

we said to be hostile to religious freedom, when we are only sighing for its blessings? Why are we said to be enemies to the State, when we are its most faithful subjects? Why are the people roused and exhorted to beware of us, when our most earnest desire is to live in peace with all men? Why is our holy religion represented as the sure path to disgrace, degradation, and ruin, when history informs us that it civilized our ancestors, and laid the foundations of that greatness and that glory of which England is now so proud? And, if Protestantism has any real grievance to complain of—if it feels itself compelled to arrest, as far as it can, the progress of Catholicism, is it not able to fight its own battles? Must it call to its aid a base deserter from the hostile camp? Has Protestantism sunk so low as to hire bad Catholics to stem the tide of advancing Catholicism? Then think of the absurdity of choosing such a champion. He cannot speak your language, and you do not understand his; and yet you pay him for expressing, by violent gesticulations, your own feelings of a misrepresented creed! The words of Protestant preachers, however strong and energetic, will not satisfy your uncharitable zeal; and you run to see the pantomimic tricks of a foreign charlatan, who while he is slyly pocketing your gold, must be inwardly chuckling over your want of discriminating grace. And remark, my friends, the peculiar circumstances under which the mountebank was introduced into this locality. It was at the sacramental season. The man who acted as his interpreter had, the very day before Gavazzi's appearance, been celebrating the Last Supper. He had himself been partaking of, and distributing to others, the most tender memorials of Him who commanded his disciples to love one another. Now, he rose from that feast of love to give expression to another's malice, and to speak for him words the most uncharitable; nay more, to utter what he must have known to be altogether untrue. Gavazzi's chairman, and his interpreter, and all those who lent him aid, endorsed his calumnies, and stamped on them whatever respectability may attach to their own names. Now, what right have these men to pour out calumnious accusations against their Catholic brethren?—How dare they assert that Cardinal Wiseman approved of the shedding of blood—of Protestant blood? How dare they accuse the Catholic clergy of these countries of being Jesuits, meaning by this the greatest criminals? Do they not show their ignorance when they talk of Catholicism ruining the great empire? They are not aware that, good sound Protestants as they think themselves, they are only repeating against Catholics the very same charges urged in the earlier ages by the Pagans against the first Christians. These were then vilified, as we now are. They were upbraided as being useless members of society. "Infructuosi in negotiis dicimur," says Tertullian in his apology. The various calamities which befel the State were laid to their charge. Wars, famines, pestilential diseases, they had to account for all; they suffered for all; and when, at last, the once mighty empire of the Caesars became the prey of conquering barbarians, the Christian population were denounced as the guilty authors of so great a misfortune. They were accused, in the words of Gavazzi, of having cast down from the top of the wheel the greatest nation the world had ever seen.

From this you may judge what importance should be attached to the declarations of this hireling itinerant; and you may begin to suspect that his friends and admirers, his chairmen and interpreters, are neither the wisest nor the most charitable of men. They are persecutors as far as their means enable them to be. May Heaven forgive them as we do.

In my next lecture, I will give you a sketch of the various persecutions that have, in the long lapse of ages, assailed the Catholic Church. You will see her ever victorious in the end over all her enemies, and you will conclude with me that the very fact of her having survived so many assaults is an irrefragable proof of her divine origin, and, of course, of her being the Church of Christ.

CATHOLIC INTELLIGENCE.

