in view the future prosperity and security of the residents, the senate has suggested to cede Macao to England on conditions once favourable to Portugal and highly advantageous to our own country.

We do not assert this to be the case, although we earnestly believe that something of the kind is contemplated, and that the preliminary steps have been taken. Should this turn out to be the case, the measure will, we doubt not, be heartily concurred in, whilst the cost of government and the administration of justice may be considered as already provided in the establishments at Hongkong, making Hongkong and Macao a united settlement similar to the Straits. Unless the rumored arrangement be carried out, Macao will, in all probability, become a bone of contention amongst the various foreign nations trading with China.—*Straits Times, Sept. 18.*

## FRIDAY, OCTOBER 12

A correspondent informs us of the arrest of Sirdar Chuttur Singh, and his four sons, who have again mixed themselves up with the discontented soldiery of the Punjab. In doing this the Christians reside at their own villages, and among their own dependents, Lieut Col Mackeson committed a mistake. The Sikhs immediately returned to intrigue as their natural occupation, and will now probably express their joy by a perpetual imprisonment. The young Maharajah is, it appears, to reside in a small station distant a few miles from Lucknow.

The *Hulkara* translates from a native paper, one of the most amusing items of news which we remember to have met with. A Hindoo widow, possessed of a large property near Poreah, attempted to pull down a Masjid (Mussulman Mosque), and the Mohomedans resisted her servants. Upon which, the widow laid a tax on every Mo-hem heard in her Zemindary, and ordered all who refused to pay it, to be immediately slain on the church-d monument. Several of our contemporaries, in their remarks on an article in this journal on the Poll tax, have proposed new modes of taxation, but the originality of the energetic widow's scheme throws them all into the shade. Considering the man which has lately been exercising among us, a tax even on European beards and mustachios might not be unproductive.

The Cairo correspondent of the *Bombay Telegraph* and *Courier* states, that the Pacha of Egypt perseveres in his efforts to raise the standard of cultivation in Egypt, and to improve the condition of the peasants. The manufactures of all descriptions, established by Mahomet Ali, have been broken up; the great burrage of the Nile has been discontinued, and, in lieu of it, numerous steam engines are to be employed to irrigate the country.

We rejoice to observe that the useless restrictions which have so long fettered the commerce of the Port of Aden have been repealed. All duties and imports, whatsoever

upon ships entering or leaving the port, are entirely abolished. The mischievous effect of such trammels upon the commerce of a port like that of Aden are so evident, that we can only wonder they have been endured so long.

WEDNESDAY, OCTOBER 17.

The *Delhi Gazette* supplies some further details of the conspiracy which had been laid by the Lahore Sirdars, whose arrest we have already alluded to. A letter to the Ameer of Cabul had been intercepted, and it was found, on examination, to contain a request to Dost Mohamed to declare war against the British. The Sirdars promised that if the Ameer would make the attempt, and entice the English troops into the passes of the Khyber, they themselves would excite an insurrection behind them, and exterminate the remainder of the Feringhees.

Among the General Orders published yesterday, appears a paragraph of instructions from the Court of Directors with regard to Secunder. That province is erected into an independent Divisional Command and detached from the ordinary divisional commands of the Presidency. A Circular Order has also been published, requiring Bengal Collectors to honor all drafts drawn upon them from Shikarpore, Kurrachee and Hyderabad, and to debit the same to the Bombay Presidency.

The *Englishman* furnishes some valuable statistical details of South Australia, condensed from papers which we have not yet seen. It appears that the revenue is rapidly increasing, and that the emigration fund is not large enough to supply the requisite assistance to the numbers who are swarming to the colony. It has often been observed that the first signs of English civilization, are a jail and a church, the first full and the last comparatively empty. The former portion of the aphorism is fully borne out by the subjoined statistics:—"The number of places of public worship is Seventy-six; day schools, Eighty-one, Sunday schools, Forty-five. The produce of the mines 16,000 tons, being 7,000 over that of 1848. The number of acres enclosed 125,613, of which 48,911 were cultivated last year. The exportation of wool for 1848 was 19,382 cwt. The imports have risen to £471,556 and the exports to £485,951. The customs yielded £61,015, and the tonnage amounted to 112,328, that with the neighbouring colonies having doubled last year. The establishments for 1850 are estimated at £11,380-10-10. The other charges to £67,174-9-2; total £108,555. The revenue expected is £117,055, out of which land sales are estimated at £36,000."—*Friend of India*.

## ST. JOHN'S COLLEGE.

No. 41, PARK STREET.

St. John's College is designed chiefly to educate youth or the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the Mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of Establishing new Missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate Candidates for the service of the sacred ministry, in order to multiply labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactors as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for Candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made to educate in St. John's College, young gentlemen not designed for the clerical profession, at the monthly charge of 25 Rupees for each Boarder; and of 21 for each day Boarder; Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classics; French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History; the Use of the

Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use.

The several departments just enumerated are conducted by the following gentlemen.

Rev. Mr. Kennedy, Rector.	Rev. Mr. Tracy.
Rev. Mr. Fornosi, Vice-Rector.	Rev. Mr. McGirr.
Rev. Mr. Prendergast.	Rev. Mr. Grogan.
	Mr. — O'Donovan.

Moulvee Rohoman,..... Monshiee.

Doctor Pearson,..... Medical attendant,  
Presidency Surgeon,  
Mr. J. Mahe,..... Bursar.

No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary.—Also, an extra charge of One Rupee per Month will be made for the use of Books and of One Rupee per Month for washing.

Reference for further information to be made to the Principal of the College.

## CONVENT SCHOOL OF ST. FRANCIS XA VIER, BOWBAZAR.

Established A. D. 1844.

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies, which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

Terms, to be paid in advance, Six Rupees per month.

## PRINTING.

BOOK and JOB-WORK of every description executed at the *Catholic Orphan Press*, with neatness, correctness, and despatch, on moderate terms.

## Lithographic Drawing and Printing,

AT THE CATHOLIC ORPHAN PRESS.

Of every description carefully and speedily executed. Terms moderate.

## BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Catholic Orphan Press*—No. 5, Moorghyutta, adjoining the Cathedral-House.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyutta, under the superintendence of MR. C. A. SERRAO.

# SUMMARY OF INTELLIGENCE.

No. 17.]

CALCUTTA: SATURDAY, OCTOBER 27, 1849.

[VOL. XVII.]

## HEADS OF INTELLIGENCE.

Venice has fallen, (as mentioned in the *Gentleman's Gazette* last week on the strength of private letters by the former Mail.

Riots in Canada.

Her Majesty and little Court remain at Balmoral.

The Wesleyan body have had some unseemly public feuds.

Cholera is making great ravages in London; and other parts.

Good Harvest.

Cotton rising in value.

Money plentiful.

Oudenot leaves Rome with the title of Duke of San Pancrazio, and a pension of 6000 crowns a year from the Pope, who will proceed with the King of the Two Sicilies to Naples, to be present at the festival of the *Pied del Gratto*.

The Emperor of Austria has rewarded the service of Prince Paskewitch by decreeing that the military honours reserved for the Imperial person are to be paid equally to him, and that he is to be received everywhere as the Emperor himself would be. Crosses and stars are showered by the Russians upon the Austrians, and by the Austrians upon the Russians; the young Emperor has liberally thanked his army, but we have seen no manifesto as yet to the Hungarians.

The countenance given by Lord Palmerston to a representation of Kossuth, has given grave offence to the Court of Austria, before offended by the conduct in Italy and in Sicily.

The religious world has found a new subject of excitement and agitation. The Wesleyan body has thought it advisable to purge itself of one or two ministers who went so far as to deny the infallibility of Congress, and they have been excommunicated and suspended. The sympathy with the excluded ministers is intense, and the venerable heads of the Methodists are accused of tyranny, Popery, and Jesuitism; an *autola fe* is invited, and it may be that when Smithfield is purified from its cattle market, and the world is altogether Wesleyan, we may again see the stake and the flames employed by these loving brethren against each other. The exclusion alluded to is as highly penal as the law allows. "You take my life when you do take away the means by which I live," and as the excluded minister is not to find admission to a pulpit, he is literally dead, and the Congress has killed him. A Wesleyan in power is no more an angel. Envy, hatred, malice, and all uncharitableness, reign in the hearts even of the very elect, it seems.

The past fortnight has been one of almost total political stagnation. The cholera and the Manning murder have engrossed the attention of those who care to inquire in this season of retirement and relaxation what is going on in the world. The cholera is still on the increase. The deaths from that cause alone during the last week have fallen but little short of 2,000 in the metropolises. The Mannings have been apprehended, the woman (as we announced in our last) in Edinburgh, and the man in the Island of Jersey. The Queen continues to reside at Balmoral. The harvest has turned out most favourably, and there are some symptoms of a revival of trade. The foreign news has some points of interest. Venice has capitulated, and is in the hands of Radetzky. The Peace Congress has gone off in Paris very much to the satisfaction of all concerned in it. —*Atlas for India.*

## THURSDAY, OCTOBER 18.

The following improvements in the art of slaughter is extracted from the *Naval and Military Gazette*: "This invention consists in filling the hollow shot with a highly-combustible powder, the composition of which we are not yet at liberty to make public. Two or three fusc-holes are

made in the shot, so that, when fired from the piece, ignition takes place, and the shot is made red-hot before it arrives at its destination. When fired from a gun, a red-hot heat will be attained in less than 20 seconds from its leaving its mouth. The composition will burn under water. It is easily made, and there is little doubt as to its efficiency for war purposes in place of the present expensive and troublesome system of heating, the shot being put into a gun in a cold state, as with ordinary solid balls."

## FRIDAY, OCTOBER 19.

The Mauritius papers still resound with the praises their reforming Governor, and, judging from the instances we have seen, the praise is by no means undeserved. The expenditure has been reduced so as to meet the revenue, and the Governor expresses a hope that he may be able to effect still further reductions. The expenditure for 1850 is estimated at £270,000 and the revenue at £275,000, but even this assessment is far too high. In 1835 it was only £177,740, and it is difficult to discover any reason for an increase of £100,000 a year. We would venture to suggest to Sir, G. Anderson the propriety of at once relieving the island of its heavy military expenditure and establishing a couple of steamers to Ceylon with the surplus funds. The long array of military offices which at present drain the resources of the Mauritius, would not prevent the conquest of the island by an European power; while the establishment of a steam communication would enable the colony to indent for a sufficient force on India in case of a serious emergency. The inhabitants themselves though alien, will never rebel, if well governed, and it must appear absurd to all lay minds, that an island which can only be taken, and only defended by a fleet, should be burdened with an immense military establishment.

The following extract from a letter by Lord Gough to his Agent in Ireland is republished by the *Agri Messenger* from the *Inverness Courier*—"George will communicate all the news. The public despatches will enter into details. I, therefore, can only say that I look forward to a glorious termination, under the protection and guidance of an All-wise and all gracious Being. He has largely dealt blessing to me. Let me not be a niggard, in the hour of their distress, to my tenants and labourers. Remit as much as you please of the rents of the first advance as much as you please for the wants of the others."

## SATURDAY, OCTOBER 20.

The *Madras Athenæum* states, that the Court of Directors have communicated to the Government of Madras, their determination not to interfere with the debts, or creditors of his Highness of Chempauk. Mahomed Chouse has, therefore, a new lease of his life of easy indifference, but it would be well if some friend were to warn him of the expediency of paying his debts, in full, before 1852. Joseph Hume is not fond of large salaries for sinecure places, and the Parliament of England is remarkably irreverent in the matter of "vested rights."

## MONDAY, OCTOBER 22.

The *Mofussilic* asserts that a document purporting to be a treaty of alliance between the Sirdars of the Punjab, and the Ameer of Cabool has been discovered at Sealkote. It is rumoured that one of the names attached to it is that of Golab Singh, but the report is not authenticated. Even should it prove to be correct, it is of no importance, as nothing is more probable than that Shere Singh should forge the name of the only Sikh chieftain who can bring an independent army into the field. The predominant quality in the temperament of the Maharajah of Kashmere is avarice, and he will not fail to perceive that a war with the British Government would not be a very profitable undertaking.



