

to Asia and the barbarian world. Who divided Europe at the very hour the Turks were concentrating upon it? The Lutherans who cried with the Dutch Democrats of to-day—"The Turk rather than the Pope." Who has kept the Crescent and the Koran where they are these last two centuries? Protestant England. To go further, who has made the Christian name odious in India and China? England, the opium-seller. Who tramples on the cross annually in Japan? The Dutch, who alone had an entry there for two centuries. Who pensions Juggernaut in India, and makes the faithless Christian blush in the presence of honorable Turks? Protestant England.

Has any Protestant government since the Reformation, made a solitary effort to rescue the holy places in Palestine from pollution? Not one. With all their boasted love for the Bible, have they not suffered the land of the Bible to remain a prey to the Heathen, and the monuments of the Bible to be, in many cases, destroyed or defaced? France alone in our days has attempted to rescue and redeem the Holy Sepulchre. Protestantism could arm for the city of Pericles and Demosthenes, but it had no care for the city over which "Jesus wept;" the modern Pagan turns fondly to Athens as to his mother, but if he visits the city of David, it is to carve his worthless name upon the trees that grow in the Garden of Gethsemani, or to take out his telescope and "survey the country" from Mount Calvary.

Not only has the Reformation made a successful diversion in favor of Mahomet and Budha, but it has no charm to lure the savage from his lair. Not to speak of remote and obscure regions, look at its consequences to our own Indians. It is the disgrace of our present civilisation that we have never rescued one savage from the wilderness. We have destroyed we could not convert. And why? We began with the redman's clothing, his manners, and his language. Instead of beginning as Toth and Cadmus, and Numa of old, with his religion; instead of doing as St. Gregory did with the Saxons, and St. Leo, with the Huns—beginning with a religion. If the inner Indian was changed, the costume would have come of itself. But those who preceded us in America, seemed to consider a sack coat, a round hat, and a gloved hand, the outward and visible marks of a true Christian. There was, at one period, a prospect of the redemption of the redmen—redemption which all who believe them to have souls must admit was possible. The Jesuits understood them, but the civilised savage ordered the Jesuits out of the wilderness, denied them the luxury of the scalping-knife and the burning stake, and because the Jesuit was hated, the Indian was lost.

I do not deny that attempts were made in good faith by Protestants to reclaim the redmen, but it is a fact, that the Protestant merchant, with his rum and his rifle, was too powerful for the Protestant missionary, and that nothing permanent was done.

I have now, ladies and gentlemen, described the outline of this subject, and must leave to the unconvinced or the curious to fill up the details. It would require not one, but a course of lectures, fully to illustrate the political causes and consequences of the Protestant Reformation.

Before I close, let me say a word to those friends (some of whom I see here) who remember when I maintained some opinions different from those I have expressed. Some years ago I went into the discussion of great questions, of government and revolution, with all the rash confidence of one-and-twenty. I deeply regret that I did so. I fear I gave offence where I should have rendered obedience, and pain where I should have given pleasure. I may have misled others, since I so misguided myself. What excited my apprehension was, that those whom I knew to be the social enemies of our religion and race, applauded my career. I hesitated—I reflected—I repented. I then resolved never again to speak or write upon such subjects, without a careful and conscientious study of the facts and principles in each case. If perplexities arise as to principle, then we have the Christian doctrine, or the living voice of the Church, to refer to for the decision of our doubts. In this spirit I have of late read history, and in this spirit I have meditated upon the subject, which I have had the honor to present to you to-night.

I am convinced that no great historical or human interest can now be safely discussed without the exposition of first principles, of Catholic principles. It is an age which takes nothing for granted, except its own self-sufficiency: it cannot be too often brought to the touchstone of theological science.

