

The expedition would probably proceed up the latter branch to avoid the resistance prepared on the route by Rangoon, where twenty thousand Burmese troops were assembled.

The British forces were intended to advance to Prome.

Parties of the Burmese had ravaged the frontier villages.

It is stated that a formidable outbreak of the Moplahs is expected to take place in Southern Malabar very shortly. The authorities are taking measures to apprehend their High Priest, who was the prime mover of the late insurrection, and it appears that four thousand of that exasperated class of people have resolved to protect and defend him.

NOBLE CONDUCT OF COLONEL OUTRAM.—The Bombay Catholic *Layman* alluded the other day to a gold medal which the Pope had presented to Colonel Outram, as a testimony of the services which that gallant officer had from time to time afforded to individual members of the Roman Catholic Church. Our contemporary is right in the main point of what he asserts. The colonel, although a staunch Protestant, has—to his honor be it spoken—afforded every help in his power to different Clergymen of the Roman Church, when the latter were in want of protection against either the intolerance of native chiefs and princes, or the sometimes still greater bigotry of English officials. The reason why a medal was sent to the colonel by the Pope was on account of the following incident, which took place, we believe, some four or five years ago:—“Colonel Outram was travelling in Egypt in one of the passenger boats on the Mahommed Canal. Amongst other passengers there were on board a party of five or six Italian Missionary Friars, on their way to Italy from the East. These poor men were not only made the butt and standing joke of several low-minded English gentlemen (?) on board the boat, but were treated with very great disrespect by some of the passengers, who seemed to think that, being ‘Popish Priests,’ they might be considered as fair game for both snobs and bigots to play tricks upon. One English Clergyman and Colonel Outram were the only passengers who in a way protected the Friars. The former was forbidden by the color of his cloth to use active measures, but the latter declared openly that whoever again annoyed these poor Missionaries should feel the strength of his (the colonel’s) good right arm, in a manner that would be far from pleasant. The threat took effect, and the Friars were no longer annoyed. The colonel forgot the circumstances altogether until some months after, when he received a letter from Dr. Grant, President of the English College at Rome, intimating that the above anecdote had been related to his Holiness the Pope, who begged, as a slight mark of esteem, to forward to Colonel Outram a valuable gold medal.” We quite agree with the *Layman* that the fact of his having protected Roman Catholics when called upon to do so tells greatly in favor of the colonel’s goodness of heart. Of the soundness of his head there can be but one opinion.—*Bombay Telegraph.*

APOSTATE TO BUDDHISM.—The *Observer* notices having received a letter relating that a burgher individual at Matura, the brother of a very respectable clerk in one of the offices here, has turned Buddhist Priest, and donned what the *Observer* calls the “yellow robe,” but what we would term the “yellow sheet.” The Priests have made much of their convert, carrying him in grand procession, with hundreds of Priests, tom-toms, and flags. The Singalese say he has been a European Protestant Clergyman, and the man being fair, of pure Dutch descent, of course it gives color to the assertion. Christians have become Mahomedans and Parsees also, but a Christian becoming a Buddhist is hitherto, we believe, unknown.—*Ceylon Times.*

THE CATHOLIC REACTION IN GERMANY.

(From the Tablet.)

To the Catholic mind, looking at the contemporary history of Europe, and recalling the past, it is a wonderful sight to behold the struggles of Protestant nations to regain the Faith they have lost. Hitherto such periods of reaction have seldom succeeded in completely re-establishing Catholicity, but they seem, in the order of Divine Providence, to be ever recurring. Once or twice in an age a Protestant nation seems to have a chance given it, a few hundred generous souls are restored to the radiant light of Faith, and then a national collapse again takes place, none but Almighty God knowing when a nation is delivered over to final apostasy. In England two or three such epochs may be traced—the time of Laud, that of James II., the movement of 1833, which is not yet over. Sweden had such another day of grace in the reign of John III., and afterwards the Pietist revival tended in the same direction. Germany, still more remarkably, in the time of Leibnitz, when such a long train of princes and nobles, and learned men were reconciled to the Faith taught that people by St. Beniface of old. That France died out, and seemingly the stock failed altogether; but after a while, not long in the history of a nation, another similar movement was headed almost in our own times by men like Schlegel, Stolberg, and Novalis. In the eyes of the world perhaps it might be said that that event left only individual conversions. However that may be, we are at this day witnessing a reaction in Germany still greater than the former, and destined like them, it it does no more, to keep alive the sacred flame of Catholicity in that gloomy abode of scepticism, for all those whom Divine grace leads towards it.