We extract from the same journal the following remarkable account of the present condition of that costly toy, the Indian Navy—"It may be premised that the Indian Navy at present consists of sixty vessels in all. Of these, twenty-three are sea-going steamers, nineteen built of wood and four of iron—three of 1500 tons, and two above 1100—one vessel of wood and ten of iron for river navigation. Of sailing vessels we have one frigate, four sloops, ten brigs, three schooners, two cutters, two tenders, and two paltimars. The total cost of this fine flotilla amounts in all to about £300,000 a year,—or including wear and tear of ships, losses, renewals, &c., to close on £400,000 a year; or if we add works, to a considerable fraction over this."

The Bombay journals announce the arrival of the first consignment of copper from the Burra Burra mine in Australia.

WEDNESDAY, OCTOBER 24.

We are happy to find that the Governor General has removed the restriction on Officers and soldiers' wives proceeding to the Punjab, with some trifling exceptions. This indicates a conviction in his Lordship's mind that the tranquillity of the country is firmly established. While there appeared any chance of an emente, the prohibition was wise and salutary. But it is with great pleasure we learn that the ladies are now to be liberated from the strictations of Simlah, and permitted to join their husbands.—*Friend of India.*

## LORETTO HOUSE.

No. 5, MIDDLETON ROW, CHOWRINGHER.

Established A. D. 1842.

The Loretto Sisters receive Young Ladies on the following terms:—

### FOR BOARDERS.

Instruction in Reading, Writing, Arithmetic, Grammar, Geography, Chronology, History, the use of the Globes, French, &c., with every branch of useful and ornamental Needle-work, Rs. 25 per month.

### EXTRA CHARGES.

Drawing and Painting.....	Rs. 5 per month.
Piano Forte, —(the charge for the use, repair and tuning of the Instrument included.).....	" 12 " "
Singing.....	" 8 " "
Guitar.....	" 8 " "
Italian.....	" 5 " "

Dancing, (if required) on the terms that may be fixed upon by the Teacher in that Department.

For the use of Books, of Table and Bed-room Furniture, Towels, Plate, for Medical attendance, and Medicines, Washing, &c., Rs. 6 per month.

The uniform to be worn by the children, (if provided by the Institute,) will be an Extra Charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their Children, but at their own expense.

### DAY BOARDERS.

Per Month, .....Rs. 21  
Extra Charges the same as for Boarders.

### FOR DAY QUELS

The course of Education is the same as for Boarders. Terms (Daily Tiffin included,) Rs. 13 per month.

Extra Charges the same as for Boarders.

All payments to be made quarterly in advance.

Music Books, Materials for Needle-work and drawing to be provided at the expense of the Parents.

The moral conduct of the Young Ladies is watched over with the strictest attention, and while every effort is made to expand and adorn the mind, the heart is trained to virtue.

The character of the pupils is carefully studied; they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The Excellent situation of Loretto House is well known the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B.—1. Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction.

3 It is contrary to the Rules of the Establishment to receive Visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesday from 11 to 2 o'clock, A. M. But they are not expected to visit them oftener than once in the month.

5. During the Christmas, and other Vacations, the Pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however strongly recommended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month has entered upon.

7. Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is required.

8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders, as may remain at the Convent during the vacations.

The Annual vacation commences on the 21st day of December and terminates on the Fifteenth of the following January.

Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the Rules of the Institution.

It is particularly requested that Parents or Guardians will deposit with the Lady Superiress the Pocket Money, which they may allow for the use of their Children or Ward. This precaution is necessary, in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards whatever clothes, &c. &c they may require, after their admittance into the Establishment.

Reference for further information to be made to the Lady Superiress of Loretto House.

### NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unreasonable times it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz, from Eleven o'Clock, A. M., to Two o'Clock, P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the Convent, will kindly attend to his regulation, when they can do so without inconvenience.

## Lithographic Drawing and Printing,

AT THE BENGAL CATHOLIC ORPHAN PRESS.

Of every description carefully and speedily executed. Terms moderate.

## BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press—No. 5, Moorghyhatta, adjoining the Cathedral-House.*

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhatta, under the superintendence of MR. C. A. SERRAO.

# SUMMARY OF INTELLIGENCE.

No. 18.]

CALCUTTA: SATURDAY, NOVEMBER 3, 1849.

[VOL. XVII.]

The *Sunderland Herald* mentions that alterations are now being made in Bishopwearmouth Church, and on removing the plaster from the wall, the ancient holy-water vase was discovered. It cannot have been used since the Reformation.

Wednesday, the 22nd of August, was observed by all the congregations belonging to the Free Church in Dundee as a day of solemn humiliation and prayer, on account of the prevalence of cholera.—*Dundee Advertiser*.

We find from the *Arbroath Guide* that, at a late Mormon meeting there, one of the preachers coolly informed his audience that it was no uncommon thing to see St. Peter paying them visits, and that, upon a late occasion, St. John the Baptist had kindly condescended to honour the christening of one of their sect with his presence.—*Jerrild's Weekly News*.

At Sydney, the question of clerical precedence has occasioned some commotion. The first instance happened on her Majesty's birthday, when we understand the bishop and clergy of the Anglican Church did not attend the vice-regal levee. Dr. Poindie is an ambassador of the Roman Catholic Church, and, as such, according to the Secretary of State's despatch, may claim precedence of Dr. Broughton, who is only bishop of the Anglican Church.—*Adelaide Times*.

POPERY IN ENGLAND—It is curious in how many ways Popery presses upon this country, and in matters more and less important, and by instrumentality, sometimes marked and sometimes latent or unforeseen, still works forward to the undermining of our Protestant Constitution. Let our readers mark:—

A new silver coin has lately been issued by the Master of the Mint, called by the foreign (Italian) name of florin, and valued at two shillings, or one-tenth of a pound. It is remarkable that the inscription round the Queen's head is merely "Victoria Regina," and that the words hitherto added to the names of the Sovereigns of England on all their coins have been omitted; the very significant words, "Dei gratia, Fidei Defensor." As the Master of the Mint is a Roman Catholic it appears by this omission that he conceives his conscientious scruples, those we deem of an unenlightened conscience are to be adopted by the British nation as a matter of course. For as the Queen of Great Britain does not hold her crown by the favour of the Pope the Papist does not consider the words "Dei gratia," by the grace or favour of God, appropriately belonging to her, and therefore he conscientiously omits them. Popery and Infidelity are agreed on this point, and accordingly the British nation ought, in their opinion, to give up the idea that the Sovereign reigns by the favour of God. The Romish Master of the Mint does not believe that the Queen is "the defender of the faith," as she is in his estimation a heretic, and therefore cannot be justly entitled to that name of distinction, and consequently ought no longer to bear it, because he cannot, from his supreme regard for the Pope, conscientiously ascribe it to her. In this manner Popery is to be granted in the minutest particular as well as the greatest by Her Majesty's Ministers.

Let our readers mark again:—

In Ireland a British subject who has received a title of honour from a foreign potentate, has this title ascribed to him by the Lord-Lieutenant, and not withstanding the man who assumes it is, according to law, liable to a penalty for so doing, he is admitted on the ground of this usurped title alone, as the Roman Catholic Archbishop of Dublin, to the entrance into Her Majesty's presence at the levee, and is allowed to have precedence of all the hereditary nobility of the realm!

The conduct of Her Majesty's Ministers in these and other matters shows their disregard for the principles of the British Constitution. We do not think they seriously

intend to undermine it, but their conduct is exactly that of those who had the most ardent desire, and the most confirmed resolution to do so. And thus it is that carelessness or indifference has frequently all the evils in its train which the most evil-disposed mind could conceive.

It is to be hoped that these encroachments of Popery will not be suffered to proceed, but that those who would strip our beloved Queen of her highest titles to honour, namely, that she rules by the grace of favour of God, and that she is the defender of the true faith of Christ, as professed by the United Church of England and Ireland, will be arrested in their career, and that our Ministers may see that this office which the Papacy is paining upon them, is neither creditable to themselves, nor compatible with the honour and duty of our gracious Sovereign, nor with the highest and noblest interests of this country.—*Record*, Aug. 30.

FRIDAY, OCTOBER 26.

The *Bombay Gentleman's Gazette* has received the following particulars of the insurrection in the Ioman islands:—"On the 27th of August some of the Inhabitants of Scala in the Southern district of the Island, having at their head a man named Theodore Vlachos, after having excited the people to revolt and killed one or two police Agents, surrounded the country house of a rich Proprietor named Nicolas Metaxa Zamatos, who was much esteemed for his good conduct and generosity. He had gone to that district with his son-in-law, Demetrios Loverdo Zonganos, and several servants. The brigands set fire to the house and let no one out, but M. Loverdo M. Metaxa tried to get out of the flames, but he and the servants were shot, when seen by the blaze, and their remains left to be burned. Loverdo was obliged to pay 1,500 talari for his ransom, and to sign receipts for the money due to his father-in-law and to give up all the accounts. His brother in the town who received a letter to that effect, sent the money and the papers, bonds, &c. The Authorities were on the alert to put down these atrocities. Martial law has been proclaimed, and two of the ringleaders have been executed." The occurrence appears from this narrative to have been rather an act of brigandage than an organized rebellion against the supreme power.

A correspondent of the *Jutra Messenger* remarks that the letters which led to the arrest of the Sikh Sardars were placed in the hands of Sir H. Lawrence by Golab Sing himself. This fact, if correct, of course exonerates the Maharajah of Kashmir from even the suspicion of treachery, at least in this instance. The reputation of Golab Sing for astuteness may have assisted him materially in his career, but it is certainly a drawback now that he has attained the goal. Because the Maharajah is known to possess a degree of cunning which almost approximates to wisdom, therefore he is considered capable of the astounding folly of entering into a contest with the British Government for the ultimate benefit of other parties.

MONDAY, OCTOBER 29.

That most astonishing of all sailing vessels, which ever visited the port of Calcutta, the American ship, the *Sea Witch*, has performed the voyage between Calcutta and Singapore in nine days, a speed which is equal to that of a good steamer. It would be worth the while of the builders at Bombay and Moulmein to obtain some particulars of the lines of this remarkable vessel, which is perhaps the fastest sailer in existence. We are also happy to observe, that the long missed *Eagle* has arrived from Singapore, but, without any tidings of the *Sylph*.

The *Madras Spectator* states, that the Governor of Singapore has been compelled to send a requisition to the Government of Bengal for a number of Shikarries (huntmen) to extirpate the tigers from the province. The ravages of

these animals have struck such terror into the inhabitants that no one dares to venture out after night-fall, and even in the day time it is necessary to carry fire arms. We should think that a promise of freedom for every tiger's head brought in, would induce a large number of the convicts who are confined at Singapore to venture out against them. Some of these men are under sentence for military offences, and the Government might adopt so favourable an opportunity of extending mercy to the bravest among them

TUESDAY, OCTOBER 30.

The following is the report of the monthly opium sale held yesterday,  
 Bejar, chts. 2107, Avcr. Rs. 1009, Procs. Rs. 2,26,915  
 Benares, chts. 812, ,, 1001, ,, 8,13,310

WEDNESDAY, OCTOBER 31.

The *Coquimbo*, with its cargo of cheap ice, has been, semaphored, and, on its arrival, will be moored off the Custom-house Ghat. We hardly expect that the owners will be compelled to fulfil their threat of throwing the ice into the Ganges, if it is not sold. Even Calcutta, in these revolutionary times, is not insensible to the advantage of saving fifty per cent. upon the price of an article of luxury.