I am convinced there is such a science as Christian politics; I am certain that it is the science of true progress, of general peace, of legal liberty. I am equally convinced that the constant repetition round us of English, German, and Parisian ideas—which are at bottom Protestant ideas—have misled many Catholic young men into adopting rules and maxims of private and public life which they cannot defend by reason, or in conscience, and which religion emphatically condemns. I believe, further, that to hold and talk politics, which are unreasonable and irreligious, is unworthy of any man who calls himself a Christian, and most unworthy of all in an Irish Catholic. For we are of the soil that once produced the harvest of saints every year; we have in our hearts a kindred blood, purified through their holy lives. Our fathers in the days of Henry, of Elizabeth, of Anne, would disown us as their descendants, if they heard us parrot the wretched politics of revolutionary Protestantism. They would, I think, arise from their graves, if Providence permitted, to point out to us the lost path of our inheritance—the path beside which the Holy Well gushes up to meet the thirsty traveller's lip, and where the way-side cross beckons him to kneel down and pray. These fathers were sorely tried in their day, but they never equivocated

one hair's breadth. Theirs was no thistle-down faith, that any passing puff might blow away; but a hardy laurel, that drank of the blood of the martyrs, and became as immortal as its food; which neither summer's heat could parch, nor winter's cold could chill; it struck root in the rock, it blossomed in darkness, it waved like a triumphant banner above the ruined breach at Drogheda and Limerick. Our fathers left us this divine faith for our sole inheritance—it is at once our history, our consolation, and our glory."

CATHOLIC INTELLIGENCE.

ALLOCUTION

OF OUR MOST HOLY LORD PIUS IX., BY DIVINE PROVIDENCE, POPE,

DELIVERED IN THE SECRET CONSISTORY ON THE VII. DAY OF MARCH, IN THE YEAR MDCCCLIII.

Venerable Brothers, When it hath pleased the Father of Mercies and God of all Consolation to give a great alleviation to Our most grievous troubles, then without any delay We communicate the same to You, Venerable Brothers, and feel certain that Your joy will be equal to Our own. For We announce to You that, by the singular grace of the Divine clemency, the most wished-for day hath dawned, in which We are enabled to re-establish in the most flourishing kingdom of Holland and Brabant the ordinary Hierarchy of Bishops according to the common rules of the Church, and thus in a greater degree to consult for the security and prosperity of that most beloved portion of the Lord's flock. None of You are ignorant, Venerable Brothers, what was the condition of those countries even from the first ages of the Christian religion, and how those nations, in the course of the seventh century, received and learned the Divine religion of the Lord Jesus Christ from Saint Willibrord, a man certainly most illustrious for his Apostolic virtue, and from his companions in the sacred Ministry, which religion made such great and happy progress, that shortly afterwards Our Predecessor, St. Sergius I., thought proper to erect the Episcopal See of Utrecht, and to give it to be ruled and governed by Willibrord himself. And you are very well aware with what great industry, constancy, and zeal both the same St. Willibrord and St. Boniface, worthily honored with the title of the Apostle of Germany, and other Prelates in subsequent times, some of whom have been enrolled in the order of the Saints, considered they should spare no cares, nor labors, nor watchings, in order daily more and more to propagate the Catholic Faith, far and wide, through those countries, and to imbue and nourish all the peoples of those countries with the most holy precepts of the same Faith. Hence Our most holy religion, by the favor of Divine grace, appeared to take so firm a root in those countries, and more and more to grow, flourish, and spread abroad, that in the year one thousand five hundred and fifty-nine Our Predecessor, Paul IV., of illustrious memory, thought proper, by his Letters Apostolic, to adorn the Episcopal See of Utrecht with the dignity, rights, and privileges of a metropolitan church, and to erect in those countries five other Episcopal Sees suffragan to the said Archbishopric of Utrecht.