LAYING THE FIRST STONE OF ST. HELEN'S CHURCH, BAYSWATER, AND OPENING OF THE TEMPORARY CHAPEL, BY THE CARDINAL ARCHBISHOP OF WESTMINSTER.—An immense district has of late years risen up at the north-west of London, between Hyde Park and the Edgeware Road, known by the name of Bayswater. Of this property, the greater part belongs to the Rt. Hon. Charles James Bloomfield, superintendent of the London district, "a mine of wealth calculated to bring to the future Bishop of London not less than a hundred thousand a-year!" The spiritual care of this district has been given to the Very Rev. Mgr. Magee, D.D., the friend and Chaplain of the great O'Connell, who long labored in the poor and extensive mission of Westminster. This zealous Missionary has succeeded in purchasing some freehold ground, forming a most advantageous site, having three frontages, one in Westbourne Grove, North, another in Sutherland Place, and a third in Westmoreland Place. Upon this ground, almost by enchantment, in the space of five months a handsome school-room has been raised, and this, upon the personal responsibility of Doctor Magee, who has now to look to the Catholic public to show him that he has not been mistaken in relying upon their pious liberality. On another portion of the ground the new Church of St. Helen has risen to the height of twenty feet from the foundations, and it was to lay the corner stone of this church on Tuesday last that his Eminence the Cardinal Archbishop of Westminster proceeded to Bayswater. His Eminence was attended by the Very Rev. Doctor Whitty, V.G., the Rev. the Pastor of the mission, the Revs. Dr. Doyle, J. O'Neal, H. Phillips, J. Bamber, J. McQuoin, J. Connelly, L. Tournel, J. Connor, and the Rev. J. Whoble, as Master of the Ceremonies. The procession left the temporary chapel at a quarter before eleven, and proceeded to the chancel of the new church, where the great cross was erected, and a throne for the Archbishop. The beautiful order of the Roman Ritual was strictly observed, the Litany and Psalms being chanted by the Clergy present. At the conclusion of the blessing the foundations the Archbishop, having blessed the people, and the indulgence announced, the procession returned to the school-room, which is fitted up as a

temporary chapel in a very neat and appropriate manner, every fitting being expressly designed for the new church. The congregation and Clergy having seated themselves, the Cardinal Archbishop, from the altar steps, delivered a magnificent sermon, turning principally on the devotion to the Cross, and on the history of the holy empress, Saint Helen, under whose invocation the church was dedicated. The text was taken from Gal. vi., 14:—"God forbid that I should glory save in the Cross of our Lord Jesus Christ." Mass was then said by the Rev. J. O'Neal and the congregation dispersed. Among the visitors we noticed the Lady Gerard, P. H. Howard, Esq., M.P., Sir John Scott Lillie, H. Munster, J. Knight, Esq., and other members of the Catholic aristocracy and gentry.—*Tablet*.

CLOSE OF THE ITALIAN MISSION IN LONDON BY THE CARDINAL ARCHBISHOP OF WESTMINSTER.—How often have we heard from the Achillis, Gavazzi, *et hoc genus omne*, that the Italians in London are panting for the stagnant and muddy waters of Protestantism. Would that they who were led away by this delusion could have witnessed, as we have done during the last fortnight, the hundreds of the poor and industrious Italians in this metropolis before going to their employments, and again, on leaving them in the evening, crowding the little mean chapel in Baldwin's Gardens (so different from La Bella Chiesa, or perhaps the Duomo of their native place), and listening with eager attention to the words of the zealous Missionaries, and singing, in their own tongue, the favorite hymns as sung by them in their own country. The late Retreat has manifestly shown that the immense majority of the Italians in London are earnestly and zealously attached to the religion of their fatherland. At the general Communion on Sunday last upwards of four hundred and fifty received the Holy Communion at early Mass. They were then informed that their Cardinal Archbishop would close the Retreat at the Sardinian Chapel, Lincoln's-Inn-Fields, in the evening, at five o'clock. Accordingly, long before that hour the chapel was crowded in every part with Italians in every grade of society, from the merchant to the little fellow who, with smiling face, and displaying his tiny prisoners, begs a *denario per carita*. All were there to satisfy their own devotion, and to listen to the splendid eloquence of a Cardinal of the Holy Roman Church. And greatly were they rewarded and delighted, for the Archbishop delivered a most impressive and fervent discourse in Italian, for upwards of an hour and a half, with the same ease, fluency, and grace for which he is so remarkable in his native tongue. His Eminence affectionately exhorted them to perseverance, to fidelity in adhering to the Holy Catholic Church, to obedience in listening to the voice of their spiritual directors, and he warned them against the dangers which peculiarly assailed them in this metropolis from the wily temptations or the fury of the enemies of their Faith. He also gave them some kind and excellent cautions relative to the exercise of the calling which many of them pursued. The Italians had been the means of disseminating a love of art in this country, and it was their duty to take good heed in doing so not to sell any works of art of an improper character, or they would have much to answer for. He then implored the Divine blessing upon his auditors and especially recommended them to the care of Our Blessed Lady.—*Ibid*.