The same authority states that the Committee of the Creditors of the Union Bank are about to declare another dividend of ten per cent. Almost all the Creditors have given in their adherence to the assessment scheme, but a few of the shareholders are still "recusant." We would venture to advise such of them as possess the means to pay up their shares, as their refusal will only augment their obligations. All the shareholders who hold out will, for many years, be liable to the suit of any creditor who may choose to proceed against him, while the payment of his assessment will liberate him finally from all 'botheration.'

**ST. JOHN'S COLLEGE.**

No. 41, PARK STREET.

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the Mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of Establishing new Missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate Candidates for the service of the sacred ministry, in order to multiply labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactors as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for Candidates for the sacred ministry, of distinguished piety and attainments.

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The several departments just enumerated are conducted by the following gentlemen.

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| Rev. Mr. Kennedy, Rector.      | Rev. Mr. Tracy.  |
| Rev. Mr. Formosa, Vice-Rector. | Rev. Mr. McGirr. |
| Rev. Mr. Prendergast.          | Rev. Mr. Grogan. |
|                                | Mr. — O'Donovan. |

Koulvee Rohoman,..... Monáhee.

Doctor Féarson, Medical attendant,  
 Presidency Surgeon.

Mr. J. Maher, ....., Bursar.

No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary:—Also, an extra charge of One Rupee per Month will be made for the use of Books and of One Rupee per Month for washing.

Reference for further information to be made to the Principal of the College.

**ST. XAVIER'S CHAPEL.**

Bow-BAZAR.

*Native Convert Association.*

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, November 4th by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

**NOTICE.**

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, November 4th at 19 o'clock A. M.

**NOTICE.**

Subscribers of the Bengal Catholic Herald, are requested to remit in future their Subscriptions to Charles A. Serrao, Superintendent of the B. C. O. Press, 5, Moorghyhatta Street, Calcutta.

**NOTICE TO CORRESPONDENTS.**

"An Enquirer" is informed that no Collection or Subscription has been made, at least for the last nine years, on behalf of the Catholic Cathedral, or of its Clergy.—The funds of that Church being competent for these purposes, and also for the relief of 140 Paupers who receive amongst them Monthly in Charity more than 400 Rs. To the second interrogatory of "an Enquirer," we are enabled to answer, that in 1841 and 1842, and for some time after, the Monthly expenditure for Salaries for teachers and for rent, for the Cathedral and Bow-Bazar Free Schools was about Rs. 250. A great part of this Cost was defrayed by the Cathedral Vestry.—At present the Vestry has to pay for Free Schools of a much Superior Character resorted to by twice as many Pupils as formerly, merely the conveyance expences (about 21 Rs. per Month) for the Loretto Ladies in charge of the Female Free Schools, neither these Ladies nor the Christian Brothers receiving any Salary whatever for their invaluable labours.

**ACKNOWLEDGMENT.**

Received on account of the *Bengal Catholic Herald.*

N. S. Maloney, Esq., *Munglepore*, from July 1849, to June 1850, .....Rs. 10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhatta, under the superintendence of MR. C. A. SERRAO.

# SUMMARY OF INTELLIGENCE.

[No. 19.]

CALCUTTA: SATURDAY, NOVEMBER 10, 1849.

[VOL. XVII.]

## ARRIVAL OF THE EXPRESS MAIL.

The Pope, however, has the intention of complying with the French demands so far as he considers consistent with the safety of the state and the wants of the people, not forgetting the interest and desires of the Italian powers by whom he is surrounded. We believe, indeed, that the affairs of Rome approach a solution, not such, perhaps, as will give a new triumph to France under her altered policy, nor perhaps, such as will occasion rejoicings at Genoa, Geneva, and in London among the heroes of the Republics, but such as will give content at Rome, and security to the Papal throne; except, perhaps, as against France herself.

His Holiness has at length abandoned his long retained position at Gaeta. He remained there until the celebration of the Festival of the Golden Rose enabled him to pay another compliment, or rather tribute of gratitude to the Queen of Naples, to whom he presented the Rosa d'Oro, the symbol of the fête, and he accompanied the King and Queen to Naples where the great national fête of the Pied del Grotto was celebrated on the 8th of September. The royal family of Naples, 20,000 men of the army, and the people of the city were on that day perfectly reconciled to each other, and cordially united in the manifestation of the feelings of gratitude and delight which pro- ceeded from the celebration of the Neapolitan holiday. The Pope himself took part in the ceremonial, blessing the king and his soldiers, and extending his benediction to the people.

The Prince of Satriano has been busily occupied in the much needed reforms and ameliorations in the administration of Sicily. Venice has been forced to give grand celebrations in honor of her conquerors. Garibaldi, after visiting Nice, his native city, has been handed over by the Sardinians to Tunis. Tuscany has become wholly Austrian and Genoa continues to be the head-quarters of the partisans of all the insurrections of 1848.

Her Majesty is expected to see the first sun of October rise on the towers of Osborne.

The deaths from cholera and diarrhoea alone now far exceed 12,000 reported on authority, and more probably not fewer than 20,000 in all. This is the largest mortality that has occurred in the metropolis since the great plague; and only now that the authorities begin really to exert themselves in the way of prevention.

*The Late affair at Macao.*—The house of Braganza has demanded instant satisfaction from the British Government for the "outrage" committed by the Hon. Capt. Keppel, of H. M. S. *Meander*.

*The Electric Telegraph in India.*—A proposal for carrying out the Electric Telegraph in India is now under the consideration of the East India Company.

Ireland is disturbed with a new species of resistance to rent-paying. Entire crops are removed by combination and co-operation from the ground of the tenant to a considerable distance, by night, and just before the landlord comes to seize. Out of a riot from such a cause arose an attack on a police barrack, in which lives were lost and other incidents of terror. The Dolly's Brae investigation has had an unfortunate ending for the cause of justice and the dignity of the law the refusal of the evidence by a body of magistrates, over whom Lord Roden presided.

The Swiss Government has at last been obliged to yield to the remonstrances of the surrounding States, and will no longer allow the cantons to be the centre of the intrigues of the party of revolt. Twenty of the chiefs of the late insurrection have been ordered to quit the Swiss territory within three days. Most of them, it is supposed, will emigrate to America. The principal seat of the Democratic propaganda is now at Geneva, where many of the French fugitives of last June are co-operating with the German exiles.

Padre Ventura has addressed an act of submission to the Archbishop of Paris.

The Dutch Ministry resigned in a body very unexpectedly on the night of Monday, this day week.

## THURSDAY, NOVEMBER 1.

We have extracted from the *Calcutta Star* a narrative of a very serious disturbance which has just taken place at Rampore Banleah, in consequence of the determination of the Mahomedans to slaughter cows in the Durgah in the Bazar, which is surrounded by the residences of Hindoo merchants. It is stated that in this affray, no less than twenty persons were wounded; one or two of them so dangerously that there is little hope of their recovery.

## SATURDAY, NOVEMBER 3.

Ensign Pinson, who was convicted by a Court Martial some months back, of having feloniously and maliciously wounded a peon with a drawn sword, and sentenced to confinement for two years in the Jail at Agra, has been dismissed the service by the orders of the Court of Directors.

The *Hurkaru* states with regret a report that the *Coquette* an opium clipper, has been lost during a typhoon in the China seas. Two other vessels are said to have been wrecked in the same gale.

From the same source we learn that nearly a thousand European recruits now quartered at Dum-Dum and Chinsurah, will march towards the North West on the 5th Instant under the command of Major Stepney of H. M. 29th Foot.

## MONDAY, NOVEMBER 5.

We regret to learn from a correspondent of the *Hurkaru*, that the number of deaths in the Queen's corps at the

number of *Two Hundred and Forty eight*. H. M. 70th lost 131; the 87th 43; and the 96th 57. It has been generally affirmed that each recruit costs Government, 1,000 Rs. before he is acclimated, and fit for service. Calculating the loss to Government at this scale, it amounts on the present occasion to nearly *Two lakhs and a half of Rupees*. There can be no doubt, however, that the loss does not fall short of a lakh and a half of Rupees; to this is to be added the amount of personal misery endured by the poor men, and the distress of their bereaved relatives. Neither can there be the smallest doubt that the greater part of this pecuniary loss and this wretchedness might have been saved by greater attention to the diet, the comforts and the location of the men. In all these respects there is a degree of apathy which reflects no little discredit on the public authorities. Some have proposed one remedy, and some another. We venture to suggest that on the arrival of a European corps, a medical officer of the Company's service, who has enjoyed long experience in the country, more especially in the treatment of European soldiers, and who can speak the language, be immediately appointed to do duty with it; that all his requisitions be promptly and effectually executed; and that whenever any delay occurs he be at liberty to break through the routine of official correspondence, and to submit his report direct to the Governor. Jaqueminot designated our Government as a Stationary Government. Speed and efficiency are extinguished under the mass of official correspondence. In the case of the soldiers, they have been known to sink by dozens into the arms of death, while requisitions for their comfort were creeping through the infinite forms of office.

## TUESDAY, NOVEMBER 6.

We are happy to learn from the *Bombay Telegraph* that a Notification has been issued by the Authorities at Surat intimating that a Railroad was to be constructed between

Baroda and Tankaria and inviting all who might desire to take shares to apply to the Resident at Baroda. The capital was fixed at Five lakhs of Rupees which sum was to be raised in 5,000 shares of 100 Rs. each. His Highness the Guicowar had taken one-fifth of the whole number of shares.—*Friend of India.*

**Tuscany.**—The Grand Duke has returned to his dominions and been well received for his promises to maintain the constitutional institutions that he had given, and the Tuscans are ashamed of themselves for listening to the instigations of Mazzini and Charles Bonaparte, who first roused them to revolt against their sovereign, the man who commenced Institutional Reform in Italy.

**ORANGE PROCESSION.**—The *Belfast Weekly Indicator*, in an article on this subject, says, "Let there, then in God's name, be a counter-organization. If you be driven from law and the constitution, Catholics of Ulster, your own right hands united can and must defend you. Let there be a Catholic Board, a Catholic Protection Society; or call it by what name you may, some society at once stated, on legal and constitutional grounds of course, to counteract the atrocious barbarity of the Orange bigots." A grand dinner has been given to the Orange magistrates who led the late affray. Several of the Protestant beneficed clergy were present.

The *Whig* thinks the Ribbonmen should have also been dispersed. Having said so, he adds:—"Another most extraordinary circumstance is this—that whilst thirty or forty Ribbonmen were captured, and a considerable number are to be brought to trial, not so much as a solitary Orangeman was made prisoner; and as far as we yet know, not a single Orangeman is ordered for trial. We must say that those facts strike us with the utmost amazement."

**THE IRISH CHURCH.**—The following declaration signed by thirty-two Irish representatives, has been forwarded to the *Times* for publication:—"To the People of Great Britain.—It having been recently stated in Parliament, and in the press, that the people of Ireland have caused to take any interest in the settlement of the Irish Church question, we feel bound to declare our conviction that the Irish people have not ceased to regard, as they never can cease to feel, the continuance of the Established Church in Ireland, on its present footing, to be a symbol of conquest, a perpetuation of religious inequality, and a most potent cause of the social depression of the great body of the people of that kingdom. We also desire to add our belief that so long as sectarian ascendancy is maintained in Ireland, permanent tranquillity cannot be expected to prevail, nor can we hope for a cessation of those religious feuds which alike obstruct the prosperity of that country, and the establishment of its political relations on a sound and just foundation.

## LORETTO CONVENT, BRANCH BOARDING AND DAY SCHOOL.

ST. JOHN'S PLACE INTALLY.

For Young Ladies.

The Intally Loretto School has been established in order to afford an opportunity to parents of limited means to give a useful education to their daughters. The course of instruction in this Institution comprises Reading, Writing, Arithmetic, Geography, the Use of the Globes, plain and Fancy Needle Work, &c. The Intally Convent is a spacious upper-roomed house, beautifully situated in an extensive enclosed Demesne.

