

of his new Doctrine were published this week in one of our Journals. We knew from the beginning that there was no foundation for this absurd story. But the following Letter from the ever active and zealous Bishop of New York, sets the question at rest.

*To the Editors of the Courier & Enquirer:—*

In your respectable Journal of the 14th instant, I read for the first time the wonderful account of "some two hundred German Catholics withdrawing publicly from the Roman Catholic Church, with which they had been hitherto connected." As the chief pastor of that portion of the Catholic Church residing in the diocese of New-York, I was startled at an announcement so extraordinary. I enquired immediately of the several Pastors of the city, and no one knew any thing about such a movement.—The clergymen having charge of the German Catholics, had not missed a single recognised member of their respective flocks.

Two Catholic gentlemen called on me, one a German, the other an American, to say that they were at the Tabernacle on Sunday afternoon, just to ascertain, as they expressed it, the "gullability" of our Protestant friends. The German thinks there were about "twenty-eight" of his countrymen. Of these he knew about seven who had been, or at least claimed to be, Catholics, until they began to "walk disorderly" through contempt of the church's law on the proper conditions of marriage. These bad marriages have always been fruitful of secessions from the one Faith.

As to the points of dissent which this new form of Protestant Christianity has opened with, "rejection of the Pope's pretensions," "priestly absolution," and "generally all the distinctive features of the Roman Catholic belief," they are trite subjects for the capital of a new religion. They are now, and have been much more clearly and intellectually discussed in our evangelical pulpits generally from week to week, than in the Tabernacle last Sunday afternoon. They are a standing dish with the Reformation of Christian doctrine and the only variety now possible is in the seasoning. Whether the Oracle at the Tabernacle used new and more frequent spices to tempt the public palate, it is for those who heard him to decide.

In a report of the proceedings, I am represented as betraying my opposition to reading the scriptures, in a Preface to a German Testament published under my sanction and with my approbation. If the ex Francisian Priest be not sounder in his new theology, than in the statement of mere human facts, I fear that he will make but a poor

Apostle, after all. I never wrote any Preface to the German Testament!! It had been approved by several Bishops in Germany and at Rome, as a substantially correct German version of the Holy Scriptures; and, as such, I merely sanctioned and approved of its publication. I have the consolation, then to assure you that the German Catholics of New York are firm in their old faith, devoted to their Church, and in the main pious and exemplary. Of course, they are free (in that sense which we are all free to do right or wrong), to join any religion they please to select. But they are satisfied with that which they profess, and not a little indignant at the insult which has been offered to them as a body, by the falsehoods reported from the proceedings of the "Seceders," forsooth, at the Tabernacle on Sunday afternoon. From among themselves, they denied any secession whatever.

The person who officiated for the little flock is not, I am told, an ex-Francisian Priest, but a converted German Jew who having provided himself with a very respectable Italian name, has been going about the country for several years as an Anti-Popery lecturer—in which capacity he has sometimes brought himself and his patrons (as in a Protestant pulpit in Boston, some time ago,) into very awkward predicaments.

As the character of a portion of my flock was brought into question in the reports of the proceedings, I thought it due to the public that this simple statement of facts should be laid before them, so that they may judge for themselves.

✠ JOHN HUGHES,

Bishop, New York.

New York, December 16th, 1846.

(From the Dublin Review.)

THE RITE OF ADMINISTRATION OF HOLY ORDERS IN THE CATHOLIC CHURCH IN ENGLISH AND LATIN EXTRACTS FROM THE ROMAN PONTIFICAL PUBLISHED BY LAWFUL AUTHORITY, DERBY, RICHARDSON AND SON.

(Continued.)

The first of these rites is that of conferring the Tonsure, or creating a cleric. The Tonsure, as the Council of Trent rules it, is not an order but a state, preparatory and disposing to orders.—It is said to have been instituted by St. Peter; at any rate it is very ancient, and has its name from the cutting of the hair in the form of a crown, as a symbol of the "royal" dignity of such as have their lot cast them in that fair territory.