

again be covered with the billows, though she has been on her beam ends, and apparently on the edge of the rocks, she has never yet been shipwrecked, or suffered loss. That chart and compass is accessible to all,—but with proper explanations from the superior officer in command, ready at all times to point out and show his evidence for every turn and tack they take, and that it is upon principles based upon these guides that they steer the course. I leave it to you with which of these you would venture to cross in safety the perilous ocean: I would take the third, and it I consider an exact type of the barque of St Peter.

The first are those who consider that they can navigate for themselves, providing they have the infallible chart and compass. And they cast themselves into the deep, in hopes that with human skill they shall reach the harbor to which they wish to direct their course. The next are those who belong to the Establishment, which professes to be one, but in which there is a variety of systems and opinions—where every one has a right to attach himself to the views he prefers, and where each one thinks himself justified in carrying out their opinions to the thwarting, altering, or in any way modifying the course which has been proposed. The Catholic Church, on the other hand, takes the Scripture, and has it ever open in her hand; and there is not the least of her Faithful who, if he is able to understand it, has it not in his hands. Ask the convert—and many of late years, men of knowledge, have embraced our religion—ask any of them if they were ever forbidden to read the Bible, or if they ever discovered in the Priest the least fear of the result of their continuing to read the Bible? No; because we know he has gone through the trial, and has found out the necessity of an infallible guide. He has satisfied himself, against his own will, that the teaching of the Church is in exact conformity to what the reading of the Bible had brought him sincerely to believe. But there may be many hundreds who cannot even make use of this sacred book, and there may be thousands who, if they could read it, are yet unable to understand it; but it is explained to them. Its doctrines, the precepts it enjoins, the examples it gives, the rules of life it holds forth for example, all are made as familiar, and far more so, than they can be by the mere routine of reading it over and over again without the power of entering into its depths which we know to be most sublime.

Then, my brethren, if this is our doctrine, if this is what we hold, why say to us, "You are wrong, because you do not approve of another method which we follow," when our ground of controversy lies as to what the rule of faith, and when we have concluded our rule of faith to be what I have briefly defined, and are satisfied that we must follow it out, and that its principle is obedience to the teaching of an infallible Church? What, my brethren, is the consequence, the result of this? Why, that the Catholic Church is held together, and that prosperously. Buffeted as you please, nigh overwhelmed with the storms and tempests of earth and hell, seemingly on the brink of perdition to human eyes, still she ever has, and will continue her course. "Oh, sail on without fear, thou Church of God: plough the ocean, stem the billows, dash the foam from the prow, fear not the storm, continue as thou hast done until now, and we, thy faithful children, will embark therein. So long as Peter holds the helm, we will not fear the storms of earth or of infernal powers, but keep on the course steadily to eternal life!"

And from this false reasoning what ensues? Why, I must also revert to what I said before. It is assumed that Catholics know nothing about the Bible, that they never read it, never study it. I need not put myself to proof. In a former lecture I alluded to what had been done by the Catholics on the subject of the Bible. I enumerated the number of works which different religious orders in Spain and other countries had produced. If you will take my catalogue of works relating to this subject—say that printed at the beginning of the works of the distinguished Calmé, where you have put before you the number of Catholic and Protestant writers, you will find that the number of Catholic is greater than that of Protestant writers. And not only so, but you will find that their works on Scripture are, without any comparison whatever, the best and most learned, and that Protestant commentators are obliged to have recourse constantly to them. And then, if you come not merely to the letter that killeth, but merely to the knowledge of its philology and antiquities, and that ill-placed, ill-judged erudition with which so many commentators overload the text; but if you come to the genuine spirit of Scripture, to the extracting from it its very essence in practical knowledge, and in its application to the life of the Christian, either in his daily or ordinary life, or to his more spiritualised or ascetic life, you will find that you must not go beyond the region of Catholic comment and explanation to obtain this word of life. Read the works of any Catholic preachers; of those of France, for instance, and see whether the genuine doctrines of Scriptural morality are not brought out in such eloquent copiousness and exactness that, it has been acknowledged, has never been reached by Christians of any other country. Look at the works upon the more profound views of Scriptural knowledge; examine such writings as those of John of God, Father Thomas, and many others which I could mention, in which the Passion and Life of the Saviour are made the topics of long, exquisite, and tender dissertations, such as move the soul to compunction and tears. Oh, without going so far, why, Spain has produced one woman who has shown, through meditation, more knowledge of the depths of Scripture, more acquaintance with its sublimest thoughts, more real skill in the application of it to Christian life, than most of the masculine intelligences that have endeavored to penetrate its depth. Saint Therese I would put on one side as to true knowledge of Scripture, with any writings that have proceeded from masculine Protestant minds.