Terms for Boarders ..... per month, Rs. 16  
Entrance-money for the use of furniture, 10  
For Day Pupils, ..... 6  
Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superiors of the Loretto Convent Intally, the Archbishop, or any of the Clergy of the Bengal Vicariate.

## CONVENT SCHOOL OF ST. FRANCIS XAVIER, BOWBAZAR.

Established A. D. 1844.

A Day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies, which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

Terms, to be paid in advance, Six Rupees per month.

## CATHOLIC CATHEDRAL FEMALE SCHOOL.

Established A. D. 1829.

A Day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

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## PRINTING.

BOOK and JOB-WORK of every description executed at the *Catholic Orphan Press*, with neatness, correctness, and despatch, on moderate terms.

## ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald*.

Capt. J. Macdonald, Lucknow, from December 1848, to November 1849, ..	Rs. 12 0
Rev. F. Barry, Agra, from November 1849, to October 1850, .. ..	Rs. 10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorhyghutta, under the superintendence of MR. C. A. SERRAO.

# SUMMARY OF INTELLIGENCE.

No. 20.]

CALCUTTA: SATURDAY, NOVEMBER 17, 1849.

[Vol. XVII.

## ARRIVAL OF THE EXPRESS.

The space between the mail of the 21st Sept. and this of the 8th Oct. has been remarked by an event from which the most serious consequences may flow, and which cannot be regarded from any point of view without anxiety. The hospitable reception afforded by Turkey to the refugees from Hungary, has given offence to Russia and Austria, the Czar, in the name of treaties, demands the extradition of the Poles his subjects, among whom are Bem, Demblinski, and other leaders of the Hungarian insurrection against the Austrians; and the young Emperor, Earl Ferdinand, insists on the surrender of Kossuth and his advisers, who usurped the government and were the actual inspirers, priests, and prophets of the rebellion.

The *Cape of Good Hope Observer*, of the 22nd July, which reaches us this morning, says:—Be it known, that the revolutionary genius of the age has reached even unto the Cape: and that we are now in a state of war with the Government, not a whit less earnest than that which in France transformed Louis Philippe into the Comte de Neuchâtel, or else were compelled the blessed Pope Pius to date his Bulls from Gaeta, instead of his venerable seat in the Eternal City.

The colonists of Jamaica, at the latest date, were equally determined with the men of the Cape to resist the policy of the Imperial Government.

Paris, Sunday, 7th Oct.—It was stated in *La Patrie*, of last night, that the French Government had received the official announcement that the Cabinet of Vienna had delivered his passports to the Turkish Minister at the Court of Austria; and that an extraordinary courier arrived at Vienna from Constantinople on the 1st, bringing the information that the Ministers of Russia and Austria near the Porte had demanded their passports, and that the rupture was complete. The letter of a Paris correspondent throws doubt upon this statement, and still encourages the hope of a peaceful end to the affair.—*Englishman, Extra.*

## CHOLERA AT CARLOW.

A letter from Carlow received this morning at the *Chronicle Office*, says:—“I write to say I am yet spared through one of the most awful scenes ever witnessed here. The Cholera has been most dreadful. This week ‘‘hundreds’’ died. It was most awful on Wednesday, Thursday, Friday, Saturday, and Sunday. The church and grave yards are all crammed with dead bodies, and a new grave yard was this day opened by Colonel Bruen. Mr. Burgess, the attorney, the two Misses Hodges, Mrs. M'Dowell, Mr. Richard White, and Mr. Hackett, are amongst the dead; also Mrs. Kehoe, and the son of Mr. Pat Oliver. The deaths exceeded 100 daily, and a dozen bodies were interred together in one grave.”

A gunner of the Royal Artillery in the Citadel Barracks, Plymouth, last week died of cholera, induced by a drink of stale beer. The Commander has thereupon ordered a strict inquiry into the quantity of liquor supplied the canteen. The Artillery here count three companies, of 150 each—say 450 in all; they have only lost two gunners during the cholera.

Dr. Wilde, in his new book, “The Boyne and the Black-water,” says, that Gyon, the Hungarian General, who has refused to submit, is a native of Rathkeale, county Limerick.—*Limerick Chronicle, September 5.*

It is stated by the *Preston Chronicle*, that Mr. Edward Brown has at last accomplished the liquefaction of hydrogen gas,—an experiment which chemists have many years attempted in vain.

The Pope proceeds from Gaeta to Loretto, to thank the Madonna for the deliverance of Rome and the restoration of the Papal power.

M. Portier, the Catholic Bishop of Mobile, United States of America, just arrived at Paris from Gaeta, where

he had been to submit for the sanction of the Pope the acts of the 1st Catholic council of Baltimore.

The Earl of Clarendon is to be created Marquis of Rochester, a title borne by one of his ancestors.

In the event of our foreign relations presenting a peaceable aspect it is her Majesty's intention to take a trip up the Mediterranean next summer, visiting Malta and the Ionian Islands. The Lords of the Admiralty have been put in possession of the royal determination.—*Ibid.*

*Iron Houses.*—A considerable number of iron houses, and warehouses have been lately shipped to California from Liverpool and other towns. One of these structures has been erected by Messrs. Edward T. Bellhouse and Co. of Manchester, for Messrs. Pim and Roberts, who have proceeded to San Francisco. The total length is 60 feet, the width 24 feet, the height to the eaves 10 feet, and to the ridge 17 feet. There is a partition of iron 15 feet from one end, forming a Compartment for a dwelling house; the remainder is for a warehouse, 45 feet by 24 feet. The foundation is formed by a strong frame work of timber upon which is screwed a moulded base of cast iron, rising 6 inches. The uprights and principals of the roof are formed of wrought iron of the T. section, the roof principals being strongly trussed. The plates, in lengths of 4, 5, and 6 feet, by 2 feet 6 inches in width and  $\frac{1}{2}$  of an inch in thickness, are bolted to the uprights and to the principals of the roof by 3-8 bolts, and to each other by lap-joints with bolts 1-4 of an inch in diameter. The doors are of wrought iron, framed with angle iron, and the windows and skylights are of cast-iron. The mode of construction, and the care taken in the execution of the work, make it a remarkably stiff and substantial edifice. This is an example of the economy with which these erections can be fitted up, as the iron of which this house is made was received only a fortnight before the day of completion of the work.

*TIGER KILLERS.*—On Tuesday last a large Tigress was killed by Malays at Batu Kawan. They had laid

on both sides of the pathway the animal was wont to pass. It consisted of two large logs disposed on the right and left of the passage, and a small string extended across so as when slightly touched it caused the bows to spring and let fly with tremendous violence in opposite direction two spears. The Tigress, on following her usual track touched the fatal string, and in an instant the two deadly weapons were lodged to her body, one pierced her right shoulder, and the other her left side, several inches deep. Maddened with rage, the brute drew out the two spears, threw them at a distance, and found her way back to her den.

On the morning, the Malays soon discovered what had happened. Armed with spears and knives, they went in search of their victim, and directed by the marks of blood discovered the place of concealment of the Tigress. She was lying in a narrow place sheltered by several rocks, the hind part of her body being only visible. Having disposed every thing for attacking the brute one of the assailants hit her back with his spear, when she suddenly issued out and pounced upon her enemy. At the very instant she was making a desperate leap, she was received fearlessly on the spear of the party who was coolly kneeling down and firmly holding his weapon, the handle of which firmly rested on the ground. The brute being thus run through, was made to drop a few feet on one side whilst the Malay contrived to move a few yards on the other and she fell dead.

The brute had committed fearful ravages at Batu Kawan, killed three men, and carried away a large number of dogs and pigs.

A Chinaman bought the animal from the Malays for 10 dollars. He intends making medicines with the bones and other parts, and hopes to realize at least \$1000 profit, by sending his *Uhat* to China.

We hear of liberal rewards for such feats at the southern Station, we hope such will not pass unnoticed at this, but

the fate of the late Revd. Mr. Thivet should not be forgotten, and those who set spear traps, whether in pits or on the surface of the ground, should be cautioned to guard them or otherwise make them so conspicuous that unwary man may not fall into them instead of a Tiger.—*Gazette*, October 6.

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**UNDER THE CARE OF THE CHRISTIAN BROTHERS.**

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| Rev. Mr. Prendergast.          | Rev. Mr. Grogan. |
|                                | Mr. — O'Donovan. |

Moulree Rohoman..... Monshee.

Doctor Pearson..... Medical attendant, Presidency Surgeon.

Mr. J. Maher,.....Bursar.

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# SUMMARY OF INTELLIGENCE.

No. 21.]

CALCUTTA: SATURDAY, NOVEMBER 24, 1849.

[Vol. XVII.]

**THE POPE.**—His Holiness has at length abandoned his long retained position at Gaeta. He returned there until the celebration of the Festival of the Golden Rose enabled him to pay another compliment, or rather tribute of gratitude to the Queen of Naples, to whom he presented the Rosa d'Oro, the symbol of the fête, and he accompanied the King and Queen to Naples where the great national fête of the Prod del Grotto was celebrated on the 8th September. The royal family of Naples, 30,000 men of the army, and the people of the city were on that day perfectly reconciled to each other, and cordially united in the manifestation of the feelings of gratitude and delight which are proper to the celebration of the Neapolitan holiday. The Pope himself took part in the ceremonial, blessing the kneeling soldiery, and extending his benediction to the people.—*Home News, Sept. 21.*

The Queen has a very different notion of that people from Mr. Duffy's view of them. In a letter to the Duchess of Leinster, her Majesty records in striking terms the very favourable impression made on her mind by her visit to Ireland. She thoroughly appreciates the Irish character, sees it at its best and speaks like a real friend to Ireland; she has ordered steps to be taken for the erection of a palace near Dublin, his had views taken of all the scenes of her tour, and delights in contemplating them, and will repeat her visit annually. The weather has suffered a violent change, and with it the hopes of the potato crop have vanished, except as far as the greater quantity already saved may supply in a degree the stock that must be ruined. The crops have turned out well, but they are become a mere battle prize between dependent landlords and imbedded tenants, both of whom looked to the present harvest as their sole means of maintenance. Horrors, scenes of strife, and murder have accompanied the seizing of the crops by the landlords, and then rescue by the tenants in different localities, proving that the strong hand is still the supreme law in that unhappy country. Agitation thrives still, and strange to say, Conciliation Hall is revived under the auspices of John O'Connell. In the mean while, several societies are spreading through the land, and their consequences only wait the knotted gloom of winter to break out as wildly as ever.—*Englishman, extra.*

**THE METROPOLIS.**—Returns just published in order of the House of Commons show that the total number of new houses built within the Metropolitan Police districts, since the 1st January 1839 up to the present time, amounts to 64,058; and the number of new streets formed to 1,652, two hundred miles in length. The increase of population within the said district, from 1839 to 1849, is estimated at 325,901; the total population of the Metropolitan district being now about 2,336,960.—*Ibid.*

A solemn service had been performed in the church of the Italians at Madrid, as a thanksgiving to the Almighty for the re-establishment of the Pontifical authority in the capital of the Roman States.

The Swiss Government has at last been obliged to yield to the remonstrances of the surrounding States, and will no longer allow the cantons to be the centre of the intrigues of the party of revolt. Twenty of the chiefs of the late insurrection have been ordered to quit the Swiss territory within three days. Most of them, it is supposed, will emigrate to America. The principal seat of the Democratic propaganda is now at Geneva, where many of the French fugitives of last June are co-operating with the German exiles.

In France, the Council of the Morbihan has expressed its regret that the Departmental Government has not been sufficiently Conservative.

Padre Ventura has addressed an act of submission to the Archbishop of Paris.

A Socialist banquet, under the presidency of Madame Derouence, was held on Friday, but ended only in a general riot and resignation of the lady president.