And would that in that beloved portion of the field of the Lord, which, having been prosperously and happily cultivated, was to produce day by day most abundant and most beautiful fruits of justice, the enemy had never oversown cockle! Would that upon these faithful peoples the enemies of the Catholic religion had never rushed in, who attempted by their artifices every means by which they might tear the peoples of those countries from the Catholic worship. Nor do We here at present wish to mention the most mournful confusion of those times, and the very great and universally-known evils by which, to the utmost detriment of the Faithful, those most flourishing Churches were in a miserable manner afflicted, harassed, and ruined. For which reason, as You well know, the Roman Pontiffs, who have never omitted to apply pastoral diligence in the great dangers of the suffering members of Christ, certainly dared everything and left nothing unattempted in order to bring every assistance to the afflicted churches, and to avert the most grievous evils with which those Faithful were oppressed. And there is no need to call to Your minds by what very fatherly cares, and most provident and most wise counsels, Gregory XIII., Clement VIII., Alexander VII., Clement IX., Innocent XII., Benedict XIII., Benedict XIV., and others of Our Predecessors, labored without intermission, with all assistance and zeal to succor the Catholics of Holland and Brabant, and save their churches from ruin, and restore them to their pristine splendor, for all those things are perfectly well known to You, Venerable Brothers. And You also know with what solicitude Gregory XVI., Our Predecessor, of illustrious memory, applied all his diligence more and more to settle the affairs of religion in those countries, and to restore Ecclesiastical discipline therein. But although Our said Predecessor, the most serene King favoring the design, did not fail providently and wisely to establish many things, and to keep before his eyes the wished-for restoration of the Episcopal Hierarchy, still from the circumstances of the times he considered that this work was by no means to be pressed, and thought proper to increase in Brabant the number of Vicars-Apostolic invested with the Episcopal dignity.

We are, therefore, greatly rejoiced, since the Divine clemency seems to have reserved Us, though unworthy, to complete that work, in which Our Predecessors labored with such great care and zeal. Indeed, when, by the inscrutable judgment of God, We were raised to this sublime Chair of the Prince of the Apostles, We immediately, with the utmost alacrity and with all solicitude, directed Our cares and thoughts to the Ecclesiastical affairs of that kingdom. And,

as befitting the office of Our Apostolic Ministry, and that singular charity wherewith We regard the Faithful of that kingdom, We certainly esteemed nothing of more importance than to accomplish all those things which might in the highest degree conduce both to the interests of Our most holy religion and to the advantage of the said Faithful. It was, therefore, to the incredible consolation of Our mind that We at length perceived that that time, so much longed for, had arrived, in which, to the very great profit of the Catholic affairs, and the good of those Faithful, the Episcopal Hierarchy might there be restored, conformably to the common rules of the Church. For We perceived that the Catholic religion, by the grace of God, was daily making greater progress in that kingdom, and that the number of Catholics who inhabit it was everywhere increasing, and that those impediments were daily being more and more removed, which formerly stood in the way of the Catholic interest, and which the equity and justice of those who govern and administer the affairs of that kingdom makes Us confident are to be altogether removed.—Add to this that not only the Venerable Brothers, who there discharge the office of Vicar-Apostolic, but also the whole of the Clergy, and a very great number of laymen of every order and condition, have entreated Us, with earnest and reiterated prayer, to be pleased to restore the said Hierarchy of Bishops in that country. You yourselves, Venerable Brothers, understand with how glad and joyful a mind We received these demands, since all Our cares, anxieties, wishes, and designs, always tended hereunto, that this business might be brought to the desired issue. Whereupon, after hearing the advice of Our Venerable Brothers, the Cardinals of the Holy Roman Church of the Congregation of Propaganda, to whose examination We had entrusted this most weighty business, nothing could be more gratifying to Us, nothing that We wished for more, than that according to Our most ardent desires We should restore the Episcopal Hierarchy in the kingdom of Holland and Brabant. We have, therefore, restored to that kingdom the form of Ecclesiastical government in that form precisely which freely flourishes in other especially civilised nations, in which there exists no peculiar reason for their being ruled by that extraordinary ministration of Vicars-Apostolic. Wherefore instituting there an Ecclesiastical province.

We have decreed that at present five Episcopal sees shall be erected—viz., Utrecht, Harlem, Bois-le-Duc, Breda, and Ruremonde. And recalling to mind those truly illustrious ancient actions and monuments of the said see of Utrecht, which, as We have said, was adorned by our Predecessor Paul IV. with the honors and privileges of an Archiepiscopal church, and seriously considering the interests of our most holy religion, and other most weighty circumstances, We have not hesitated at all to raise and restore the same see of Utrecht to its pristine dignity and splendor of a Metropolitan church, and to assign to it as suffragans the aforesaid other four Episcopal sees.—You are now in possession, Venerable Brothers, of the information which We have thought proper, not without the great joy of Our heart, briefly and summarily to signify to You concerning the re-establishment of the Episcopal Hierarchy in the kingdom of Holland and Brabant. But We have given orders that Letters Apostolic be now put forth, and that the same be communicated to You, that You may be enabled more clearly and more fully to know all those matters which pertain to this very affair.