Now, my brethren, do not be led away and believe that Catholics know nothing of Scripture. It would be unbecoming in me after making mention of such great and glorious men, to make a single personal allusion, but those who know me will bear me witness, and there is One who will give me witness for He has beheld all, that the best years of my life, consecutively,

from morning till night, and year to year, were devoted almost exclusively to the study and reading of the word of God. And God knows, that I drooped not, nor cared for fatigue nor any mental exercise to acquire anything that, with my weak powers, I conceived at all useful for the understanding of Scripture. And this, my brethren, was under the very shadow of the Papal throne, sitting at its very foot, and received, instead of chiding or rebuke, approbation, and even the most flattering authority to teach. I never found, I never met with checks in my studies, but, on the contrary, nothing approximating to it. *This is the truth, and I fear not to speak it.*

My brethren, you see how this whole question of the Scriptures, as used and as known by Catholics, which is turned into a reproach against us, is based upon the assumption of a principle which we totally deny. And yet, what more popular than this constant declamation against Catholics, because they do not at every moment put forward and scatter on every side the word of God. We do not consider it necessary, because the word of God, sacred and holy as it is, is, as St. Peter tells us, "so difficult to understand in parts as that it is turned by many to their own loss, and to their destruction." We do not think, therefore, that it should be put into the hands of all, and we do not shrink from saying so. I might add other arguments, which, however, it is not necessary for me now to enter upon.

III. The third, and, perhaps, the last caution that I need give you upon this subject is, not to give heed to objections which are connected with mere personal, or more general vituperation. In other words, when you hear that our religion is objected against in terms that if true would make Catholics suffer from others, I mean as to the common instincts of humanity, or such as would compel you to form a judgment of individuals or classes, such as practically you have no right to form, then, I say, beware at least of whatever may be personal. Carefully disjoin whatever may be merely declamatory from what is really argumentative.

We have become accustomed to this, my brethren. And we have become accustomed to it from the very beginning of the Church. We have been accustomed to see it in the Blessed Saviour's example. We have seen how the Jews arrived at once at the most erroneous conclusions respecting His motives and His ends. And we have known how that system continued, was used against the early Christians, and how foul names were applied to them, the most revolting doctrines attributed to them, their general character popularly misrepresented, and themselves considered the very enemies of society.

It is much in this way you are in the habit of hearing Catholics spoken of, and I would have you pause and reflect, and act in this as you would under common circumstances. When you hear a person, whom you have no reason to think personally ill of, spoken of unkindly, you would consider it due to him to inquire whether it was true or not. And if one hears sentiments attributed to a person which are offensive to another, he considers himself bound in honor to ascertain from the party himself if what is asserted be true. And, in like manner, I would have you trace if you hear us Catholics spoken of as men that necessarily are treacherous, artful, deceitful, cunning, or men with little or no conscience, or men having only one object in view, that of aggrandising their Church, without any regard to the commonest principles of humanity. Oh, my dear brethren, I treat you, in fairness and justice, not to take any argument which may lead to that conclusion, unless you find that conclusion correct. And if you find that the conclusion is not true, you surely may reject the argument from which such a fatal consequence is drawn. Put the case to yourselves, for example, in this way:—

In the first place, what is to be thought of a system of attacking anything so solemn, so important as religion through the reputation of individuals? What, if, for example, it should be proved that all those things which have been spoken of me were true; supposing that the many things which you have heard laid to my charge were all really true, what would follow? What evidence would that be against the religion itself?—Surely, there can be no one so weak as to make the evidence of a religious system depend upon the character of any individual, however exalted. We have spoken before on this subject in another direction.—Would you conclude that Christianity was necessarily false, because out of the Twelve Apostles one was a Judas? The argument, therefore, is worthless. The argument, to dispute against religion through the reputation of one person, can do no harm except with the mind that is weak enough to receive it, and to conclude that the system must be false, because one or more connected with it live without lives.

