

he, any mistake here. God forbid, indeed, that so awful a denunciation should be made by me against any body of Christians, however much I may and do differ from their religious opinions, which I hope and believe many conscientiously entertain as truth; but surely the precaution which the law has provided against retaining similar titles, and by which the Pope in his late nomination carefully abided, ought to prove sufficiently that the respective claimants to Episcopal jurisdiction are as distinct and recognisable as the religions which they profess.

I cannot conclude, my lord, without an expression of my surprise and regret that your lordship's name should be identified with the renewal of a cry against the rights of conscience. Those who saw with regret the repeal of the penal laws which had so long oppressed your Catholic fellow-countrymen, will indeed rejoice to have the Prime Minister of England echoing their long-cherished, but almost forgotten cry, and that that Minister should be Lord John Russell. Still, I cannot but think well enough of the great majority of those who welcomed the great measure carried by that eminent man, now, alas! lost to his country and to us, to feel convinced that the simple fulfilment of a sacred duty by the Head of the Roman Catholic Church, in the restoration in this country of our ordinary Ecclesiastical superiors, will be considered, as it ought to be, only the fulfilment of a sacred duty, to which he is bound by the position in which it has pleased Providence to place him, and to which we, the Roman Catholics of England, have as just and as unobjectionable a claim as our fellow-subjects in Ireland, in the colonies, or as other equally numerous bodies of Roman Catholics in every quarter of the globe.

One word, my lord, more on the use which you would make of a name dear to the affections of every Englishman. I will not believe that your lordship has ventured to traduce the loyalty of British Catholics to their Queen, or that our gracious Sovereign would consider otherwise than an abuse of confidence a whisper that would breathe a suspicion against the devoted attachment of her English Roman Catholic subjects. Such things have indeed occurred when Ministers of State have allowed religious feelings to embitter the administration of affairs committed to their charge. I will not, however, stop to reply to what I cannot but believe our gracious Sovereign would consider an insult to herself.

No, happen what may from your lordship's "careful examination of the present state of the law," or from "your deliberate consideration of the propriety of adopting any proceedings," the English Catholics will never believe their Queen is a willing party to the violation of the rights of conscience. Her Majesty may, indeed—as she has done upon one, to her, we believe, most painful occasion—under the rigid enactment of the law, in the presence and under the example of the assembled nobles of the land, at the exhortation and presentation of the Archbishops and Bishops of her Church, give a conditional assent to what is most foreign to her heart; but, be the result what it may—proscription of property or loss of life—the English Catholic will, I trust, know how, in imitation of his ancestors, to meet whatever may occur in support of his religion. That religion will enjoin him a duty, equally just in itself as it is grateful to his feelings—unobscuring attachment to the amiable and virtuous lady in whom it has pleased Providence to bless the inhabitants of the British empire.—I have the honor to remain, my lord, your lordship's obedient servant,

“CHARLES LANGDALE.

“Houghton, Nov. 15, 1850.”

THE ANTI-CATHOLIC MOVEMENT IN ENGLAND.

We (*Truth Teller*) have already commented largely upon the recent frantic ravings of bigotry and fanaticism in England. We present to our readers to-day an article of much common sense from the *Univers* upon the same subject. A friend has kindly rendered it into English for our columns:—

“At the close of the sixth century, a Roman monk who had been one of the principal noblemen of Rome, saw exposed for sale in the public market-place, several barbarous slaves, whose personal beauty excited his attention. He inquired to what nation they belonged, and was informed that they were English and idolaters. Having delivered as many of them as he could, he departed, shedding tears that so noble creatures should bear the yoke of Satan, and he formed the project of rescuing the whole English nation from their slavery, infinitely more terrible than the servitude of the body. Burning with a holy zeal, he was inflamed with a pious desire of quitting his native country, his family, to cross the seas and mountains, to brave death, in order to carry to the English the light of the true Faith, the liberty of Christ. It was necessary for Rome, threatened with his loss, that this true servant of the Cross should be retained by force. That this man, necessary to her salvation, might never abandon her, she placed him on that august see where, for six centuries, the blood of her martyred Pontiffs had never dried. This monk was the man of God whom the world's gratitude and admiration have called Gregory the Great. No one, indeed, has ever performed greater things with greater sanctity. Become Pope, St. Gregory did not abandon the project, which his charity had inspired him with, for the amelioration of the benighted condition of the English. Not being able to spread the light of the gospel among them in private, he despatched a man after his own heart; a religious who had formerly withdrawn from the pomp and vanities of the world, in order to glorify God, accompanied by several of his brethren, chosen, like himself, for their wisdom and their virtue. This monk, named Augustine, departed from Rome to conquer England, that is to say, to

destroy there the worship of idols, to teach the law of God, to create a respect for human life, to combat licentiousness, in fine, to bring this barbarous nation into the bosom of the Christian family. The only arms he gave them were their prayer-books, a few relics from the tombs of the martyrs, and his benediction.

