

From Sir William Jones.  
MILISIAN CIVILISATION.

Leaving these hostile pretensions to account for their contradictory claims as well as they are able, I shall proceed to address the evidence of the learning and arts that flourished in the land until the coming of the English. It will, I trust, appear fully in the course of this evidence, that the Milesians possessed all the essentials of civilisation, and in a higher degree, than the Irish, or even English, of the present day; if civilisation consist chiefly in the knowledge and practice of social virtues, that endear men to each other, and render society a common bank of joint stock, provided as a remedy against the weakness and insufficiency of individual resources for obtaining happiness; against the casualties of fortune, the inevitable portion of disease and distress incidental to mortals here below; added to the polite arts, that liberalise the mind, by charming the senses, and awakening each kindly or refined sentiment, soothing care, and diffusing innocent mirth and festivity through the leisure interval of busy man: then the Irish were civilised; and this will be readily allowed by all those who have any correct notion of politeness or civilisation; who do not with the unreflecting vulgar confound it with wealth, grandeur of palaces, costly furniture or meals; in a word, with the whole apparatus of luxury. Neither the true Christian nor sage would ever confound them, well knowing that the highest degree of luxury is compatible with baseness, perfidy, cruelty, and lust; in a word, with the most barbarous and guilty manners, while a dignified simplicity of manners is often the concomitant of the most heroic soul, and most exalted virtue and polished manners.

Men will always differ in their ideas of civilisation, each measuring it by the habits and prejudices of his own country; but if courtesy and urbanity, a love of poetry and eloquence, and the practice of exalted virtues, be a juster measure of perfect society, we have certain proof that the people of Arabia, both on plains and in cities, in republican and monarchical states, were eminently civilised.

\* Sir William Jones's Fourth Discourse on the Arabs, published in the Transactions of the Asiatic Society.

THE BISHOP OF LIEGE.

On Tuesday afternoon, the octave of the recent festival, the Lord Bishop of Liege preached at St George's to a crowded auditory. His sermon (which was delivered in French) consisted of a striking exposition of Zach. ix. 9.—*Exultate sicut filia Sion, quia filia Jerusalem: ecce Rex tuus venit tibi iustus et solvator.* In which, after showing how the Christian Church was a continuation as well as a fulfilment and extension of the Jewish and Patriarchal dispensations, he dwelt upon the perpetual presence of our Lord in his Church, which filled it with life at this moment just as much as it did in the days of His flesh. This presence of Christ his Lordship unfolded in various aspects. One of the most remarkable was that which it had assumed at the present day, at the very time when false philosophy and rationalism (which might be called the final expression of Protestantism) had eagerly asserted that the Catholic Church was dead, and that its mission was at an end. Never had the Church exhibited a greater impulse, never had its divine principle of life received such an access of vitality as precisely at that moment as if to convince the gainsayers of their folly. Of this the splendid basilica in which we were assembled,—of this the wonderful conversions which had taken place in our country, formed abundant proofs. The Bishop took occasion here to urge affectionately on our separated brethren the necessity of yielding their allegiance to the Church of God, and showed, after all, how empty were those reasons of social position, fortune, or comfort, which clung to many of them, and hindered them from following up their convictions. In this part of his discourse he alluded in a very striking manner to the life of the Church as manifested in the succession of her Bishops; and indeed the argument, strong as it is in the abstract, appeared wonderfully forcible, listening as we were to a Catholic Prelate from beyond the seas, preaching to the Catholics of this land, and speaking to the long line of Bishops who had held the Sees of Treves, of Liege, or of Metz, from their conversion to the Faith in the seventh or eighth centuries, to the present era,—in unbroken obedience to the Chair of Peter. His Lordship then considered the

length the presence of Christ with his Church, as exhibited in the Sacrifice of the Altar, and showed how that sacrifice, the perpetual renewal in an unbroken manner of the one sacrifice of Calvary, was essential to the very being of the Church, and, as it were, the fountain from which all its life was derived. Here he pointed out how certainly those who impugned this great doctrine of the Catholic Church erred upon other points, as the history of all the Protestant sects abundantly showed. The denial of the real presence of our Lord in the Eucharist, led, by easy steps, to the denial of his presence in the flesh. In the course of his eloquent sermon, the Bishop expressed his felicitations to the Catholics of England on the generous efforts they had made to complete this beautiful temple in which to do honour to our Lord. Our homage had long been confined, of necessity, within the limits of poor and humble edifices, but now we had done what we could to provide a dwelling-place whose visible splendour should express fitting reverence for Him who was to abide there. At the same time he exhorted the Catholics of England to go forward and strive to complete this great work in all its requirements of altar and tabernacle, and also to raise other churches in this metropolis throughout the land for the edification of the faithful and the conversion of those alien to the Faith. The concluding part of the Bishop's sermon contained many pious and beautiful thoughts of a practical nature, of which our space will not allow us to give an analysis. In appearance the Bishop of Liege is noticeable for his features of the Teutonic style, fair hair and complexion; high open forehead, and sharply-defined lips, indicating great firmness and decision. His oratorical action was full of grace and energy, and at the same time exceedingly persuasive from its earnestness and simplicity. After the sermon was a collection, and the choir chanted the Litany of our Blessed Lady.—*Correspondent.*

THE IRISH BISHOPS.—The Tipperary Vindicator has the following letter from the Right Rev. Dr. Ryan, Bishop of Limerick, in reference to a paragraph which had appeared in that journal on the subject of the absence of the Irish Bishops from the opening:—

To the Editor of the Tipperary Vindicator. Limerick, July the 8th, 1848.