THE NEW BISHOP OF KILMACDUAGH AND KILFENORA.—Bulls have just arrived from Rome, appointing the Rev. Patrick Fallon, Parish Priest of Toulela, Eumistymon, to the Bishopric of Kilmacduagh and Kilfenora, vacant by the death of the late Right Rev. Dr. Ffrench. The new prelate, who was nominated *dignissimus* by the clergymen of the diocese at the recent election, is now in the forty-ninth year of his age. On the demise of Dr. Ffrench, all eyes were turned to the Rev. Mr. Fallon as the certain successor. When it was proposed to put him in nomination, he gave the matter his strenuous opposition, and it was only after repeated applications that his consent could be obtained. At the election, which recently took place in the diocese, the majority of votes were in his favor, and the bulls just issued by the Sacred College have appointed him to the vacant See. May he long be spared to labor in the cause of religion in conjunction with the other prelates who now grace the Catholic Church in this country, and for whom we are sure a more worthy colleague could not be found than the Right Rev. Patrick Fallon.—*Freeman's Journal*.

The Right Rev. Bernard O'Rielly, D. D., Bishop of Buffalo, U. S. America, is at present in Ballinagh, on a visit to his brother, Thomas O'Rielly, M. D. His lordship has been in France, Italy and Austria, before his arrival in Ireland. He intends returning to his See immediately after Easter, and to take with him a large number of his Irish friends. By the death of his brother he has become heir to a vast quantity of land in Mexico, about nine miles in extent, which he intends to populate with as many of his friends as prefer emigrating from the land of misery to one of plenty—overflowing with "milk and honey."—*Fermanagh Mail*.

At St. Asaph the Jesuits are about to build a school and church, and they expect to do the same very soon at Denbigh. This beautiful and romantic vale of Clwyd will then be well supplied with church accommodation, at least quite sufficient for present exigencies. In this one valley there will be four churches, served by the Fathers of St. Beuno's College.

A commodious and beautiful Church, under the invocation of St. Seraph, was dedicated by Archbishop Hughes, at New York, on the 25th ult.

CONVERSIONS.—On Palm Sunday, 20th ult., immediately after the vespers of the day, Mr. and Mrs. Caldwell, and Miss Elizabeth Morris, made a public profession of the Catholic faith, in St. Mary's Cathedral, Newcastle-on-Tyne, and were formally admitted into the communion and bosom of the Church by the Very Rev. Canon Humble, of St. Mary's.—*Correspondent of Catholic Standard*.

I am informed by the Rev. Father Ferrara that he has received eight Protestants into the Church at Chelsea, during the mission which he has just closed, and that several others are under instruction previous to their reception. The same Rev. gentleman has received into the Church at Southamton, fifteen Protestants, and several others are going to be admitted into the Church shortly. He also informed me that he has received into the Church in France about fifty Protestants. Father Gaudentius received into the Holy Church, I believe, about twelve Protestants at the close of the mission, at St. John's Wood. *Deo gratias.—Ibid.*

Capt. Long, of the U. S. Receiving ship Ohio, made his profession of Faith, and was baptized in the Chapel of St. Vincent's Orphan Asylum, in this city, on the 2nd inst.—*Boston Pilot*.

The Rev. Mr. Baker has resigned the pastoral charge of St. Luke's Episcopal Church, Baltimore, and joined the Catholic Church.—*N. Y. Herald*.

IRISH INTELLIGENCE.

It is stated that the Board of Ordnance have determined to erect a battery on the eastern pier of Kingstown Harbor, consisting of guns of large calibre, for the protection of the harbor and the approaches to the river Liffey. An arrangement of this kind has long been in contemplation; but latterly the necessity of such a precaution has become more apparent, and it is understood that the work will soon be commenced.