During the present year, three Queen's corsairs have cruised in Calcutta, and the mortality among them has risen to *Two hundred and Fifty*. In H. M.'s 70th Regt of Foot, the casualties in five or six months have been *One Hundred and Fifty* men, women and children. The wing of H. M.'s 87th now at Borneo has lost 60 men, since its departure from Chinsuah. This fearful loss of life demands the earnest attention of the public authorities.

THURSDAY, NOVEMBER 15.

A draft Act of the Legislative Council extends the provisions of the Navigation Act to the Indian seas. The provisions of this draft are very simple, but they level all distinctions between the Foreign and British ships. Our trade will have to bestir themselves or they will find the American vessels cut them out both in speed and price. We hope one of the first results will be the establishment of an American Steamer between the Ports of the Tenasserim and African Coast, and Rangoon and Calcutta.

FRIDAY, NOVEMBER 16.

In the case of the arrest of Messrs. Hume and Judge for the debt of the I. G. S. N. Company, a curious question has arisen. The Sheriff's officer refused to receive Company's paper in payment of the debt, and Sir L. Peel supported him in that refusal. This fact recalls the remembrance of Mr. Company Smith's having refused to receive Company's paper in payment of money into the Sudder Court, alleging that the Charter had only three years to run. Is Sir Lawrence Peel's decision based on the same ground?

SATURDAY, NOVEMBER 17.

Sir C. Napier has addressed himself to the task of reforming one of the many abuses which exist in the Commissariat, and we can only regret that he will not remain long enough in the country to complete his work. His Excellency when at Delhi required to see the bread provided for the use of the British troops. A specimen was handed to him, upon which the indignant soldier exclaimed, "I would hang the man who supplies this bread, if he had wife and twenty children." A wish involuntarily rises in the mind that he possessed the power to make his threat effectual. A commissariat contractor is generally bad enough, but when the contract falls into the hands of a Native, the evil becomes insupportable. We venture to advise His Excellency to punish the fraud through the pockets of its perpetrators. A native feels quite as much concern for 5 rupees, as another man could do for his neck.

MONDAY, NOVEMBER 19.

We observe from the *Bombay Telegraph* that Sir Erskine Perry has refused to allow the claim of Hindoo women to be exempt from attendance as witnesses in an open court. He declares that the plea of usage is altogether inadmissible, as "the most respectable Hindoo women are met every day in the Bazaar." The customs of the natives in Bombay must be very different from those of Bengal, if the last sentence of the learned Judge be correct. On this side of India, a suborned man a temple, who claimed the privilege of the *purdah wishen* (certain-concealed) it would be regarded as a most intolerable insult. One of the heaviest charges against the Supreme Court in the days of Warren Hastings was, that its officers paid no respect to the sanctity of the female apartments.—*Friend of India*

• A COW WITH A WOODEN LEG.

On the 4th of August, a cow (a young one), the property of Mr. John Crossland farmer of Crossland Edge, near Mollham Mills, by some means sustained a fracture of the



metacarpel bone of the fore leg, together with a fracture of the foot. The owner of the cow or heifer despatched a butcher from Meltham to look after the poor animal. He proceeded *secundum artem* to reduce the parts into their natural and proper position, applying splints, bandages, &c. but in a week's time (too soon) he loosened the splints, and the consequence was that gangrene ensued. Other members of the veterinary profession were called in, a consultation was held and it was decided that nothing but amputation could save the life of the animal (a valuable one.) This was consented to, the operation performed, and the cow is now doing 'as well as can be expected' on a wooden leg, and yields about five pints of milk at each milking.—*Derby Mercury*.

### CATHOLIC CATHEDRAL FEMALE SCHOOL.

*Established A. D. 1829.*

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

Terms, to be paid in advance, Six Rupees per month.

### CONVENT SCHOOL OF ST. FRANCIS XAVIER, BOWBAZAR.

*Established A. D. 1844.*

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

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### CATHOLIC CATHEDRAL CIRCULATING LIBRARY.

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tions should be set apart for the improvement of the Library and the other half for the support of the Orphanages and Free Schools. The Christian Brother in charge of the Cathedral School and Library, will be in attendance there on every day (Sundays excepted) from 9 A. M. to 3 P. M., to receive Subscriber's names and to supply such Books as may be called for.

Donations and Bequests of approved useful Literary, Historical or Religious Book, for the above named Institution, will be thankfully received.

### FOR SALE AT THE CATHEDRAL LIBRARY.

O'Connell's letters to the Wesleyan Methodists. *Price Four Annas.*

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Short Treatise on Fasting.

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Pastoral charge of the Archbishop of Tours. Protestantism and the Churches in the East.

### NOTICE.

#### CATHOLIC CHURCH, HOWRAH.

The annual Novena in honor of our Blessed Lady will commence at this Church on Friday, 30th November. A low Mass will be said every morning at 8 o'Clock, and the Benediction of the Blessed Sacrament will be given at its conclusion. Vespers will be sung on Saturday 8th December at 6 o'Clock P. M. and a Solemn High Mass will be celebrated on the following Sunday at 10 o'Clock A. M. After the Gospel, a Sermon will be preached in English.

#### MANRAS VICARIATE.

*Contributions received in October 1849.*

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#### ACKNOWLEDGMENT.

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# SUMMARY OF INTELLIGENCE.

No. 22.]

CALCUTTA: SATURDAY, DECEMBER 1, 1849.

[VOL. XVII.]

**THE GORHAM CASE.**—The appeal in the case of "Gorham v. the Bishop of Exeter," is expected to be heard by the Judicial Council about the end of the year. In addition to the usual law lords, including Lords Brougham and Campbell, but excluding the Lord Chancellor, as being the presenter to the living, and thereby an interested party, there will be summoned, it is said, both the archbishops and a few of the bishops. There is another proceeding going on—that in the Court of Queen's Bench, under the title of the "Queen v. Bishop of Exeter," the object of which is to compel the right rev. prelate to institute Mr. Gorham to the living in question. This will be tried, it is understood, at *mihi prius*, at the next Exeter assizes. Should it be decided against the bishop, an appeal will then be instituted to the twelve judges, and should that result in a similar issue, it will then be carried to the House of Lords. Thus it may be a long time before the case is finally settled. Thus it may be a long time before the case is finally settled; and all this while Mr. Gorham is deprived of his living as well as subjected to heavy legal expensess.—*Oxford Herald*.

**GENERAL DAY OF HUMILIATION.**—The following reply has been received by one of the clergymen signing a requisition which was forwarded to his Grace the Archbishop of Canterbury, requesting his Grace to name a day for a general humiliation throughout the empire.—"Rev. Sir,—A memorial has been forwarded to me, signed by yourself and several hundred clergymen, desiring me to authorize a day of humiliation for the province of Canterbury. It is matter of much gratification to perceive both by this and by many other proofs, that there is so much of pious feeling throughout our land, so ready a recognition of the hand of God, whether in adversity or prosperity. I am bound, however, to say, in answer to the memorialists that I have no power to comply with their petition. In my own diocese, I have recommended the observance of a day of humiliation. In any other dioceses I could not attempt to recommend, much less to authorize, such an observance without encroaching on the jurisdiction of the diocesan bishop, and claiming a privilege which only belongs to her Majesty in Council. I remain, rev. sir, your faithful servant, J. B. (ANTHAR.)"

The accounts from Vienna respecting the Turkish affair, received yesterday by the French Government, are satisfactory. It is confidently believed that matters will be arranged to the apparent satisfaction of all parties.

**The Lord's Day, and its Bitter Observance.**—While the "Bitter-day Saints," at Bath, are proceeding against a railway porter for exercising his calling on the Lord's-day, a publican at Leighton Buzzard has been mulct of 5s., and the costs of an action, for refusing to work, in his ordinary calling, on a Sunday. At the Aylesbury County Court, of publican, at Leighton, named Kingham, was summoned on Thursday, by a Mr Langford, for refusing to supply him with refreshment for himself, and corn for his horse, on Sunday, the 1st of June. It appeared that the plaintiff, who was travelling with a horse and cart from Oxford, applied for refreshment, at 2 o'clock on Sunday, at the defendant's house, which was refused. The complainant, according to the statement he made to Mr. King, the Judge, was compelled, in consequence of this refusal, to "desecrate the Sabbath," to "go four miles further on before he could get refreshment, and the heat of the day had such an effect upon him that he was laid up for the following week." For the damage he had thus sustained, he sought to recover 18s. The Judge awarded him 5s. damages, and ordered the defendant also to pay the costs of the day. So, between the Bitter-day Saints on the one hand and the County Court on the other, what is an honest man really to do?

**IRELAND.**—The *Limerick Chronicle* states, "that many of the Roman Catholic clergy of this country warned their flocks from the altar, on Sunday last, against being entrapped into secret societies."

**SICILY.**—The future Government of Sicily is said to be nearly completed. The Viceroy is to be Prince Casato. The island is to have a distinct Ministry, with a Consult, or Chamber, a Palermo.

THURSDAY, NOVEMBER 22.

The Mauritius papers contain little intelligence of interest, and the agitation in that island appears to have calmed down into the quieter shape of newspaper discussion. An able minute by Sir G. Anderson upon some projected reforms in the legal administration of the island is printed at length in the *Mauritian*. The Governor appears to imagine that a system of speedy and inexpensive justice is preferable to a more elaborate and costly one, and as the members of the legal profession are not very numerous in the island, it is more than probable that he will carry his point.

FRIDAY, NOVEMBER 23.

The *Agra Messenger* narrates a singular instance of the mode in which the subordinate native officials of Indian Courts too frequently amass wealth. A man named Jowahur Singh, of low birth, and who had once been confined in the jail at Mozuffernuggur, set up a small shop in the Bazar at Agra. He subsequently became a Jemadar to the late Mr. Thompson, and is now paying to the Government between Rs. 30,000 and 10,000 a year of rent. We are not exactly acquainted with the salaries of the native officials at Agra, but that of a Jemadar is not likely to exceed Rs. 20 a month. We have the higher appreciation of the powers of accumulation possessed by a native, but the whole profits of Jowahur Singh's appointment for thirty years could amount only to Rs. 7,200, one-fifth of the yearly sum he pays to Government.

SATURDAY, NOVEMBER 24.

The *Bombay Times* mentions a rumour that should Lord Dalhousie unfortunately be compelled to return to England, the succession to his appointment will rest between Lord Elgin, Sir J. Graham, and Lord Glenclerry. He also states his opinion that the appointment of Lord Elgin is by far the most likely of the three—India could scarcely have a better governor than that nobleman, whose conduct in Canada proves that he is as capable of laying down a just and definite line of policy as of carrying it out, and defending it. The state paper written by his Lordship, in which the difficulties of his position were detailed, is a masterly document, and is of itself sufficient to establish his Lordship's claim to rank as a statesman of the first order.

A correspondent of the *Bombay Times* asserts that twenty-six persons have been bitten by mad dogs in Ahmedabad alone, in one fortnight.

MONDAY, NOVEMBER 26.

The China papers received by the *Ariel* supply a more detailed account of the destruction of the pirate fleet by the war steamer *Fury*. It appears that Captain Hay of the *Fury* having obtained accurate intelligence of the rendezvous of the pirates, proceeded to the attack. The water was too shallow for the *Calambine* which was in company with the *Fury*, but the latter made her way in, and commenced firing. The shells were thrown from the steamer with such fearful precision that in about eight hours 23 Junks were destroyed, and 400 men out of 1800 slain. The Junks averaged 500 tons, and the guns taken amounted to upwards of 300. Three new Junks were also seized on the stocks, and a quantity of provisions.

WEDNESDAY, NOVEMBER 28.