Sir—I have read in your publication of this day the following paragraph:—"It is stated as a very extraordinary fact, that none of the Irish Bishops were invited to the consecration of the new Catholic Church of St. George's, London, on Tuesday, though the French and German Bishops were asked, and attended. What can this mean?"

In contradiction to the above I can state, that I had a friendly, and pressing invitation to attend, from the Right Rev. Dr. Wiseman himself, to whom it return I expressed my regret at not being able to be present on the solemn and important occasion. Hoping you will give this insertion in your next paper, I remain your faithful servant, JOHN RYAN.

CONFIRMATION AT THE CATHEDRAL.—On Sunday the 8th inst. the Most Rev. Dr. Kenrick, Archbishop of St. Louis, administered, by invitation, the sacrament of Confirmation in the Cathedral to 203 persons, of whom 12 were converts, and of these were a late Protestant minister, with his wife, and the wife of another Protestant minister.

The Most Rev. Archbishop preached at the 10 o'clock Mass a discourse on the prerogatives of St. Peter.

One of the converts alluded to in the above notice was Mr. Thomas, whom we have mentioned before now as a late Protestant preacher, who, on being convinced of the truth of Catholicity, abandoned at once his profession as preacher, trusting to God for the support of himself and his family, who had no other means of living than his exertions.

Mr. Thomas has exercised the avocation of a dentist, since the period of his conversion, to the satisfaction of those who have been thoughtful enough to call upon him in that capacity; and has thus made provision for his family (though in a very humble way) while he has set in the faces of his former friends and acquaintances the example of a man abandoning what the world calls a more respectable, and certainly a more remunerative profession, for the sake of the religion and cross of Christ.—*N. Y. Freeman's Journal.*

A TRUE SHEPHERD.

The departure of our much esteemed and valued friend, the Rev. B. McGuaran, from Quebec, demands from us an expression of those feelings of admiration and gratitude with which his generous and exalted conduct during the trying scenes of last season have so universally inspired.

It is almost an act of aspersion to recall to the minds of our readers scenes which have left such deep and painful traces on the mind, but we feel it would be an act of injustice to our respected friend, on the eve of his regretted departure from amongst us not to draw the public attention again to his devoted services. Hardly has he arrived at Grosse Isle, when the emigrant ships with their dying victims, in countless thousands, reached its fatal shore, and owing to the inefficiency of the hospital arrangements, the poor priest was compelled to visit the sick on board the ships. For many hours together, shut up with those unhappy sufferers in an atmosphere reeking with pestilence and filth, where the blessed light and air of heaven could scarcely reach, he administered the last sacrament to the dying, and endeavoured to shed the bright light of hope on the souls of those whose sufferings were just terminating—at other times he would fly from rock to rock in the fond desire of catching the last sigh of the expiring victim, and even rush into the waves to impart a last sad blessing on the poor fleeting spirit. In this manner, for many days unassisted save by that merciful Providence who alone could have given strength sufficient for the awful hour, without rest and almost without food he devoted himself to fulfil the sad offices of his holy mission. At last he was struck with the fatal epidemic, and remained struggling under its deadly influence; yet when again restored to health, he once more took his post of danger, and only abandoned it when he left the last ship's cargo of dying victims at Montreal. How many a widow's prayer is this moment wafting to heaven for him whose holy charity soothed the dying hour of her beloved husband!—how many an orphan's hands are clasped in innocent treaties that God may pour a blessing on him who did all that mortal could to alleviate their sorrows! Long indeed will it be before the remembrance of these scenes can fade from our hearts, and we will only say in conclusion, that we should be wanting in gratitude, and kind and holy feeling of our nature, if we allowed him to leave us without the means of making himself a comfortable home among strangers.—*Quebec Emigrant.*

SICILY.

The Sicilian revolution has a character of its own, and nothing is more amusing than to see the Radical papers of all Europe sing its praises. Here is an article of the Sicilian Constitution, voted by the Chamber of Peers—

Art. 7. The following are Peers in their own right:

- "The Diocesan Archbishops and Bishops.
- "The Abbot of Santa Lucia.
- "The Archimandrite of Messina.
- "The Greek Bishop.
- "The Ordinary of Calascibetta.
- "The Abbots regular of the Basilian and Benedictine Monasteries comprised in the table of 1812.

The titulars of the abbeys and commendatories in the same table, and whose net revenue reaches 300 ounces."