THE UNIVERSITY OF DUBLIN.—The commissioners for inquiring into the state of the University of Dublin, have nearly completed their report, which will be in readiness soon after the Easter recess. It is stated that the report will suggest various important modifications, and that it will recommend the removal of certain restrictions affecting students belonging to the Catholic and Dissenting denominations, who are at present disqualified from obtaining scholarships. It is not likely that the existing scholarships connected with the corporation of the college will be opened to those classes; but it is said that the creation of new ones, equal in pecuniary emolument and position, will be suggested in the report. The general honor course is now open to Dissenters and Catholics, who may also become bachelors; but scholarships, professorships, and fellowships, can be obtained by members of the Established Church only.—*Cor. of Morning Chronicle*.

The Orange press in Belfast have gone perfectly wild, and filled their columns with rancorous abuse of Catholics and Catholicity for the simple reason, that at a dinner in that city on St. Patrick's Day, at which were assembled a large party of Catholic citizens, with a sprinkling of Protestant friends, the chairman, Mr. W. Watson, a Catholic gentleman of the highest respectability, actually had the insufferable and unheard-of audacity to propose the toast of Pope Pius IX before that of Queen Victoria!

AN IRISH CATHOLIC.—By his last will and testament, James Fanning, Esq., citizen of Waterford, who died in Paris in 1800, left a sum of £35,315 10s 10d for the poor of his native city, with a request as follows:—I humbly recommend my soul and the souls of my wife, children, and relations to the prayers of the faithful of the said city. My emerald ring set with brilliants, which was given to me by my dear mother, and which she had from her mother, my grandmother O'Neill, and which the deceased Mr. Duval, jeweller to her present Majesty the Queen of Great Britain, and to Donna Isabella, Queen Dowager of Spain, greatly admired, and often told me it was the finest colored emerald he had ever seen; I therefore bequeath the said ring to the principal chapel in the city of Waterford, to adorn the remonstrance or Ciborium of the holy Sacrament. Mr. Fanning, in addition, left other immense property to several relatives. The Fanning Institute of Waterford has been founded by him, but by some extraordinary dexterity, Bishop Bob Daly has contrived to obtain a great mastery over the funds and patronage of presentation.—*Limerick Reporter*.

EMIGRATION AND LANDLORDISM.—An unusually large number of Emigrants passed through this town on St. Patrick's Day, on their way to Liverpool for embarkation. Our attention was particularly arrested by the respectable appearance of one party; upon inquiry we found them to be persons from the Knocklofty estate, who have been enabled, by the Earl of Donoughmore to emigrate with their families to America. They consisted of about thirty-five individuals, all comfortably clothed and furnished with ample supplies for a voyage across the Atlantic. The noble earl's house-steward accompanied this batch, with orders to provide in every way for their comfort on the passage from Waterford to Liverpool, while his lordship has taken his departure from Knocklofty so as to meet them at the latter port, that he may personally secure for his dependents good berths and every accommodation on board the emigrant vessel.—*Clonmel Chronicle*.

Mr. Butt's motion against the closing of Kilmalham Hospital has been postponed until after Easter. The hon. and learned member is absent from Parliament in consequence of a severe domestic affliction.—*Morning Herald*.

THE EVIL OF MIXED MARRIAGES.—Of the many evils arising from mixed marriages and their bad effect on religious practices, the following disgraceful exhibition is an example:—On Sunday last, the body of a poor Catholic woman was brought for interment to Prospect Cemetery. On arriving inside the gate, where it is usual for the clergyman to recite the prayers for the dead, the husband caused the coffin to be hurried away to the grave, and commanded the grave digger to fill it up. The brother and sister of the deceased remonstrated, and sent for the clergyman, but before he could arrive the husband commenced throwing in the clay, saying, with an oath, "that he would not have any Popish prayers said over his wife." After some shameful conduct the clergyman came to the grave, when the tolerant Protestant hurried from the Cemetery, and, tearing the crape from his hat, said, "he would wear no black for a Papist." These facts need no comment; they speak for themselves. God help the poor children.—*Dublin Weekly Telegraph*.