The present reaction, as our readers may have gathered from facts we have communicated at different times, is peculiarly encouraging for more reasons than one. In the first place there is a profound religious movement going on among the Protestants themselves, in some degree resembling Puseyism, though, perhaps, the difference is greater than the resemblance. The German people are fatigued and worn out by the endless gyrations of doubt, one philosophy overthrowing another, till all repose and all certainty is lost.—Human genius of the highest order, and in all phases of thought, has exhausted itself in wrestling from the

mind every idea of Faith which Protestantism had left it. The utmost learning which the Protestant religion possessed could do nothing against Strauss, because it was itself at the time destitute of Faith. The watery Germanism of Neander would almost drive the very intellect that wished to believe, to take refuge in the hard, arid negations he endeavored to answer. Then the aimless revolutions of 1848, naturally resulting from the human mind in such a state, must have deeply sickened all those who sought for stability, for some certain ground on which to rest the foot amidst those great struggles of life which all have to encounter, in all conditions of the world. No wonder the people of Germany, at such a moment, long for the unchangeable unity given us by the Catholic Church; for that blessing which “their own poet,” Goethe, said was the prime want of man—“true guidance in return for loving obedience.” As we pointed out in a former article on this subject, Protestant minds attempted, as in England, at first to apply to what was nearest them, to see what Lutheranism could give them—musical services, rich vestments, lights on the altar, and so on. This movement is still going on to a certain extent, and we read, for instance, that lately in Darmstadt the Protestant Pastors have taken up with “orthodoxy” again—that is, preaching strongly and dogmatically the fixed points of the Lutheran confession, but forgetting that no amount of asseveration can supply what is essentially wanting. They may assert, as much as they please, that this is the Catholic Faith, but having once broken loose from Faith, and allowed human reason to cut and carve a creed for itself, all their doctrines are vitiated by the uncertainty of that first principle from which they spring. It is only for a time that a consistent mind can put this sophism on itself, of giving to the products of its own reason, of its own judgment concerning a book, the attributes of supernatural faith. As an instance, we may quote a singularly instructive passage from a journal once violently Lutheran, the *Correspondent du Nord de l’Allemagne*, for which we are indebted to the *Ani de la Religion* of January 1st, 1852. It will remind many of our readers of analogous articles in the *British Critic*, though that journal closed before reaching this point:—

“We are Lutherans by birth and education, and assuredly no culpable passion leads us to separate ourselves from what God gave us. In separating ourselves we have not in view either temporal advantage or any personal interest; but how could we remain any longer in a Church where there is nothing but disunion, feebleness, and ruins?” [The writer goes on to reproach Lutheranism with leaving its children without the power of knowing the truth; with the consequent divergence of opinion on essential points; with the disgraceful negligence exhibited in the spiritual administration of the parishes, and with the lack of unity everywhere and in everything. He continues:]—“Behold the situation of the Lutheran Church, which is the National Church. There it is, like a tree originally venerable, but despoiled of its crown, of its branches and its leaves, hollow and rotten, eaten by worms, snapping down to its very roots under the first blasts of the tempest which is bursting upon it with all its violence! And are we to stay there, fastened by cramp-irons to that tree until it falls for the pleasure of being very soon crushed under it? We cannot revivify it, and in it our heart will find calm no more—our desires will no more be appeased. We wish to save our Christianity; we will go where the Church knows what Scripture says; where the Church prescribes what her Ministers must teach and what her Faithful must learn; where they watch over the uniformity of public worship; where all is solemn, exalted, in harmony with the heart and with adoration; where a powerful spiritual Chief bends not before the mighty of the earth, but only before God; where the communities have still preserved faith, discipline, religious manners; where the Church is really founded on a rock, against which the gates of hell shall not prevail. It is against our will that we separate from the house of our fathers, but separate we must. Onwards to Rome!” [*Wohl auf, zu Rom!*]

On the other hand, seeing all that Catholicity is doing in Germany, there is, of course, a display of more Protestant bigotry, corresponding to what we witness in these countries, Protestant Alliances which declare war “against all Romanising tendencies,” urge upon governments “the right of the Evangelic Church,” and excite opposition to “the demonstrations of the Romish Church,” particularly missions.