Put the question to yourselves in another form.—What inducement can any one have to expose himself to the effect—the necessary effects of any one who interests himself in the progress of the Catholic Church. What is gained? If a person who might have the means of leading a life of tranquillity, or, at least of acknowledged duty, where his honor would be safe, where his motives would be misrepresented, where he would be surrounded with respect and perhaps with love, what on earth could tempt him to find himself day after day merely an object of obloquy and of most paltry and miserable representations? What could induce him? There is no earthly gain whatever to be obtained, no honor, no distinction, no wealth, no credit, but everything quite the contrary. Now, can you believe that any one would be so much his enemy, and would be so stupidly foolish, as between the two alternatives to choose the one which makes life, if anything, uncomfortable and unhappy, in preference to the other, unless he felt himself supported by a stronger encouragement and enlivened by a brighter hope?

Do you think, moreover, that one would expose himself to the loss of all comfort or pleasure in this world for the mere sake of living a life of hypocrisy, of deceit, of covered iniquity, stifling all the remorse of conscience, with the certainty in his eyes that the day would come when the mask would be torn off in the presence of assembled millions of the human race, and a few years might pass of what his thought, his pride deemed a passing success only to be blighted for eternity in the darkest fate of woe?—And can you believe that any human being would thus act? And yet, are not most of the objections that are made against Catholics based upon this supposition; that I, and the ministers who surround this altar, with many men who have sacrificed brilliant prospects and exalted positions to devote themselves to the services of God's sanctuary, have been so wretchedly blinded and so mentally diseased as to have made up their minds to sacrifice the prospects and possessions of this world in order, at the same time, to throw away

all the happiness and hopes of the future? Can you believe that. And yet, as I have said, upon this supposition are many, many of the arguments and objections raised against us based.

If that be not the case, these arguments are false; and you have to choose whether really you believe this argument at the cost of such an unnatural supposition. If you have no right, or, if it is unjust and ungenerous to assume arguments based on such groundwork as this, what is to be said of that argument which looks upon the whole state of the Catholic Church as corrupt, which looks upon all foreign nations as involved in the midst of error, and sunk in the very abyss of iniquity, and that there is no bright, no fruitful corner upon earth save only this one island? Are we to say as St. Augustin reproached the Donatists of old with saying, "that they thought they were so much worth, that Christ must have died only for one corner of Africa." I would put it in a more searching form, if I thought it at all necessary. Are we to suppose that in England the standard of gospel morality is so high that it can be assumed to be the level at which God intended mankind to rest, and the rest of the Christian world not only to be on a lower level, but even in the very dregs of iniquity and sin?

My brethren, I would appeal to your own experience, to the statements that have been put abroad respecting the condition of the agricultural classes, and the poor in manufacturing districts and towns.—I would have you appeal to what we know of the higher classes, and the principles upon which their lives are regulated, and to the amount of purity, and holiness, and innocence of life to be found here, and I would have you decide. Will you take that as the standard of Christian perfection, and say, "England is the only country which really has a moral people, a people directing their lives according to the law of the Gospel." Yet I have no hesitation in saying that when we look abroad we have no cause to triumph in the comparison, and find that other countries have produced men who have raised themselves to a far higher sphere of sanctity than the Church of England has reached. If we wish for models among the clergy, I point to St. Francis of Sales, St. Thomas of Valencia, and in fact to any number of Bishops in Italy, France, or Spain. I would have you to look into their actions and compare their histories with those of the clergy of this country. Where are the grand monuments of philanthropy and benevolence that cover this country to be met with as the result of clerical charity?—And as to these men, and the manner in which they spend their days and nights, oh, it will bear a scrutiny as minute as that of the greatest saint in ancient times. In private as in public, their lives are blameless and their actions just. It is unjust, my brethren, thus to assume as is done that which recalls to our minds more the words of the Pharisee than of the Publican; this boast of the superiority of England. And the Protestant is clearly authorising a system of depreciation and even of obloquy in thus dealing with others.