ENTHRONISATION OF THE LORD BISHOP OF NOTTINGHAM.—This ceremony took place on Tuesday morning, 2nd December, at the Catholic Church of Barnabas, Nottingham. The inauguration was fixed for eleven o'clock, but considerably before that time a number of visitors from the neighboring towns arrived by the various railway trains. The Catholic laity of the district had very liberally subscribed towards decorating the various chapels of St. Barnabas, and for a considerable time past the members of the Catholic Church resident in the district have been actively employed in ornamenting the altars, chapels, screens, &c., of the church. A few weeks ago it was announced that the Cardinal Archbishop of Westminster would deliver a sermon on the occasion, but in consequence of more pressing engagements he was unable to take part in the proceedings. At the hour appointed for the ceremony fifty of the Catholic Clergy from Derby, Leicester, Loughborough, the Monastery of St. Bernard, Leicestershire, and other parts of the diocese, met Dr. Hendren (formerly Bishop of Clifton) at the south door of the church, in the porch of which he vested. An Antiphony was sung in the porch, and a cross was given to the Bishop, which he kissed, and afterwards, while kneeling at the genuflexorium, one of the principal dignitaries of the church sang the versicles and prayers appointed in the Pontifical. In the interior of the church the Bishop was attended by the Clergy, where he received holy water and incense from one of the dignitaries. A procession was then formed, which proceeded up the south aisle, the Bishop walking under a canopy (having on his mitre) to the throne, which was gorgeously decorated. Here he received the Clergy *ad osculum manus*, or kissing of the hand or ring—a form signifying obedience. The Bishop, at the head of a procession of the Clergy, moved towards the Chapel of the Blessed Sacrament, which is situated south of the choir, and separated from the south aisle of the choir by three pointed arches. Here he passed a short time in prayer, after which the procession, while the "Te Deum" was being sung, walked to the high altar. The Rev. Thomas Mulligan, one of the resident Priests, addressed the congregation, giving a history of the Catholic Church for the last 300 years, and congratulated the Faithful upon the present increase of the Church. In 1580 there was but one Catholic Bishop. Shortly after that time the interests of the Church were most gloomy.—It had not only foes without, but foes within. It was a severe trial for the Church; but, thank God, times

had changed. In 1685 Innocent II. caused the establishment of four Vicariates-Apostolic, and in 1840, in consequence of a petition being presented to Pope Gregory, this number was augmented to eight; but, for the better government of the Church, Pope Pius IX. allowed the formation of the present Hierarchy, which, with God's blessing, he hoped would enhance the prosperity of the Church. The Reverend gentlemen afterwards announced that the Lord Bishop had granted an indulgence of forty days, during which time they were to pray for Holy Church. The antiphon of the patron Saint and a versicle was then sung; after which the Bishop chanted the prayer of the patron Saint, and gave the Solemn Benediction. After this Pontifical High Mass followed, which concluded the ceremony. After the service, a complimentary address was presented to the Bishop, and his Lordship, in acknowledging the same, observed that he was unworthy of the praise thus lavished upon him. He was but a humble individual, less worthy than many others who might have been chosen to preside over them. Alluding to the Ecclesiastical Titles Bill, he remarked that they lived in perilous times, but their greatest enemy was disunion amongst themselves. He solemnly warned them against that, and urged them to increased prayer, for by that they not only benefited their own Church, but the nation at large.—*Morning Chronicle*.

CONFIRMATION AT MANCHESTER.—On Sunday last the Right Rev. Dr. Turner, Bishop of Salford, administered the Holy Sacrament of Confirmation in St. Patrick's, Manchester, to upwards of eight hundred persons, young and old of both sexes, including many converts recently received into the Church.—*Correspondent of Tablet*.

CONFIRMATION AT ST. PATRICK'S CHURCH, LEEDS.—The Right Rev. Dr. Briggs, Lord Bishop of Beverley, administered the Sacrament of Confirmation, in the abovenamed Church, to 188 children and adults, on Sunday, the 30th of November. Of the adults, fifteen were converts, men and women, who, weary with bearing the yoke of Protestantism, which knows no sweetness, sought, and, seeking, found repose for their souls within the enclosure of the One True Fold.—*Ibid*.