It is rumoured in many places that the never ceasing warfare which seems to be inseparable from the tenure by which we hold our Indian Empire, is to reconnoitre once more. The seizure of the Superintendent of Darjeeling by

the Sikkim Raja is authenticated, and a regiment has already been ordered to proceed from Berhampore. It is scarcely probable that that petty chieftain would have ventured to take so daring a step unless he were secure of support in a more powerful quarter, that is to say, from Nepal. Some time since we received intelligence that the Nepaulese were eager for a war, but that they were in dread of the Chi the hind, id the English, the other. The Maharanee, who is still at Katmandoo, may have induced some members of the Government to believe in her promises of assistance from the Sikhs, and thereby excited them to shake off the compulsory quiet under which they are at present laboring. The facts have only reached us as yet in the shape of rumour, but it is difficult to believe that the Messalms of the North can have been at Katmandoo for six months, without intriguing against us with effect.—*Friend of India.*

### NOTICE.

*The presence of the Subscribers to the Orphanages and Free Schools at their respective Examinations is respectfully solicited.*

*The Christmas Examinations for 1849, will take place at the several Catholic Schools of Calcutta in the following order:—*

At the Cathedral Male Schools under the Christian Brothers, on December 17th, at 10 o'Clock A. M.

At the Cathedral Female School, under the Loretto Sisters, on December 17th, at one o'Clock.

At the Bow-Bazar Male School under the Christian Brothers, on December 18th, at 10 o'Clock A. M.

At the Bow-Bazar Female School December 18th, at eleven o'Clock A. M.

At the Female Boarding School Intally Convent on the 19th December, at 10 o'Clock A. M.

At the Female Orphanage Intally, on the 19th December, at eleven o'Clock A. M.

At St. John's College Park Street, on the 21st December, at 10 o'Clock A. M.

At the Loretto Convent, Middleton Row, December 21st, at 12 o'Clock.

### ST. XEVIER'S CHAPEL.

#### BOW-BAZAR.

#### *Native Convert Association*

The Members of this Association are reminded that the plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, December 2nd by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

### NOTICE.

To the Members of the General Committee, for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, December 2nd at 10 o'Clock A. M.

### NOTICE.

#### CATHOLIC CHURCH, HOWRAH.

The annual Novena in honor of our Blessed Lady will commence at this Church on Friday, 30th November. A low Mass will be said every morning at 8 o'Clock, and the Benediction of the Blessed Sacrament will be given at its conclusion. Vespers will be sung on Saturday 8th December at 6 o'Clock P. M. and a Solemn High Mass will be celebrated on the following Sunday at 10 o'Clock A. M. After the Gospel, a Sermon will be preached in English.

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

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#### TO CORRESPONDENTS.

A Correspondent has sent us some accounts regarding the Novena at the Bandel Church which we must decline publishing. We are anxious to avoid the insertion of any communication which might injure the characters of others, especially on the report of an anonymous Writer. If the good of religion be really the motive of a Writer, he need not be ashamed, to give his name to the Public. But if his object be, as often, if not ordinarily, is the Case with Anonymous Writers, to gratify some personal or party malignant feeling, it is obviously prudent to seek the shelter of darkness.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorhyghutta, under the superintendence of M<sup>r</sup>. C. A. SERRAO.

# SUMMARY OF INTELLIGENCE.

No. 23.]

CALCUTTA: SATURDAY, DECEMBER 8, 1849.

[VOL. XVII.]

## ARRIVAL OF THE OVERLAND EXPRESS.

The Bombay Express with the Mail of the 21th October from London arrived at the Post Office a few minutes before twelve, and reached at a quarter after.

Lord Grey has succumbed to the imposing resistance of the Capelanders.

Ireland is still the scene of extensive emigration, James Grattan, son of the great orator, has purchased estates in America, selling his Irish ones. Many other proprietors are emulating his example, among others, Mr. Lambert of Beaufort. The Earl of Roden and the Messrs. Bees, have been dismissed from the magistracy, whereon several other orange magistrates have voluntarily thrown up their commissions. The first meeting of the Repeal Association was held on the 18th. There was plenty of abuse of Lord Clarendon and the usual lip-loyalty to the Queen, with the unfeeling supplement of collecting "Rent" the sum got up was £25. The *Times* has again assumed a despondent tone with regard to Irish prospects. "By the same packet, intelligence is forwarded of the renewal of the practice of roadside assassination; of an open conflict between the armed peasantry and the Police; and of a meditated field day between the Orange men and the Roman Catholics in the County Down.

No further news is afforded on the progress of diplomacy in solving the knot at Constantinople. The reply of the Czar has not yet been received, and Fuad Effendi the special envoy despatched by the Porte when last heard of was only at Sivas. The reports are that the Russian army will be held ready to cross the Bihkan with the return of spring, but there is no better foundation for this than gossip and speculation. The Turkish Court was meanwhile most anxious to learn the sentiments of the Cabinets of England and France. Sixty thousand men were reviewed by the Sultan attended by Sir H. Conning and General Anpik. The despatches from London had arrived, but their contents did not transpire.

In Hungary the reign of terror has begun, even as witnessed by the *Home News*.—

"But we have more serious news from Hungary, where it is well said "that the reign of terror has begun." Fifteen Hungarians have been hung at Arad, and Count Edmund Batthyany was doomed by the same fate, but his gallant wife made that disgrace impossible by sending him a small dagger, with which he cut his throat so that, they could not hang him.

Prussia is affirmed to have settled the German question by treaty with Austria, but what the terms of settlement are we are not told.

Piedmont is in a genteel excitement about the funeral of Charles Albert at Turin. Little news comes from the rest of Italy, except that bug-juice, the necessary consequence of civil war such as has revealed, is on the increase. The governments were all busy raising loans.

In Spain Narvaez has been engaged in buying over the Charlist party. All is quiet.

Lola Montes, however has appeared in a new character.

The *Assemblee Nationale*, under the title "New Phases in the Life of Lola Montes," says:—"A private letter, received to-day from Tortosa (Catalonia), informs us, that Lola Montes has had a warm discussion with her young husband, and which ended in the Countess of Landsfeld stabbing Mr. Heald with a dagger. Mr. Heald, not at all satisfied with so pointed a mark of conjugal affection, immediately quitted his wife, who now remains in an hotel at Tortosa, destitute of all resources, and has been obliged to apply to the British Consul. Our correspondent promises us for to-morrow some curious details."

"Dublin, Tuesday Morning.—Sympathy with the *Dis-missed*.—The dismissal of Lord Roden, it seems, is to lead to another "demonstration"—the fourth in the programme for the season—the object of which, according to the

*Evening Mail*, is—"To afford every magistrate in Ireland an opportunity to express an opinion, irrespective of party considerations, as to the policy of allowing the Government of the day to do that which would not be tolerated for one moment by the independent gentlemen of England, namely, to dictate to the magistracy the course which they are to take in a case within their jurisdiction, and to visit disobedience with dismissal."

*Decrease of Population*.—It appears by a statistical account of the present population of the union of Skull, published in the *Cork Examiner*, that since the period of census of 1811 there has been a decrease of no less than two-fifths of the people. In 1811 the numbers were 26,887; in 1849, 16,619; decrease, 10,268.

## HEADS OF INTELLIGENCE.

England tranquil.  
Cholera disappearing.

The Whig Government have taken the bold step of dismissing the Earl of Roden from the Irish Magistracy.

The health of the Queen Dowager is described as very precarious.

Nothing certain known about the Indian Commands.

The State of the War question between Russia and Turkey remains as it was; but no doubt seems to be entertained in England or France of a pacific settlement.—*Bombay Gazette Extra, November 27.*

You have hauled down kings; but you have murdered liberty. The kings resume their thrones, but where is liberty!—*Montalembert.*

France once more takes the lead in the history of the fortnight. The National Assembly has given its sanction to the ministerial policy in Rome, rejected in amendment eloquently urged by M. Victor Hugo; and by majorities of 469 to 180, and by 407 votes to 168, has granted the credit demanded to make good that policy. The debate commenced on Thursday last, and was preceded by all sorts of sinister prophecies. The ministry were to be thrown out, the President himself was to exert a secret influence against them, and the Montague was to support the President on the basis of his celebrated note to M. E. Ney. It was a great crisis. The committee chose for its reporter M. Thiers, who declared the most positive and unambiguous adherence to the *motu proprio* of his Holiness, and insisted that nothing more should be demanded of him. The occupation of Rome he regarded as glorious for France, and a blessing to the people of Italy. At this moment, he said, much clamour is raised against us for the results that have been obtained. We are reproached with not having sufficiently vanquished at Rome the bad will of the party hostile to liberty; that we have not obtained from the Pontifical Government enough of clemency or enough of political liberty. It is admitted, then, that France is placed between opposing influences, with which she is struggling to obtain what is granted to her. France is consequently at Rome, not against the liberty of Italy, but in favour of it. Admit that she has not done enough; at all events, her action is in favour of it, and not in opposition to it. The spirit of the Constitution is, consequently, violated in no manner whatever. Thus every motive—political, moral, and religious—existed to induce France to intervene in Rome. She sent an army thither. The faction that ruled during two years the destinies of Italy, in place of accepting France as the arbitrator, resisted us with violence. Our soldiers were worthy of themselves; they overcame all obstacles as they once did at Lodi and Arcola; but more than ever well conducted and disciplined they merited the admiration of Europe by the regularity and humanity of their conduct; and had we obtained no other result from the expedition than this new proof of the military virtues of our soldiers,

it alone would be a true patriotic consolation.— *Express Extra*, December 5,

**NOTICE.**

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**CHRISTMAS COLLECTION A. D. 1849.**

**BENGAL VICARIATE CLERGY AID FUND.**

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# SUMMARY OF INTELLIGENCE.

No. 24.]

CALCUTTA: SATURDAY, DECEMBER 15, 1849.

[VOL. XVII.]

*A Religious Lecturer and Begging Letter Writer*—Yesterday, at the Lambeth Police-court, several disclosures were made of the practices of H. W. Dewhurst, alias the Rev. Dr. Dewhurst, F.R.A.S. It was shown that 20 years ago he was in the habit of sending begging-letters, containing all manner of falsities. It was shown, too, that twelve years ago, when the prisoner was cohabiting with a woman, said to be a cousin to a present judge, he and she used to indulge in obscene and abusive language, and were living by a course of imposture. Lately the prisoner has referred people to the Rev. C. Geary, Salem Chapel Waterloo-road, whilst Mr. Geary, at the very same period, had written to the secretary of the Mendicity Society, inquiring if he (the secretary) knew anything about this Dewhurst? The preacher used to write very movingly of the illness, sufferings, or death of his beloved, though she was all the time living with another man, her place in Dewhurst's domestic arrangements being supplied by a Miss Law, a clever begging-letter writer. Mr. Ferguson, clerk at the Mendicity Office, then handed to the magistrate a printed bill, headed "Salem Chapel, announcing a course of lectures and sermons, by the Rev. C. Geary and the Rev. Dr. Dewhurst, F.R.A.S., in June last, on the following subjects: "On Tuesdays, the Rev. Dr. Dewhurst. "On the errors, impieties, and corrupt practices of the Roman Catholic Church," and on Thursdays "Evidences of Christianity;" and in the same placard was announced for Thursday, June 7, "A Lecture by the Rev. S. Smith, "On the Jewish customs and original language of the Old Testament." It is added, that "Mr. Smith (assisted by a converted Jew) will imitate the reader of the synagogues in his robes and bonnet, chaunt some Hebrew melodies, and sing a Hebrew anthem." Mr. Norton after reading over several documents which showed that the prisoner's lectures on the "Corrupt Practices of the Roman Catholic Church" were not the least successful in imposing on his dupes, said that an end must be put to such imposture, and he hoped that the publication of the fact that the enormous sums which the prisoner had obtained by his misrepresentations was spent in dissipation and fith, would be a caution to the public. He then remanded the prisoner until Thursday next.

*The House of Orleans*.—The house of Orleans has been unlucky in its deaths; the family would almost seem to have been doomed. The first Duchess was poisoned; the eldest daughter of the house, Maria Louisa, Queen of Spain, was poisoned too; the last Duke was, in our day, killed by accident; the first Duke was struck down by apoplexy in the midst of courtesans, and died in the presence of cooks and scullions; the fifth Duke perished on the scaffold—brought thither, no doubt, by his own conduct. The Regent, in like manner, was death-stricken in the very vigour of maturity, for he was under 50.