My brethren, I can say this, I think with justice, that if you look back at the time which has just now elapsed, the year or two which have passed, you will find that the conduct of Catholics has been meek and forbearing. If you examine the writings put forth, there is none of that abuse and calling of hard names, and imputing of motives which we find every day made use of in attacking the Church of God. It is a consolation in us to see this trust in God, and to know that we have not to answer to God for any breach of charity in defending what we are satisfied is His truth. I would remind others who may have been in the habit of applauding the language in which we are spoken of, of the beautiful words of Cowper:—"The time will soon come when three words spoken in charity, and in meekness, will have a more blessed reward than three thousand volumes spoken in a disdainful tone of oratory."

My brethren, listen to no argument in which a breach of charity is involved. Let not the declarations of any speaker, however they may sound welcome and flattering to your national or your personal pride, have the effect to shut your eyes to your own defects. And let us remember that the true test in religious discussion between those who call themselves Christians should be, which can be more meek, more charitable, or more tender? that so at last, when we come to answer before God, we may not be found, in having sought the first of the theological virtues, to have violated the third, which is the greatest and the best.

The Word of God tells us that the end of the discourse is better than the beginning; that, in other words, it is always a subject of gratitude to God when we find ourselves arrived at the expiration of an appointed task. You have listened, my dear brethren, with attention, and I fully trust, with candor to the truths I solemnly believe, spoken with all plainness, with all simplicity, and without, perhaps, sacrificing the truth to any tenderness of feeling. I trust that I have not wounded the religious sensibilities of any man; but, at the same time, I have felt that I would be making a sacrifice of duty, and rendering myself accountable to God, were I to withhold any of those things from you which I considered it my office to deliver.

It is well that upon a day like this (Palm Sunday) such a course should be concluded—a day which draws us and our thoughts from the more harsh and unkind occupations of a religious controversy to the contemplation of scenes before which every heart must be melted and every spirit must be humbled.—What the destinies of the Catholic Church may be—what God may be pleased to hold in His hands for His poor flock in this country, it is not given to us to know, and it would be rash, perhaps, to conjecture.—Human prudence, human foresight may perhaps see a cloud gathering, threatening to burst with heavy griefs and woes upon its head. There seems to be a bitter feeling upheaving in the breasts of men, and already is heard from their lips words of acerbity and enmity. It seems as if another attempt was not unlikely to be made by the civil power to do what its former efforts failed to accomplish—to crush this light which God has given us. Our institutions, our means of educating the clergy, our most beautiful, and to us, most beloved modes of life are becoming subjects of coarse and violent declamation. And it seems as if there were many who would rejoice if a standing place were not to be allowed us in the land of our fathers.—Be it so. To God we commit the future. His Church does not die; His Church fails not; His Church suffers not. The limb that is in one place may, indeed be deeply affected, and may suffer excruciating pain, but the body will be hale and sound so long as it continues united to Christ the Head. Then, to God on this day, to His merciful care, to His loving protection, and to His tender solicitude, do we commit that which may be our future.

But one thing only can we and ought we to wish. If it is His Holy will that His Church should completely triumph—if we are reserved to see what would form truly the happiness of our heart, His holy faith extending on every side, and the Blessed Holy Mother, who scatters blessings from her beneficent hands, with outstretched arms receiving thousands into her embrace—if we are to see obstacles which are cast in our way by the combination of wealth, of influence, and of party, depart and disappear as such have before, then, I only ask, that they who triumph be as Him who on this day went into Jerusalem, meek and humble, unoffending and lowly. May we His Ministers have no more to do than to scatter what we have upon His path; and may He be alone the King of Zion in the hearts of His people, the righteous God triumphing amid the Hosannas that rise in Heaven!

And if a moment of darkness and of desolation is again in store for us—if we have to become once more what our fathers were before us, Oh, then, in the agony of Christ, in the anguish of Golgotha, we have our model. And we know how it has been the pride of the Church to be united in suffering as in triumph with her Master. Oh, may he pour into each of our hearts abundance of meekness, gentleness, and patience; and may it, even in our darkest hours, be not so much our duty as the very instinct of our Catholic hearts, to pray for forgiveness to those who speak ill of us, who ill-treat us, and would even persecute us "for they know not what they do."