SHEERNESS.—The Bishop of Southwark gave Confirmation on Sunday last at St. Patrick's, Sheerness.

CONVENT OF THE GOOD SHEPHERD, HAMMER-SMITH.—A Protestant gentleman called at Mr. Dolman's last week and left £50 for the above admirable institution, which he had heard of through reading the trial of the wretched girl, Burke.

OPENING OF ST. MARY'S CHURCH, DUNDEE.—On Sunday, November 23rd, the Venerable Bishop Carruthers had one more added to the many consolations he has received from heaven during his Pontificate—a Pontificate so successful in the promotion of the interests of religion. During the twenty years of his Episcopate he has seen temple after temple arise, congregation after congregation spring up, where nothing but religious desolation and ruin had previously existed. Supported by the zeal and eloquence of his coadjutor, Dr. Gillis, and by the untiring laboriousness of an excellent staff of Clergy, as well as by the never-tiring devotion and liberality of all the congregations in his district, his labors have been attended by an almost miraculous success. He found his diocese almost a wilderness; by his example, his counsel, and his labors, he has turned it into a fruitful garden.—*Glasgow Free Press*.

The Right Rev. Dr. Mullock, Lord Bishop of St. John's, Newfoundland, arrived in Limerick by the day mail train on Wednesday, in excellent health, after his return from Paris and Rome, in both which capitals he arranged most satisfactorily the affairs of his widely extending diocese. His lordship had a personal interview with his holiness Pio Nono, and, though the Propaganda was on their *villigatura*, or vacation, he was favored with a private audience by his Holiness, at the end of which the Pope presented him with a beautiful chalice as a mark of his esteem and appreciation of his indefatigable labors in the great cause of religion. His lordship has taken three postulants from the Presentation Convent, Sexton-street; he is also about to found an ecclesiastical seminary at St. John's.—*Limerick Reporter*.

Mr. Wilberforce has been recently in the west of Clare, in Kilrush, Killee, Carrigaholt, &c., counteracting the base influences of the kidnappers of souls in those extensive districts.—*Ibid*.

DEDICATION OF ST. PATRICK'S CHURCH, HARTFORD, CONNECTICUT.—The dedication of this magnificent church took place on Sunday, the 14th inst. The Bishop of the Diocese, with the Rt. Reverend Bishop of Boston, many Clergymen of the Diocese, with some from New York, were present on the occasion. It was indeed a grand day for religion, and one of much consolation to the zealous pastor and congregation of Hartford.—*Correspondent of Boston Pilot*.

We learn from the *Mirror* that the Rev. Messrs. Peyton and Mullen, commissioned to collect for the Irish Catholic University, have arrived in Baltimore, and have commenced operations in that Catholic city, with the approbation of the Most Rev. Archbishop.—*Boston Pilot*.

LETTER FROM THE ARCHBISHOP OF TUAM.
St. Jarlath's, Tuam,
Feast of St. Virgilius, 1851.

My dear Lord—Allow me to acknowledge with gratitude your Lordship's recent generous contribution of ten pounds for the relief and protection of the poor whom our enemies are striving to seduce or force into an abandonment of their religion. I hope it is not too great a liberty to take this opportunity of acknowledging, likewise, six pounds sterling from an anonymous "Saxon"—three for the same laudable

object as your Lordship's contribution, and three for the Catholic University. Both the good "Saxon" considers kindred objects; and I know not whether he is not more indignant at the disguised hostility of the government, which is laboring under the cover of a bad education to sap the Faith of the young, than he is against the more unblushing impostors who are trading on the misery of the people.

That the end of the founders of the infidel colleges and the proselytising schools is the same, may be inferred from this circumstance, that our enemies who patronise the one are also the most active promoters of the others. And besides it is on this very spot where this godless education received most favor that proselytism has been most thriving—I mean deep and systematic proselytism, founded on specious reasoning, and not easy to be eradicated, instead of that temporary desertion from the Church, for which no apology is offered but hunger on the one hand, and violence and inhumanity on the other.