Meanwhile the English were so renowned for their unbelief, their ignorance, and their barbarity, that the courage of the missionaries failed them:—they arrested their steps in Provence, and not daring to prosecute further their mission, they entreated the Pope to absolve them from an enterprise, at once so perilous and uncertain. The Pope commanded them to proceed on their way, confiding themselves to God, without fearing either fatigues, menaces, or even death itself. *They obeyed.*

They found, contrary to their expectations, a people more disposed to bless than to slay them. However, the sovereign of the country refused at first to hear them but in the open air, fearing that he would be surprised by some magical performance. They came to him in procession, bearing the cross and the image of the crucified Redeemer, and announced to him their mission. Having heard them, this barbarous prince addressed them some words, which we recommend to the *polished and civilised English of the nineteenth century*: they are to be found in Bede, their first native historian:—“You promise well; but as your promises are new and uncertain, I cannot acquiesce in them, and abandon a religion which I have observed with all my people for so long a period. Yet, as you have come from such a distance, to make us partake of what you believe to be the truth and the best, I wish to receive you well and to furnish you with every thing necessary to your existence; and you will not displease us by alluring to your religion all whom you can persuade.” He gave them a suitable place and established them in his capital city, which was then Canterbury. There they lived and spread the Gospel freely, and two years afterwards, in 598, Pope Saint Gregory wrote to Saint Eulogius, Patriarch of Alexandria, in the following terms:—“The English nation lived in infidelity, adoring blocks and stones. I sent to them a religious of my monastery. The Bishops of the German kingdoms of the Franks, having, with my permission, consecrated him Bishop, they have introduced him to that nation, at the extremity of the world, and we have just received intelligence of the happy success of their labor; for he has performed so many miracles, he and those who have accompanied him, that they appear like those of Apostles; and we have learned that on the last Feast of Christians, our brother and co-bishop baptised more than ten thousand English.”—Among these new converts, King Ethelbert himself is to be found, whom the Church reckons among the number of her Saints. The English nation until that time had been only a rude confederation of barbaric hordes: on this day dawned the greatness of the British empire.

St. Gregory did not abandon a work so gloriously begun, and his successors continued it with the same zeal. There is not a nation in the universe which owes so much to the Roman Catholic Church as England. It is the Roman Catholic Church that has brought her into existence, that has nursed her, that has protected her, that has given her that solid, social temper, which alone in history has been able to resist three centuries of heresy. There is, indeed, nothing more beautiful, more touching, more persevering, than the solicitude of the Popes towards achieving and perfecting the work of the civilisation of England. Maternal tenderness is not more vigilant, more ingenious, and has not more abundant treasures of mercy and pardon. The world knows what was the quick and glorious fruit of so much charity. Thanks to the zeal of the bishops sent by the Popes or consecrated by them, and who spared neither their sweat nor their blood, the new Catholic nation was soon covered with monasteries and educational institutions: frequent councils abolished their barbarous laws and superstitions, and replaced them by the lights and legislation of Christianity. Upon the throne ferocity gave way to a most tender piety:—Literature and the Arts made rapid progress. One hundred and thirty years after the establishment of Saint Augustine at Canterbury, the venerable Bede, a son of a recent convert, became one of the lights of the world, and took an august place in the ranks of the Fathers of the Church. Another, St. Boniface, returning to the Church the gifts his race had received from her, became the type of missionaries, and conquered to Jesus Christ a portion of Germany, until then Pagan.

Through all her vicissitudes, and all her political revolutions, England became the *Isle of Saints*, and God, rewarding this people, who sought first the Kingdom of Heaven, had rescued her from misery. In the Isle of Saints there were no poor but those who voluntary chose poverty. No creature, made to the image of God himself, was then to be found without friends, and without bread. Invasion itself, whilst bringing disturbance and war, never brought famine; and such was in that blessed land the power of Catholic institutions, that they triumphed over the pride of its conquerors, and bent them to the pleasing yoke of charity. During the five hundred years of almost uninterrupted civil war and dissension which followed the conquest, the monks reclaimed the soil, covered the land with magnificent monasteries, taught the people, and inspired them with that wisdom, that respected authority, that love for tradition, which until the present day has preserved England her place among the first nations of the world. The Church performed all these works, not, indeed, without being disturbed, but without ever being discouraged. Look at the struggles which she was subjected to undergo, and you will see that they were the struggles of civilisation against barbarism.