## CATHOLIC INTELLIGENCE.

OPENING OF ST. MARY MAGDALEN'S CHURCH AT MORTLAKE, SURREY.—On Wednesday, the 12th ult., the new Catholic Church just completed at Mortlake, near Richmond, in Surrey, was solemnly opened by the Lord Bishop of the diocese of Southwark, who sang the High Mass, assisted by the Rev. J. Cotter, J. G. Wenham, (Priest of the church,) and the Rev. J. Walsh. His Eminence the Cardinal Archbishop of Westminster, who assisted under his throne in the chancel, preached after the Gospel from the 19th verse of the 117th psalm—"Open ye to me the gates of justice, and I will enter in and give praise to the Lord; that is the gate of the Lord; the just shall enter into it."

A mission of Jesuits for Cayenne has been organised by the French government; three have accompanied the convicts to their destination, and three more are about to follow. The government has granted them a house and lands in Cayenne.

\$900 was collected at St. James Church, New York, on Sunday, 23rd ult., for the Irish Catholic University.

CONVERSION.—Mrs. J. A. Louge, daughter to Colonel M. Haffe of Torrhoue-Moore, Wigtonshire, was received at St. Alphonsus' Church, Glasgow, on the 29th April, by the Rev. M. Ryan.—*Tablet.*

AFFAIRS AT ROME.—Letters from Rome in the *Univers*, under date April 20th, informs us that the Sacred Congregation of Rites, in an assembly, held on the 10th of January last, decided a question of much importance to the Society of the Brothers of Christian Doctrine. The cause of the beatification of the Ven. J. B. de la Salle, their founder, has been going on for some years. A very great difficulty had for some time arrested the progress of this affair; the question of his writings. After having been submitted to three revisors, after having been examined by the Sacred Congregation at its meeting of Sept. 11th, 1847, and at that of Sept. 7th, 1850, it has finally been decided at that of Jan. 10th, 1852, and in a sense favorable to the cause of the venerable servant of God. This decision was taken on a report drawn up by Cardinal Gousset, Archbishop of Rheims, and by Card. Lambruschini, Prefect of the Sacred Congregation of Rites, and Reporter of the cause of the venerable servant of God.

## UNITED STATES.

The expense to Massachusetts of receiving and entertaining Kossuth amounted to \$10,000.

The various Protestant religious and charitable societies in New York held their anniversary meetings the week before last. The "Anniversary week" in that city, is an occasion which generally calls together thousands of strangers, from different parts of the Union, who have all sorts of a time—preaching, praying, frolicking, drinking, and sometimes abusing each other most unmercifully, especially if they happen to meet in crooked roads, and by-places, as is often the case!—*Boston Pilot.*

The Boston Supreme Judicial Court closed its spring term last week, and will meet again 7th June. Among other important business transacted, was the consideration and decision of about a dozen divorce cases, mostly for adultery. This *disease*, which is decidedly worse than the ship-fever, is getting to be alarmingly common in this city. What can be done to check it?—*Ibid.*

The Rev. Mr. Greene, who was arrested for swindling, some weeks ago, has been sentenced to twenty-one months imprisonment in Philadelphia. This man is said to be a very eloquent orator, had preached in many of the churches at Cincinnati, Philadelphia, and other places, and succeeded in converting a great number of sinners. Yet, withal, he has been convicted as a vile impostor and knave.

Mr. Mathew, British Consul in South Carolina, has applied to the Supreme Court of South Carolina for a writ of *habeas corpus* in favor of Manuel Pereira, a British seaman, imprisoned for his color. The court have postponed the hearing of the case till next January!

There are some philanthropic abolitionists in office at the Sing Sing State Prison, N. Y. The following story is told:—A fugitive slave was there last week, and his term of imprisonment was within one day of its close, when the U. S. Marshal and a son of the owner of the slave appeared for the purpose of making his release at a designated hour next day, when they would be on hand to nab him. When they made their errand known, they were informed the fugitive had been pardoned, and left a few moments before they entered. We hardly think there is a white man in the U. S. will find fault with his keepers for letting poor Cuff step out in this way. He took the "underground track."