*Ceylon—Snake Poison*.—We were witness, to some experiments a day or two ago with the poison of a recently killed Cobra which were not a little interesting to Naturalists, as going far to prove the inertness of the venom of this snake after death. The Cobra was a full grown one about 5 feet 6 inches in length and had been killed so recently that rigidity had not taken place.

In the first place a medical gentleman present, with more boldness than discretion, applied some of the poison to the tip of his tongue; he experienced no ill effects whatever, beyond a pungent sensation of a peculiar nature, which caused a secretion of saliva for some minutes and then went off without any other symptom:—

A fang was then compressed and a lancet imbedded with a portion of the exuding poison which was introduced into a small puncture made in the axilla, of a fowl. The bird experienced no inconvenience whatever:—A small pig then had a portion from another fang introduced near a small vein in the right thigh; but Piggy went grunting

about as if he were clothed in armour of proof and bade defiance to the attempt make him contribute to the development of natural philosophy. It is a curious fact also, that both this fowl and pig had been living a day and night with a huge tiger cat in a cage, and the animal would not touch nor even look at them although he devoured some raw meat placed beside him. Neither pig nor fowl appeared to feel the least alarm at their awkward proximity to so dangerous a neighbour, but both eyed the brute with that curiosity which a pig and fowl would be supposed to feel at so strange a bed fellow. The animal has since paid the debt of nature by the peculiar process prevalent amongst collectors of specimens of natural history; and he now adorns the museum.—*Times*, November 20.

The value of the annual consumption of ivory in Sheffield is about 30,000*l.*, and about 500 persons are employed in working it up for trade. The number of tusks to make up the weight consumed in Sheffield (about 180 tons) 15,000. According to this the number of elephants killed every year is 22,500; but supposing that some tusks are cast and some animals die, it may be fairly estimated that 18,000 are killed for the purpose. This is a matter which is not generally known, it being a prevalent opinion that the tusks used for ivory are such as are cast by the elephants when alive.—*Sheffield Times*.

*Speaking Trumpets*.—Mr. H. Dempster, of Kinghorn, North Britain, proposing an unproved mode to communicate from one part of a ship to the other, says—"To prevent collision with steam-vessels, &c., I would suggest the manufacture and employment of gutta percha speaking trumpets. The longer I look at the idea, the more advantage I can see would arise from its adoption, particularly on board long steamboats. On board long steamers at sea, when the look-out forward observes any vessel or danger close upon them, he immediately shouts out, "Starboard the helm," or "Port the helm," as the case may be, but from the length of vessel, the noise of engines, and it may be a howling wind, the word has to be passed along by two or three persons before the man at the helm can distinctly understand it. Now, were a gutta percha tube to lead from the fore part of the vessel aft to the man at the helm, the word would be instantaneously transmitted, nor could it be easily misunderstood."—*The Freeman's Journal*.

*Electro-Telegraphic Progress*.—While the cost of a telegraphic line in England is 150*l.* a mile, in America and Prussia it is under 20*l.* a mile. The telegraph in Prussia consists of one wire, extending over 1,402 miles, under ground, and covered with gutta-percha. Like those in America, it is by Morse, and is said to be capable of transmitting 1,000 words an hour. There are upwards of 10,000 miles of telegraphic line in America, all worked cheaply. In England there are only 2,000 miles in operation.—Complaints of delay and neglect, as well as high charge here, still prevail. It must be admitted, however, that some of these complaints are most actively taken up and published by parties who have an interest in the substitution of a competitive line which is on the *tapis*, but of the real merits of which we are not yet prepared to judge.—*Home News* Oct. 24.

*The Wesleyan Rector*.—We are informed on good authority that many Wesleyan ministers dissatisfied with their system and not the least so with the recent proceedings, are meditating a resignation of their charges, and a course of study preparatory to offering themselves for ordination in our Church.—*Church and State Gazette*.

THURSDAY, DECEMBER 6.

The *Mofussilite* reports that the station of Wuzeebad, which has been condemned as unhealthy, is to be given up, and a cantonment for the troops constructed at Sealkote, about thirty miles distant from the former.

FRIDAY, DECEMBER 7.

The Darjeeling correspondent of the *Hurkaru*, states that Dr. Campbell has been allowed at length to write to Mrs. Campbell, but he is still kept in close confinement. From private information, we learn that his companion, Dr. Hooker, has been much better treated; the Rajah intended to ban that he was at liberty to return at his own convenience. Dr. Hooker was accustomed to go about the country in the dress of a Lepcha, and make botanical collections. He was consequently regarded by the natives as a kind of harmless lunatic, and obtained all the respect due to that character in the East. He refused, however, to quit Sikkim, as he considered that his presence might induce the Rajah to shew greater clemency to his unfortunate fellow-prisoner. The Government has approved of the conduct of the officiating Superintendent, Captain Byng, and as the Bangalore Hill Rangers have by this time arrived at Darjeeling, there is little apprehension for its safety. — *Friend of India.*

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**NOTICE TO CORRESPONDENTS.**

The abuses complained of by a Correspondent at Hooghly are inseparable from a state of Disobedience and Schism. Whilst every good Catholic will mourn over them, he must that no effectual redress can be provided against a recurrence of them, un-  
 Cauty of the one Fold and one Shepherd.

A letter has been received at the Cathedral Library from Reverend Father Bertrand, *Peshawar* enclosing a remittance for Books, which will be forwarded next week.

# SUMMARY OF INTELLIGENCE.

No. 25.]

CALCUTTA: SATURDAY, DECEMBER 22, 1849.

[VOL. XVII.]

## ARRIVAL OF THE EXPRESS.

The Bombay Express, with London intelligence to the 7th November, arrived this morning about 9 o'clock, and we lay the usual items of news before our readers.

## HEADS OF INTELLIGENCE.

The Queen was prevented from going to the City of London to open the New Coal Exchange by her own sickness, but is now well.

The Queen Dowager still languishes, but is dying.

The Choiseul had almost who was appointed.

The Russia Turkey question was about to be amicably settled; and Kossuth was on his way to England, at the name of the time and manner.

A New Ministry had been formed in France.

The Ministers have both been found guilty of the murder of O'Connell; and sentenced to the death which they had earned.

The Mail from Calcutta Sept. 8th reached London on the 7th Oct. and the Bombay Mail of Oct. 1 on the 1st Nov.

*From the Home News, November 7, 1849.*

I am myself at my *Sticks, &c.*

What? *Christiana - Louis XIV.*

Again the eyes of Europe and the world are turned on France. Another revolution? A strange change of ministers. M. O'Connell, the President of the Republic, Louis Napoleon, has made a second move towards Imperial throne, whether in advance or in defence, remains to be seen. The main point of the discussion, although the official nature of the *Maint* is considered, is an open acceptance of Louis Napoleon. The device which announces the success is not countersigned by any minister, and a presidential message from the President of the Republic to the President of the National Assembly, bears no signature but that of Louis Napoleon.

The French General with the Emperor of Morocco appears complete of a revolution except by the arbitration of the sword. The French General at Morocco was formerly defeated when the steamer Dauphine arrived to take her to France; on the vessel's reaching the latter port, a French frigate, the *Pomone*, was ordered to bring the vessel from Morocco by force if necessary. The French Commission sent a despatch with the purpose of rendering the authorities of Morocco more reasonable; but at the last moment hostilities were looked for.

Rome is tranquil. The French Generals have resigned the command of the Roman troops to an officer of the Cardinals' appointing, on the recommendation of Spain and Naples, through their common law officers. Deputation have proceeded to Naples to solicit the Pope to return to Rome, and a triple deputation, civil, clerical, and military, headed by the noble Ode-schini, was on the point of setting out when some difference between General Rostini and the Cardinals caused it to be postponed.

A declaration in favour of emancipation has been got up at Montreal, and has received the signatures of nearly two hundred notabilities from both the extreme parties—the French ultras and the Orange ultras. It speaks discontent, perhaps rebellion, the more to be feared, as its smooth expressions cover a firm and determined spirit, which nothing short of the restoration of a system of protection will appease; but not even that, they assert, without access to the United States as well as to the home markets. It is not free trade alone of which they complain, the colonial policy alarms them:—

A counter declaration is on the tapis, and further agitation may be expected.

The rebellion in Ceylon has been put down, and its leaders, Pappan and Theodore Viacco, have been executed.

The riots at Trinidad were suppressed at the latest late this week.

Her Majesty and the court are again going to Osborne. She has perfectly recovered from a slight attack of cholera-pox.

Thanks to the prompt and well directed preparations made by the Irish Government, in this instance, the 5th of November has passed off without any bloodshed or armed demonstration of any kind in the north. By a letter from Newry, dated yesterday, we learn that the Orangemen belong to Donaghry, about four miles north of Newry, intended to have a great fight yesterday to commemorate the discovery of the Gunpowder Plot, and the advent of the King William III. England. Some of the Protestant inhabitants of the neighbourhood, afraid that the Orangemen would avail themselves of the opportunity to create disturbance, called in the militia, and prevented the intended display and provoked the *Times* (Dec. 17).

LONDON.—For gratings at Lahore have terminated. In the Sikh Capital, on the presence of Dattaj Singh, and the Sikh chieftains. His Excellency General has invested Sir Walter Gilchrist with the Grand Cross, and Sir Henry Elliott with the Knighthood, the Bath, for their gallant and distinguished services in the suppression of the one, and the pacification of the other. There is something romantic in the prospect of having such an investiture by the Queen of Lahore's representative the capital of Runjeet Singh; and the anticipation of such an event, a little more than four years ago, would have been deemed the result of a wild imagination.

SATURDAY, DECEMBER 15.

The papers contain a melancholy case of fire at sea. A vessel, subsequently proved to be the *Cinopus*, was seen on fire off the Eastern coast of the Cape. The vessel was set on fire by some incendiary and had been in the chains, and the flames continued over the whole vessel. The men escaped in the body of these, with the second officer and eight men more, was picked up by the *Sheldrake*. Another has also been heard of, but no names have yet been received of the commander and the remainder of the crew.

The Bombay Journals inform that of the 11,000 shares necessary for the Tankah R. 7125 have been taken in Guzerat alone.

MONDAY, DECEMBER 17.

A public meeting against the Black Acts has been convened for the 29th, at the request of the requisition of a large number of the citizens of Calcutta.

TUESDAY, DECEMBER 18.

The Governor General left Calcutta the 7th instant, for Madras and Bombay. It is said he will probably proceed across the Peninsula to Madras by way of Hyderabad, and subsequently take the steam Ceylon, Moulmein and the Straits. Such, with the exception of the land journey to Madras, is the programme of the *London Times*, and, as it corresponds exactly with that of the *London Times*, we ourselves proposed six weeks ago, we shall be doubly glad to see it carried out. The Straits' settlement and Moulmein in particular would derive great advantage from the Marquis's visit, while his Lordship was enabled by his journey in Ceylon to mark the difference between the Crown and Company's Government.

WEDNESDAY, DECEMBER 19.

The *Calcutta Star* informs us, that a committee consisting of Mr. B. Babson, Mr. Taylor, Capt. H. Rogers, and Capt. Rogers have been appointed to consult the propriety of building a new Post office. — *Friend of India*



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**ST. JOHN COLLEGE.**

No. 41, BRICK STREET.

St. John's College is established chiefly to educate youth or the sacred Ministry in the Vicariate Apostolic of Bengal. The abundant attention which it has pleased God to bestow on the Vicariate of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of Establishing Missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate Candidates for the service of the sacred Ministry, in order to multiply labourers in the Vineyard of the Lord and to secure a succession of good Pastors.