“This magnificent edifice of the civilising genius of

the Roman Church, was invaded three centuries ago by the destructive genius of heresy, the same, under another name and under forms scarcely new, which had destroyed civilisation in the East and in Africa. A Christian king, whom British passions lowered to the level of the ancient chiefs of the Mexicans and Northumbrians, and who first of all wanted to throw off the yoke of the Gospel, had recourse to tortures, that he might snatch the English Church from the bosom of its mother, the Roman Church. He succeeds, and, after three centuries, the English nation has become more barbarous than she was before King Ethelbert and the missionary Augustine.

“Indeed, more barbarous! Forsooth, we know, as does every one, the morals of English industry, policy, and power; that no where else are to be found such magnificent breweries as in London—that no where else such beautiful wharves and vessels are constructed—more perfect chemical matches, pins and books are made—we know very well. We grant that it is the country of the world, where there is more talk and better talk, where every human undertaking is conducted with great prudence and success; but it is not less the country of the world where the wealthy know less of their own eternal welfare; where the souls of the great body of the people are more despised. This we term *barbarism*. There are more prostitutes in the Capital of England than in any other in Europe—more than in St. Gregory's time the nation contained—this is what we term barbarism.

“There are multitudes in England whose ignorance and misery can find no parallel in the world—this is what we term barbarism.

“There are Bishops in England who call themselves Christians, and who suffer that one of their colleagues should be forced to give one portion of his flock to a pastor who denied baptismal regeneration; and this bishop, after having remonstrated in vain against this impiety, was obliged to yield—this is what we term barbarism.

“There is a government which tolerates that an immense populace promise the gibbet and the stake to the Apostles which he sends them, and which esteems it good that the effigy of the supreme head of the Christians should be dragged through the mire of the city, and burnt amid the acclamations of the rabble; there are letters which proclaim that this dastardly and abominable force is the act of a thinking people—this is what we term barbarism.

“Pius the Ninth has seen this barbarism; he has wept over it has his predecessor Gregory, and more bitterly, for the state of the people is worse than it was then. Like his predecessor, he has sent several missionaries to the English nation, to carry to them peace and benediction, to bring them to know the truth, to practice justice, to love the poor, to bring them back again to the fold of Christ—for indeed they belong to it no longer.

“The statesmen of England of the nineteenth century do not seem disposed to give to the new Archbishop the liberal and generous reception which a barbarous King of the sixth century gave to the first Archbishop of Canterbury. It is the affair of the statesmen of England. If they refuse the benediction it will be withdrawn from them. The people whom they do not wish to be converted will convert them. Accordingly, to all appearances they will live long enough to acknowledge the truth of this catechism.

“If there is any thing beautiful in this century it is to see a priest, without arms, without support, without any other strength than his faith, taking compassion on the powerful kingdom of England, hastening towards its deserved ruin, and placing himself, to prevent its total desolation, in the power of parties who menaced him and it alike with fire and persecution. St. Gregory the Great, was also besieged and almost taken captive in Rome, when he extended his liberating hand to England, captive in the bonds of heresy. The envoys of Gregory the Great had a long and glorious train of successors. The intimate sentiment of attentive humanity promises, in spite of all, alike glory and prosperity to the envoys of the great Pius the Ninth. God grant this grace to the British Empire! Pius the Ninth is the voice of Him who received all the nations of the earth into his inheritance, and those who refused to belong to him are seen vanishing.—*L'Univers*, 15th ult.

ENGLAND TURNED LAND-PIRATE.

The English press has been particularly savage upon the United States Government for permitting any piratical expeditions against the Spanish possessions to be fitted out in our territories. The reproach is too just. It is a breach of the laws of nations and of national faith to suffer any such thing. Our Government has in some measure wakened up to the necessity of preventing it, but the crime was too long permitted to advance unchecked.

But, if we have occasion to blush, it is in the presence of nations more honest and more virtuous than the one ruled over by Lord John Russell and Palmerston. We have the reported completion, just now, of a piece of national brigandage carried on in England, and fostered by the English Government, which equals anything of the kind ever projected in the United States.

Mazzini, the Arch-anarchist of Europe, openly advertised and agitated in England for an *anti-Papal loan*—that is, for a large loan of money to be raised in England for the avowed purpose of re-kindling the flame of revolution in Italy. The *London Times*, uttering the sentiment of the English Government, advised, in retaliation for the Pope's having given the Commission of Bishop to a company of peaceful English subjects for the sake of spreading the knowledge and love of Christ among the English people, that England should endeavor once more to arm Italian assassination with the poignard that had

dropped from its cowardly hand. Mazzini, as the fittest agent for the re-enactment of the recent scenes of vandalism and murder, was commended to the heart of John Bull. The Steamer which arrived here last Saturday brings us word that this outlaw has been very successful in negotiating his anti-Papal loan, and is already on his way to Switzerland. To add to this infamy of the deed, the *Emancipation de Bruxelles*, which we may suppose to be in the confidence of Mazzini, who had just passed through Brussels, says that the loan was raised chiefly on securities given by the Anglican clergy.