This leads us to remark that the Catholic reaction of Germany is not less distinguished from that of England by the antecedent state of mind on which it has supervened, as by the direct influence of Catholicity, but above all of missions. The labors of Jesuit and Redemptorist Missionaries for the last two years in giving Retreats in various German cities have been immense, and their results, both in bringing about conversions, and in reanimating the languishing faith of Catholics, not less wonderful. All along the Rhine, at Neuss, Cologne, Bonn, Mayence, Bensheim, Heilbrunn, &c., &c., at the penitential seasons of late years, thousands have crowded to hear the preaching of such men as Fathers Roh and Roder, little known in these countries, but who will have their place in the Ecclesiastical history of the age. At the Lenten Retreat last year at Bonn the sermons of these good Fathers were attended by the Lutheran princes, students in that university, the young Prince of Prussia, and two brothers of the reigning Duke of Nassau. The former was so eager to hear that he attended the Retreat at five o’clock in the morning. And this year, by special invitation of the Lutheran Duke of Nassau himself, Father Roh is going to give a Retreat at Wiesbaden. There is, no doubt, a concurrence of causes peculiarly favorable to Catholicity. The Protestant princes cannot but feel that their own religion, far from vanquishing Socialism and revolution, has in reality been the cause of it, that Socialism is the *demerit motu*, the form that Protestantism itself takes in this age with minds daring enough to go all lengths, and that in vain can it be combated by controversialists who have themselves admitted beforehand the very principle from which it springs, whose own position is a justification of it. Protestant princes themselves must see that the drama of Protestantism is getting near the fifth act, and a return to Catholicity can alone save them from the catastrophe. As an illustration of this, we may quote, in conclusion, a letter by a Lutheran prince, no less than the King of Prussia, addressed last year to the Vorort of the Catholic Association of Linz:—

“I have received with the letter of the 15th March last the record of the labor of the Fourth General Assembly of the Catholic Association of Germany of 1850, and I have read with interest what it contains. I am charmed to perceive that the Association maintained

the Christian doctrine on the origin of all authority and power on this earth, and I regard it as a duty to recommend to its members to give unto God that which is God’s, and to the prince that which is the prince’s. I desire that the efforts of the Association may obtain the most complete success in this regard.

(Signed) “FREDERIC-WILLIAM.
“Sans-Souci.”

POPULAR EDUCATION.

(From the Tablet.)

The great crime of the Catholic Church, in English eyes, is its resolute rejection of Parliamentary benedictions in the form of mixed education. The complacent Saxon thinks he has fulfilled all his obligations, and something more, when he has offered to educate the Celt in heresy and infidelity. If the Celt refuses the offer he is denounced, and the Saxon assumes the character of an ill-used benefactor. “What more can I do?” says he. “I have offered to damn your soul for ever, and I can do no more for myself.”

It is of very little use to reason with the Saxon when he is in a fit of benevolence or passion; and we do not hope to convince him of his error, but we do trust that, among ourselves, the number of his dupes will be diminished as time goes on. The Protestant has it all his own way; he is the ruling power, and has stamped his lineaments on the general policy of the empire.—We have been brow-beaten, kicked, and buffeted, and the more slavish souls among us have adopted the Protestant mode of thought, and, in consequence, the Protestant practice. The general public whose voice resounds through the press, has no religion, but is conscious that material force cannot keep society together. It has, therefore, propounded the notion that education, which means in this country mere knowledge, can supply the sanctions of law, and diminish the necessity of brute power. Cant is everywhere dangerous, but the danger multiplies in proportion to the gravity of the subject upon which it fastens itself. And at this time the cant of education is in truth really alarming.

It is nothing wonderful that Protestants should magnify mere information, and assume that a literary taste is the highest blessing. Civilization and material progress are the ends of human society in this new theory, and there is no evil equal to that which hinders the development of commerce. Wealth was not made for man, but man for wealth, and the Exchange is the true temple of the Holy Land, the centre of unity, and the shrine towards which the pilgrims of the world laboriously travel. Good investments and good bargains are the acts of heroic virtue, and that man alone is canonized who leaves the largest collection of securities behind him.