Such benevolent and faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be necessary, and finally, in founding free places for the education of Candidates for the sacred Ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made to educate in St. John's College, young

gentlemen not designed for the clerical profession, at the monthly charge of 25 Rupees for each Boarder, and of 21 for each day Boarder; Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c., English Grammar, Geography, History; the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use.

The several departments just enumerated are conducted by the following gentlemen.

Rev. Mr. Kennedy, Rector.	Rev. Mr. Tracy.
Rev. Mr. Formosa, Vice-Rector.	Rev. Mr. McFerr.
Rev. Mr. Pendergast.	Rev. Mr. Grogan.
	Mr. O'Donovan.

Moultee Rohoman,..... Monshee.

Doctor Pearson,..... Medical attendant,  
Presidency Surgeon.

Mr. J. Maher,..... Bursar.

No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary. Also, an extra charge of One Rupee per Month will be made for the use of Books and of One Rupee per Month for washing.

Reference for further information to be made to the Principal of the College.

**CATHOLIC CATHEDRAL FEMALE SCHOOL.**

*Established A. D. 1829.*

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

Terms, to be paid in advance, Six Rupees per month.

**CONVENT SCHOOL OF ST. FRANCIS XAVIER, BOWBAZAR.**

*Established A. D. 1844.*

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies, which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

Terms, to be paid in advance, Six Rupees per month.

**ACKNOWLEDGMENT.**

Received on account of the *Bengal Catholic Herald.*

F. DeMonte, Esq. Patna, from January to December, 1850, .. .. .	Rs. 10 0
Rev. Father Augustine. Chunar, from January to December, 1849, .. .. .	.. .. . 10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorchoobutta, under the superintendence of MR. C. A. SERRAO.

# SUMMARY OF INTELLIGENCE.

No. 26.]

CALCUTTA: SATURDAY, DECEMBER 29, 1849.

[VOL. XVII.]

FRIDAY, DECEMBER 21.

The *Englishman* says, that Dr. Mosgrove has again demonstrated the correctness of his mode of treating the Cholera. Out of eighty bad patients, seventy one have been recovered. Dr. Barn also has employed the same remedy with surprising success. Of four patients brought to the European General Hospital in the stage of collapse, three have been recovered, and the fourth freed from inflammation of the stomach. Despite all this, Dr. Mosgrove has been ordered by the Government of Bombay to take charge of a Regiment at Aseergurh, as if no other Surgeon could be found for that duty in the Bombay Presidency. A number of the native gentlemen of the island, with Sir Jamssetee Jeejeebhoy at their head, have presented a petition to the authorities to allow Dr. Mosgrove to remain, but the result has not transpired.

Lord Delhousie is expected at Kurrachee on the 15th January, and it is unannounced that his sojourn in Bombay will only be for three days. We hope that the first act of his Lordship on his arrival in the island, will be a reversal of the order which sends Dr. Mosgrove to a distance from the Presidency.

SATURDAY, DECEMBER 22.

A correspondent of the *Bombay Times* mentions some alarming rumours which are prevalent at Delhi, with respect to the conduct of the Sepoys who are now on their way to the Punjab. We give the writer's ipsissima verba because it is a subject upon which rumour should not be lightly circulated. "Delhi, 30th November.—Rumours, strong and most unpleasant, are in circulation regarding the determination of certain regiments, under orders for the Punjab, not to cross the Sutlej except on the same allowances as those that have hitherto been enjoyed by the regiments occupying that country. In the present stage, it would be more than improper to point out in more direct terms, either the corps alluded to, or the reports regarding them; but Sir Charles is aware of the strong feeling of dissatisfaction which exists, as also is Government, and both one and the other are prepared to meet it with firm and vigorous determination. Sir Charles advocates no half measures, and will permit none. He intends to hold himself in readiness at some central point, so as to be prepared, should the emergency occur, — which God forbid! — to rush at once to the required locality, and so act as to deter others from following the bad example. We still hope the rumour may prove unfounded, and that the Sepoys may see the expediency of submitting to the necessary curtailment of their allowances. Sir Charles Napier is by no means the kind of man upon whom it is safe to try such experiments.

We have placed among our European extracts an article from the *Railway Record*, republished in the *Hurkaru*, which speaks very strongly on the subject of Indian Rails, and affirms that the scheme has been thrown over for another year. The *Record* demands "whose carriage stops the way," and the question is not likely to be very speedily answered. The cold weather is rapidly passing away, and still the Railway Company give no sign of vitality, much less of that energy which is requisite to carry through so great an undertaking. Are the people of India to receive any benefit from these Companies, or must they throw them overboard altogether, and call upon the Court of Directors to take the work in hand themselves?

The following alarming announcement is extracted from the *Madras Spectator*, to whom it was furnished by Captain Biden:—"Intelligence received from the Master Attendant at Tuticcheery, dated 3d December, 1849. It is reported that the Pirates having cut off a merchant vessel, sent to Captain Daniells, of the 'Semnanis,' stating what they had done. He immediately sent two of his boats in pursuit, which were destroyed—having been becalmed when close upon the pirates."—A very remarkable notice indeed.

We should hardly have thought of native pirates plundering a merchant vessel in the bay of Bengal in the year 1849, and still less of the having the effrontery to announce the fact to the Commandant of another vessel. We have a great respect for Captain Biden, but we cannot help fancying he has been in some way deceived in the affair.

MONDAY, DECEMBER 24.

The *Englishman* reports that the Lahore state Jewels with the exception of the Koh-i-noor are to be sold by Messrs. Lattay, Brothers. The Prize Property taken in Sindh met, we believe, with a ready sale, and there is little doubt that the jewels of Runjeet Singh will be eagerly contended for.

The *Exchange Gazette* of the 21st contains an advertisement issued on the part of the Insurance Companies of Calcutta, that they will refuse to insure *jute* on board any vessel, unless it is carried in covered packages. The recent loss of the *Canopus* by fire arising from the ignition of the *jute* loose in the hold, has apparently produced this resolution, which appears to be a wise and reasonable one.

The same journal publishes a report of an attempted revolution in Burmah, and adds that the enterprise has been frustrated, and punished by the decapitation of fifty of the conspirators. These attempts have been very frequent in that country during the last few years, and have in all instances been met by the same merciless retribution. The last was headed by a member of a royal family, but in the present instance no names have been reported.

A correspondent of the *Englishman* asserts that the salaries of the Conservancy Commissioners and their establishment amount to nearly one-fifth of the whole collections, and the Editor advises that the Elected Commissioners should be appointed to serve without salaries. This would be only another mode of abolishing the Municipal Elections, as we do not think many of the inhabitants of Calcutta would submit to the labour of such an office, and the badgering of the newspaper Press into the bargain, without being well paid for their services.

TUESDAY, DECEMBER 25.

The following is the result of the last Opium sale:

Behar, chs. 2,055	Avg. 1,561	Procs. Rs. 21,66,775
Bengals, ,, 855	,, 1,564	,, 9,02,975

This shows an increase of 132 Rs on the average of the last sale for Behar, and 115 for Bengals.

The *Delhi Gazette* mentions, that Lieut. Col. G. P. Lawrence is to escort the Nepal Chiefs to England on a salary of £1,000 year.

We rejoice to observe from the *Zurkaru* that the Captain and crew of the *Canopus* have been rescued from danger, and are now on their way to Calcutta. They were discovered off False Point by Mr. Bajclay, Superintendent of the Light-house, whose humanity and kindness to the sufferers are deserving of all praise.

WEDNESDAY, DECEMBER 26.

The *Mofussilite* states, that the Barracks of the Foot Artillery at Jullunder were burnt down on the 13th instant.

The Peshawur force under the command of Lieut. Col. G. St. P. Lawrence, according to the *Mofussilite* has been completely successful, the expedition which was lately undertaken into the Eusofzye country. They started on the 3d December, and reached Suggoo, a small village on the other side of the "Gabi" river, where they found a force of about 2,000 peasants strongly posted. The village of Suggoo is situated in a nook formed by the range of hills (3,000 feet) which rounds the valley of Juncoor on the north, and a spur (500 feet high) projecting therefrom at an angle of 15 or 20 degrees; across this work was constructed a stone wall, behind which, and on the spur, the rebels took up their position, shewing numerous signs,

8c. 8c. On the Force approaching to within 1,200 yards two guns opened fire on the men on the spur, while the 60th Rifles and some Companies of the 3rd Bombay N. I., moved to the front and ascended it at two points with great difficulty, the enemy throwing down stones, firing their matchlocks, &c. to annoy them." They were, however, of course, completely defeated with a loss of 100 killed and many more wounded. Only four of the British Sepoys were killed, and 17 wounded. One English officer Captain Bingham, was severely hurt, but no other casualties are reported.—*Friend of India.*

**LORETTO HOUSE.**

No. 5, MIDDLETON ROW, CHOWRINGHEE.

Established A. D. 1842.

The Loretto Sisters receive Young Ladies on the following terms:—

**FOR BOARDERS.**

Instruction in Reading, Writing, Arithmetic, Grammar, Geography, Chronology, History, the use of the Globes, French, &c., with every branch of useful and ornamental Needle-work, Rs. 25 per month.

**EXTRA CHARGES.**

Drawing and Painting.....	Rs. 5 per month.
Piano Forte, —(the charge for the use and repair and tuning of the Instrument, &c.).....	12
Singing.....	8
Guitar.....	8
Italian.....	5

Dancing, (if required) on the terms that may be fixed upon by the Teacher in that Department.

For the use of Books, of Table and Bed-room Furniture, Jewels, Plate, for Medical attendance, and Medicines, Washing, &c., Rs. 6 per month.

The uniform to be worn by the children, (if provided by the Institute,) will be an Extra charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their Children, but at their own expense.

**DAY BOARDERS.**

Per Month, .....	Rs. 21
Extra Charges the same as for Boarders.	

**FOR DAY PUPILS**

The course of Education is the same as for Boarders. Terms (Daily Tiffin included) Rs. 12 per month. Extra Charges the same as for Boarders.

All payments to be made quarterly in advance. Music Books, Materials for Needle-work and drawing to be provided at the expense of the Parents.

The moral conduct of the Young Ladies is watched over with the strictest attention, and while every effort is made to expand and adorn the mind, the heart is trained to virtue.

The character of the pupils is carefully studied; they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The Excellent situation of Loretto House is well known, the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B.—1. Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction.

3. It is contrary to the Rules of the Establishment to receive Visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesdays, from 10 o'clock, A. M. But they are not expected to visit them often (than once in the month).

5. During the Christmas, and other Vacations, the Pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however strongly recommended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is required.

8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders, as may remain at the Convent during the vacations.

The Annual vacation commences on the 21st day of December and terminates on the fourteenth of the following January.

Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

It is particularly requested that Parents or Guardians will deposit with the Lady Superiress the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary, in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards whatever clothes, &c. &c. they may require, after their admittance into the Establishment.

Reference for further information to be made to the Lady Superiress of Loretto House.

**NOTICE.**

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unseasonable times it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz., from Eleven o'Clock, A. M., to Two o'Clock P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the CONVENT, will kindly attend to the usual hours.

**NOTICE.**

**TO THE CLERGY AND FAITHFUL OF BENGAL.**

The Archbishop, Vicar Apostolic deems it expedient to enjoin the continuation of the Prayer at Mass, and also of the devotions, already prescribed to beg of God to avert from the Community of Bengal the terrible visitation of Cholera, Small Pox, or other dangerous sickness.

By order of the Archbishop,

*Vicar Apostolic of Bengal*

I. X. MASCARENHAS Secy. &c. &c.

Cathedral House,  
Dec. 28, 1849.

**NOTICE.**

The Christmas Vacation at the several Catholic Schools of Calcutta, will begin on December 21st, and end on Monday January 14, 1850.

**THE CATHOLIC HERALD.**

*Terms of Subscription:*

Annually in advance, .....	Rs. 10
Half Yearly, .....	6
Monthly, .....	1
Broken periods will be charged as for a Month's Subscription.	

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