Here is another article voted by the Chamber of Commons:

Art. 1. The religion of the State is the Catholic, Apostolic, and Roman religion. When the King shall decline to profess, he shall have abdicated the throne, ipso facto."

These two articles suffice to prove that the Sicilian revolutionists must not be confounded with those of other countries.

A telegraphic despatch, dated Naples, the 13th, is stated to have been received in Paris, announcing that the Duke of Genoa, second son of Charles Albert, has been elected King of Sicily.

SPREAD OF THE CHOLERA.—BUCHAREST, June 23.—Politics are completely in abeyance in consequence of the fearful spreading of the cholera within the last few days. The number of cases are now 186 a day, of whom a fifth are rapidly carried off. An universal panic has seized all inhabitants, and every person that can fly from the city to the mountains does so in great haste. Even the Gypsies of Transylvania have demanded their passports in order to hasten home, and, if possible, escape the fearful contagion. All the public taverns are closed.

COMMITTEE OF COUNCIL ON EDUCATION.—At the Common Chamber, Whitehall, the 12th day of December, 1847. By the Right Honourable the Lords of the Council on Education. Resolved—1. That the Roman Catholic Poor School Committee be the ordinary channel of such general inquiries as may be desirable as to any school applying for and as a Roman Catholic. 2. That Roman Catholic Schools receiving aid from the Parliamentary grant be open to inspection, but that the inspectors shall report respecting the secular instruction only. 3. That the inspectors of such schools be not appointed without the previous concurrence of the Roman Catholic Poor School Committee. 4. That no gratuity, stipend, or augmentation of salary be awarded to school-masters, or assistant teachers who are in holy orders, but that their lordships reserve to themselves the power of making an exception in the case of training schools, and of model schools connected therewith.—*Daily News.*

ROME.—On July 7th, his Excellency the Duke d'Harcourt had an audience of His Holiness, for the presentation of the letters by which he is accredited by the French Republic as Ambassador to the Holy See. The following remarkable conversation is vouched for by the *Corriere del Popolo*—"In a visit which Count Giovanni Marchetti, secular Minister of Foreign Affairs, lately paid to the Duke d'Harcourt, M. Marchetti observed that for the future the relations of Rome and France would be more intimate, easy, and convenient, because the Cabinet was regular, and the Roman Government was assimilated in form to that of France. The Duke d'Harcourt in reply begged the Count to observe that the Republican Government of France had suppressed its ambassadors in the different Courts of Europe, and had replaced them by commissaries or *chargés de affaires*, but that it had made an exception with regard to the Holy See, to whom it sent an ambassador. He declared to him that this honour, this diplomatic privilege, did not apply to Rome, the capital of a State of three millions of Italians, but to Rome as the capital of the Christian world, and to the relations which thirty five millions of Catholics hold with the august Chief of Religion. He concluded by saying to him that he was accredited to the Holy See, and that for every affair, Catholic or secular, it was to his Eminence, the Cardinal Secretary of State, that he intended to address himself."

THE LATE ARCHBISHOP OF PARIS.—On Monday before the National Assembly proceeded to discuss the decree for erecting a statue in the Pantheon to Mgr. Affre, the President read a letter from the Vicars General of the Chapter of Paris, expressing the wish that Notre Dame be substituted for the Pantheon, as the place for erecting the proposed monument. The Archbishop had died a martyr to Christian charity; the Pantheon, from its very destination would be little worthy of him. M. Babaud-Laribiere argued for the Pantheon; M. Lagrange urged the claim of the faubourg St Antoine. The President put the following amendment to the vote; to substitute for the words "under the vaults of the Pantheon," the words "in the metropolitan church of Paris." This was carried almost unanimously.

THE PROTESTANT REPEALERS.—A meeting this body was held on the 12th. It was remarkable for the attendance of several Orangemen, wearing the insignia of their order. More would have worn them, but they were refused the use of them by the keepers of their lodges in which they were locked up. Two of the gentlemen in their insignia addressed the meeting in favour of Repeal. A letter was read from Mr. S. Crawford.

Births

- August 4—Mrs. Price, of a son.
- " 5—Mrs. Finn, of a daughter.
- " 7—Mrs. O'Brien, of a son.
- " 7—Mrs. Heelan, of a son.
- " 7—Mrs. Jost, of a son.
- " 7—Mrs. Wier, of a son.
- " 8—Mrs. Power, of a son.
- " 8—Mrs. Martin, of a daughter.
- " 10—Mrs. Flinn, of a son.
- " 11—Mrs. Sinclair, of a son.
- " 11—Mrs. Kelly, of a son.

Deaths

August 6—Patrick Washington, native of the county Kilkenny, Ireland, aged 88 years. 6—Bridget, daughter of Michael and Ann McDermott, aged 8 years and 2 months. 8—John, infant son of Patrick and Catherine Lynch, aged 2 months. 8—Patrick, infant son of Patrick Healy, aged 8 days. 9—Bridget, infant daughter of Thomas and Bridget Gahan, aged 4 days.