With regard to the first class, by far the most numerous and perverse, who justify their apostasy on the ground of the godless colleges, and who are not in this diocese, they say, why may not they refuse obedience to a subordinate Pastor, if he refuses obedience to the Supreme Pastor of the Catholic Church? The obstinacy of those miserable men becomes alarming, whilst those who have yielded to the impulses of afflicted nature are, thank God, returning by degrees to the bosom of the Faith which they abandoned. A new spirit is recently infused into the people, and those who formerly might have been the victims of violence and oppression, are now resisting them with a praiseworthy constancy. I will state one instance as an illustration of this heroic disposition. It happened that a gallant functionary in the far west of this diocese threatened all his tenantry with utter extermination if they did not, at his bidding, renounce Popery! No doubt the threat, like similar ones, would have been put into rigorous execution if the zeal of the people for their persecuted Faith had not been awakened. In despite of terrors of this martial man, the Catholic Clergy brought to the afflicted people the strengthening consolations of their religion. They were endued with the courage for the defence of their Faith which they would be called on to exhibit in defence of their lives and property, or the honor of their families, if violently assailed. The impostors, who came as a corps of reserve to sustain the tactics of the man of arms, felt by a sort of instinct the courage of which they had no other experience, and fled, leaving their patron to be content in future with the mere rights of property, without fancying, as he did before, that he was called to propagate the Gospel with the sword. The surrender of the captain, and the discomfiture of his agents on that occasion, will not fail to have their effect in the district. Your Lordship will be gratified to learn that your reasonable contribution has enabled me to send one more Clergyman to Clifflen, to aid the other Clergymen who, by preaching and establishing spiritual exercises among the people, will, I trust, succeed in bringing back those who have been seduced or forced from the Faith, and strengthening the resolution of the people to resist all future aggression on their holy religion.—I remain, my dear Lord, your Lordship's faithful servant,

† JOHN, Archbishop of Tuam.

The Lord Bishop of Beverley.

DEATH OF MARSHAL SOULT.—Marshal Soult died on the night of the 26th ult. at St. Armand. He had been in complete retirement from the political world for about ten years. The eighty-two years of his life have been those years in which France has seen many mighty revolutions—and the life completing a circle, ends where it commenced, in a period of social disorder and political distraction. He entered on his career under a republic; he sustained the empire; he struggled through the Restoration; he was the soldier of Louis-Philippe; and he has seen a republic again. The usual ponderous memoir appears in the daily papers, but the history of the deceased marshal being well known to all readers of modern history, it is hardly worth while to fill our columns with it. The following is an extract from the memoir given in the *Daily News*:—"In 1837 Queen Victoria came to the English throne, and at the coronation of her Majesty, in 1838, Marshal Soult was selected by the cabinet of the Tuilleries as Ambassador Extraordinary to London. His mission was to cement the English alliance, by renewing that alliance with the new Sovereign; and as a political agent in that character he was received with a national welcome in England. Compliments were showered upon him by the court and by the ministers; and the people greeted the great general, the ancient enemy, wherever he appeared, with enthusiastic cheers."

An extensive emigration and agency house in Liverpool, which has been tottering for a long time, suspended payment last week; and we learn from the *Times* that of £40,000 of the liabilities, no less than £12,000 is for small bills drawn from America, principally under £5 each. If this be the truth, as we have no doubt it is, it presents a most cruel case on the poor Irish emigrants in America who have given their money for these orders. Messrs. Harnden and Co., the parties referred to, have issued the following lithographed paper as a general answer to all parties presenting drafts on them:—

"Extract from Boston letter, per Europa:—

"We have nothing pressing us here on this side, and shall not suspend until you have done so! and possibly may even then conclude to go on and protect the bills as they return."

It is difficult to avoid stigmatising a document such as this as it deserves. Here are, perhaps, three or four thousand poor creatures—the aged, the destitute, and the widow—for to such are these drafts sent by their more able-bodied friends in America—told that their bills may possibly be protected if they return them to America. Although we do not well see how any government can help an occurrence of this kind, it is a pity that such conduct as this should pass unpunished.—*Dublin Freeman*.