Let Englishmen henceforward cease to taunt America with piracy and want of national faith. And let Americans, when so taunted by Englishmen, ask them who gave Mazzini money to buy daggers for the cowardly assassins of Italy?—*N. Y. Freeman's Journal*.

CARDINAL WISEMAN.

Cardinal Wiseman is now in his forty-ninth year, having been born on the 2d of August, 1802. He is descended from an Irish family, long settled in Spain.—At an early age he was brought to England, and sent for his education to St. Cuthbert's Catholic College, at Ushaw, near Durham. At the age of eighteen he published in Latin a work on the Oriental languages, and he bore off the gold medal at every competition of the colleges of Rome. The cardinal came to England after he had reached manhood in 1835, and in the winter of that year delivered a series of lectures on the Sundays in Advent. From the moment of his arrival he attracted attention, and soon became a conspicuous teacher, and orator on the side of the Catholics. In Lent, 1836, he vindicated in a course of lectures—delivered at St. Mary's, Moorfields—the doctrines of the Roman Catholic Church; and gave so much satisfaction to his co-religionists that they presented him with a gold medal, struck by Mr. Scipio Clint, to express their esteem and gratitude, and commemorate the event. He was afterwards appointed President of St. Mary's College, Oscott, and contributed by his teaching and his writings very much to promote the spread of Roman Catholicism in England. He was a contributor to the *Dublin Review*, and the author of some controversial pamphlets. The Cardinal's second visit to Rome led to further preferment. He was made pro-vicar apostolic of the London district, in place of Dr. Griffiths, deceased. On the death of Dr. Walsh, in 1849, he became vicar-apostolic of the London district. To him the Roman Catholic body acknowledged itself indebted for the completion and dedication of the Cathedral in St. George's-fields. His success in negotiating the re-establishment of the Catholic hierarchy in England gratified his Holiness. In a consistory held on the 30th of September, Nicholas Wiseman was elected to the dignity of Cardinal, by the title of St. Prudentia, and was appointed Archbishop of Westminster. Under the Pope he is head of the Roman Catholic Church in England, and a prince of the Church of Rome. Cardinal Wiseman is the seventh English Cardinal—if he can be called English, having been born in Spain, and passed the greater part of his time in Rome—since the Reformation. The other six were Pole, Allen, Howard, York (a son of the Pretender, who was never in England,) Weld and Acton (a member of an English family, we believe, long settled in Naples).

POPEY, ROMAN AND ANGLICAN.—The Anti-Papal agitation has taken a turn so coarsely sectarian, and is so obviously becoming a movement for the strengthening of the temporal privileges and advantages of the Established Church, that every man of liberal feeling who has given it the least countenance, ought to find some means of separating himself from those who make Protestantism consist in abuse of the Pope, and propagate hatred in the name of Christianity. It is not by such orgies as those of the fifth of November, that the pure doctrine of the gospel will be enabled to drive superstition from the hearts of men. If we really reverence our faith, we must desire to rescue it from the dishonoring advocacy with which it has recently, in so many instances, associated. The prevailing excitement, indeed, is calculated to throw suspicion upon the sincerity of much of our religious profession. Clear and genuine convictions are not apt to be so noisy and obtrusive, nor do they lead men into inconsistencies and absurdities. But it is surely a perfect burlesque upon religious zeal when we see not only Dissenters, but Jews, coming forward as ardent champions of the Queen's spiritual supremacy. If the enthusiasm of these gentlemen had permitted a moment's thought, they might have asked themselves with what propriety they could resent an attack upon that supremacy. Her Majesty's ecclesiastical character, we apprehend, is not recognised by the Doctors of the Synagogue, and certainly amongst Dissenters it has been hitherto the custom to honor the memory of those martyrs who died in resistance to the claim of the civil magistrate to interfere with their faith. According to the principles of Dissenters, the Queen, as a member of the Christian Church, is on a level with the humblest of her subjects. Her spiritual Headship is either an empty form, or it is an unchristian usurpation. Those who think otherwise should not content themselves with speeches at parish meetings or newspaper manifestoes. They should go and make public profession of the Thirty-nine Articles, and amalgamate their creed as well as they can, with a submission to the Canons and the Liturgy.—*London Inquirer*.

With a view to the defence of any legal proceedings that may be adopted, Cardinal Wiseman has retained Mr. Peacock, the eminent Queen's counsel.