It is not easy to contend successfully with this theory of human life, and almost impossible to obtain a hearing whenever its hollowness is attempted to be shown. Nevertheless it must be done, or we shall fall inevitably, and become, like the heathen around us, doing their work. If we are, we do not say, to make our way in England and Ireland, but to keep our own, we must throw aside the Saxon theory of education, and cultivate in earnest that of the Church. At present, the State has beaten us, and forced upon us the infidel notion, and through sheer poverty, and the want of clear vision, we have fallen into the snare. The diffusion of knowledge is not necessarily a blessing, nor is ignorance always a curse. It is, no doubt, an advantage to be able to read and write, but there are also advantages conceivable, under certain conditions, incidental to inability to do the one or the other.—Education is surely not an end, but a means; and it depends on the use to which men turn it whether it be a blessing or a curse. Voltaire was an educated man, but there are thousands of souls who might have been in a very different place to-day had that wretch been unable to read or write.

Viewing education in the light in which the Protestants and the infidel place it, we cannot even then look upon the spread of it without serious misgivings. A sword or a gun is a useful weapon, occasionally necessary, and, as the world goes, an indispensable one, but the infinite distribution of it among the populace is what no government can safely encourage. In this country we have disarming acts. Education is in the moral and spiritual world precisely what the sword is in the material. A sword is harmless if left alone; so is education in the abstract, provided it be not positively an evil one; but the results to which men apply it are the tests to ascertain its value. Modern experience does not help us to look favorably on the mere capacity to read and write.

Her Majesty’s Catholic Inspector, on the last published report to the Government, says that “the cultivation of the intellect and the possession of solid and accurate secular knowledge is favorable, though not, of course, necessary to the development of the moral and religious faculty.” He does not say that this ought to be the case, but that it is “a matter of fact,” and “ascertained by observation.” This is putting the matter beyond the reach of question or doubt, especially in England, where theories go for nothing in theory, provided men are furnished with facts. For our own part, we are as unable to admit this as we should be unable, if called upon, to believe that two and two make five. “Accurate secular knowledge” thrives no where more than in Germany and France, and it is there professed and cultivated by persons whose “moral and religious faculties” have been developed in the wrong direction. Is there really any necessary connection between secular knowledge and religious reverence? Is there any connection between them in point of fact? We believe that there is nothing more dangerous to the moral and religious faculty than this modern notion of education which is daily corrupting the understanding of the people, and, under the pretext of improving their condition, is driving them in herds along the broad way.

There is no sect in England which, professing any sense of dogmatic truth, does not condemn the notion in theory. It is a theory of Socinians, Infidels, and Whigs, and can do nothing less than uproot Faith and corrupt morals. Mere learning can do nothing, and secular learning can do only mischief where it is not controlled by another principle than the love of acquiring knowledge. “The pursuit of truth, in whatever department,” says Mr. Marshall, her Majesty’s Inspector, “is the common privilege of all who desire upon it,” and “there should be no other limit assigned to it but that of capacity and opportunity.” This is an illustration of the cant of the day. Mr. Marshall, in his sober moments, would recoil from so outrageous a proposition, but this is the theory of the day and of the State, and he has given way to it. If there were any person in the world who would deal with his children, on the principle so broadly stated by Mr.

Marshall, the Court of Chancery would relieve him of his charge, and Mr. Marshall, we are sure, would be among the first to recognise the wisdom and justice of the process.

We must, then, get rid of the notion that knowledge is the end of education, or that it is of itself desirable. We must look to principles, and not to the cant of the day. Besides, there is not a more dangerous place to go to for theories than the popular opinions of a country steeped in heresy. Unless we can educate the human soul, we had better let the matter alone; men may become brutes in that case, but on the modern principle they will infallibly become devils.

FRUIT OF PROTESTANTISM.—PERFECTION!!

(From the Catholic Instructor.)

Of all the vagaries of Protestantism, the very worst is that of the “Perfectionists,” a branch recently established at Oneida, in the State of New York, and unfortunately for the welfare of the Republic, extending its doctrines to various other places. Its tenets are so infamous that one motive alone could induce us to notice it, namely: that public opinion may be brought to bear on it, so as to prevent the further spread of the foul monster. The following description of this moral plague we take from a Protestant paper, published in the interior of the State of New York, but we have seen in two or three other papers, descriptions substantially the same. One paper, published in New York, stated, on the authority of a correspondent, that this society had extended even to Philadelphia; but this we hope, for the credit of our city, is untrue. The editor of the Protestant paper, in which the following description appears, takes, at the outset, an absurd and impertinent fling at the Catholic religion, but that we can afford to let pass. He says:—“The perversion of Scripture is oftentimes so blasphemous as to chill the blood, while a scheme of social wickedness, under the name of virtue, nay, of religion, is here taught, that the foulest days and darkest places of Roman Catholic iniquity never conceived.

“Recent revelations of the interior and total depravity of some professedly religious establishments have shocked the public mind, and led to inquiry as to the tendency of religious delusions.

“It is hardly known, but it is true, that there is a weekly paper published in this immediate neighborhood, to advocate and propagate the doctrines of the Oneida Perfectionists; that in the community of those who are led to embrace the system, all the laws, both human and divine, that are designed to regulate the marriage relation, are set aside and denounced, while the unrestrained indulgence of the human passions is practised, not merely as the means of present enjoyment, but as means of grace, or helps to holiness. The founder of this disgusting order of united adult-ers is a graduate of a New England College, a student in two theological seminaries, and now the editor of the paper we have referred to above. The centre of this sect is in the town of Lenox, Madison Co., N. Y., where 150 men, women, and children, live together in one house, with no distinction of property, family, or authority. Each one does what seems good in his own eyes. The Bible is their nominal constitution, and how curiously they must follow its teachings, is evident from the fact, that they disavow all separate or individual right in ‘property, wives, or children.’ Literally, they have ‘all these things’ in common. But the sect is by no means confined to Oneida and Madison counties. In New York and Brooklyn, and in Newark, N. J., and in many other places, there are groups of practical members of the foul body, who under the name and guise of seekers after spiritual enjoyment, and professing to be perfectly holy, are living in a state of vile concubinage, and even worse such as is not even thought of among the Mormons.

“We have been furnished with a large number of certificates, signed by females of this community, stating that at first they were fearful they were not doing right, but the longer they have practised on the system here pursued, the holier they are sure to grow. On the principle, we suppose, that where there is no law there is no transgression, they have abrogated all authority but inclination, and they never sin because they never do anything but what they like.”

The editor goes on to give several others of the principles and practices of this infamous sect, but we have given enough to show its character. Some persons, “over-liberal,” may, perhaps, censure us for setting this down as one of the “fruits of Protestantism,” but we nevertheless affirm that the term is perfectly correct. It naturally arises from the unrestrained permission given by Protestantism, that every individual may interpret the Bible according to his own private judgment. Luther, the founder of Protestantism, taught, that “no sin but want of faith can damn a Christian.” (De Cap. Bab. tom. 2, p. 171.) That “God’s commandments are all equally impossible.” (De lib. Christ. tom. 2, p. 4.)—Whilst the great “Reformer” taught such doctrines, can we wonder that “Perfectionists” similar to those described above, spread rapidly wherever Protestantism found footing? That “Perfectionists” abounded in all such places, we have the most complete proof. Luther himself thus wrote, “It is a wonderful thing, and full of scandal, that from the time the pure doctrine was first called to light, the world should daily grow worse and worse.” Bucer, one of Luther’s immediate disciples, wrote thus: “The greater part of the people seem only to have embraced the Gospel, in order to shake off the yoke of discipline, and the obligations of fasting, penance, &c., which lay upon them in the time of Popery; and to live at their pleasure, enjoying their lust, and lawless appetites without control. They therefore lend a willing ear to the doctrine, that we are justified by faith alone, and not by good works, having no relish for them.”—Calvin wrote thus: “Of so many thousands seemingly eager in embracing the Gospel, how few have since amended their lives? Nay, to what else does the greater part pretend, except by shaking off the heavy yoke of superstition, to launch out more freely into every kind of lasciviousness.” In England, the Protestant Bishops, Burnet, Latimer, Ridley, and the Historians, Strype, Camden, and many others, describe in the most forcible manner, and lament over the extent to which the most abominable adulteries and profligacy were openly carried on, amongst the Protestants—the “Perfectionists” of those days.—From time to time, in every Protestant country, the same doctrines have been openly preached and practised. At present, in Sweden, and in many parts of England, profligacy is unblushingly carried on, and it is notorious, that in Protestant Wales unchastity is not looked upon as a crime—nay, it is not considered as a frailty, but as the necessary preliminary to marriage. We are therefore, perfectly correct in setting down the “Perfectionists” as one of the regular fruits of Protestantism.