

ROMAN CATHOLIC PHYSICIAN OR NO BAPTISM.

The following very honorable letter from a Protestant clergyman to the Christian Intelligencer is an example of candour unfortunately too rare amongst that class. The Editor of the Intelligencer has done himself honour in publishing so hard a hit at the anti-Popery press, to which he belongs. We will acquit him of all blame for his error, if he will take the precaution suggested by his correspondent, of suspecting foolish stories against Catholics for the future, especially when they come from the snobs of "old offenders."

The statement which recently appeared in our columns, under the above title, was copied as found in the American Protestant. It is a slander, as is alleged in the following letter from a gentleman of the first standing, we do not hold ourselves responsible. The remark by an honorable Catholic, in the last paragraph of the letter, wears some asperity, but it may be called for, and if not, it will doubtless lead to further developments.

NEW BRUNSWICK, N. J., Editor of the Christian Intelligencer.

I was pained to see an article in your last number, which purported to be taken from the "American Protestant;" and I have no doubt that such was its origin, as your paper seldom utters an original calumny against any person or thing. It was entitled, "Roman Catholic Physician, or no Baptism," and it distinctly charged the Catholic priest in the city of New Brunswick with requiring his people to employ the professional services of a physician who with his brother, had lately established himself in the place, on pain of excommunication from the church. I quote the following sentence, printed by you, and doubtless also by the American Protestant, in italics, that the enormity might strike every eye. "To enforce obedience, he assured them that no child born after this time would ever be baptized by him, unless the physician he was named was employed in the family."

Now, my good friend, you ought not to have republished so gross and even shocking a charge, without better evidence than that which lay before you—your whole authority being the aforesaid "American Protestant," whose conductors settle the matter of proof in a way that seems entirely satisfactory to themselves, by saying, in the ordinary slang of the calumniator. "A gentleman, who is familiar with the facts we here publish, has communicated them to us."

The facts, I take upon me to say, are villainous falsehoods—like a thousand other "facts" which are circulated against the Catholics, as if everything must necessarily be true, or at least approved of God, which holds them up to public detestation. When I read the statement in the Intelligencer, I knew at once that it was a misrepresentation, as no priest would dare act in the manner described in such a community as ours, and I determined to make inquiries on the subject. The result is this positive contradiction by one whom you know to be a Protestant clergyman, as my name is appended. I have conversed with the most intelligent members of the Catholic congregation, every one of whom avers that the statement has not a shadow of foundation, and expresses his unbounded contempt towards men who would suffer themselves to be imposed on by such ridiculous fables. I had a short interview with the priest, who seems to be a very respectable man, and who could not express, in language strong enough, his abhorrence of the charge. In short, I challenge the "gentleman who is familiar with the facts" stated, to bring forward his proof that he has not been bearing false witness against his neighbor. This, I am aware, is not considered a very deadly sin by many, as far as poor Catholics are concerned. They are so bad that they cannot possibly be slandered, is a favorite maxim of certain pseudo Protestants among us, who have done more for the support of Popery than all its cardinals, bishops, priests and deacons. But I abhor the maxim, and sincerely hope never again to see what seems an exemplification of it, in a paper so generally characterized by a gentlemanly and Christian spirit as the Christian Intelligencer.

Allow me, in conclusion, to give a fact illustrating the real practical workings of the mode of converting Catholics to a purer system, or which your article is a specimen. One of the most intelligent and liberal among them observed that "he had often seen such charges against the priests, but they were made so boldly with such specifications of person, usually the

first letter of his name, name and place, that he had been half disposed to believe them. But now the matter had been brought home, and he was entirely convinced that they were all, like the present, wholesale Protestant lies."

A MINISTER OF THE DUTCH REFORMED CHURCH.

FUNERAL OF THE ARCHBISHOP OF PARIS.

On Friday, July 7th, at nine o'clock, the Chapter, the Parochial Clergy of the Diocese, the members of the Ecclesiastical Communities, and of the Seminaries, the Brothers of Christian Doctrine, the different Religious Congregations, &c., having assembled in the Church of Notre Dame, set out processionally, and proceeded to the Archbishopal palace, where the raising of the corpse was performed by the President of the Chapter.

Mgr. the Archbishop, habited in his pontifical vestments, his mitre on his head, and his face uncovered, was placed on a sort of open litter, carried on the shoulders, partly of Priests, partly of National Guards, and partly of Soldiers; every one disputed for the honor of bearing these sacred remains. The countenance of the prelate had preserved an admirable expression of serenity; it seems that death respects it, and ventures not to wither it. Immediately after the first prayers, the cortege proceeded on its march, a detachment of dragoons going before it.

The members of the Ecclesiastical communities, the Brothers of the Christian Schools, and the pupils of those schools, the Religious Congregations of women, the parochial Clergy of the Diocese, and the members of the Clergy of the neighbouring diocese, in surplice, or in rochet with barretta, preceded the corpse, after which followed a numerous deputation of the National Assembly, having at its head, M. Marie, President, which was accompanied by a very great number of representatives of the people. We remarked in the cortege the authorities of the city of Paris, deputations from the different bodies of magistracy from the schools, the artillery, and the workmen. The pall was borne by four Bishops; a fifth Bishop presided at the ceremonies as officiant. Four other prelates were present.

The corpse, the mourners representing the National Assembly, and the blesses of February, who following the grand deputations, were preceded and followed by banners, in front of which was borne the branch which had been made use of by the illustrious deceased, when he went to offer words of peace on the barricades, and also a palm, the symbol of martyrdom. The procession was closed by a second detachment of dragoons.

At all the localities were immense crowds, thoughtful and recollected; the people especially were striking in their attitude; those men, those women crossed themselves, and their eyes were full of tears. From the farthest point where the corpse could be discerned, all heads were uncovered; the silence was profound, and nothing was heard but the chanting of the Priests.

Arrived at the threshold of the church, the procession was obliged to stop: the crowd wished that whatever they had most precious should touch the corpse of the Pontiff. The officers and soldiers had their weapons touched; a Bishop took them from their hands, and placed them on the venerated body. Those who assisted at this holy scene will never forget it. It was not so much a funeral procession, one would rather have called it a translation of relics. The French even those who do not imagine it, are Catholics in their heart of hearts.

The church was hung with black, with inscriptions, in which appeared that device so well consecrated by the sublime self-devotedness of the Archbishop—"Bonus Pastor dei animam suam pro ovibus suis."

The procession moved forward, chanting the Psalms. The Clergy moved four in a rank, de filed on each side of the catafalque, and took and up their position in the choir, which they completely filled. On a banner we remarked these words:—"I desire that my blood may be the last shed: may peace be with us."

Amongst the Representatives we remarked MM. de La Mennais, Dupin, Berryer, de Montalembert, de Larochejaquelein, &c., &c.; and not far from them the Ambassadors of Austria and England. The chants were sung in "four-choeur," by 600 voices. A motet was executed by M. Alexis Dupont. A pious and recollected prayer pervaded all the assistants. Not a note of the organ, not an instrument was heard

nothing but human voices and the deep rolling of the drums.

Mgr. the Bishop of Meaux officiated; His Excellency Mgr. Fornari, Archbishop of Nicæa and Apostolic Nuncio, pronounced the first absolution. Their Lordship's the Bishops of Orleans, of Versailles, of Amath, of Beauvais, of Langres, of Quimper, and of Nevers, were present.

M. Marie, President of the National Assembly, and after him M. Vaulabelle, Minister of Worship and of Public Instruction, and M. Marast, Mayor of Paris, were the first to sprinkle the holy water. It was two o'clock when the ceremony was concluded.

The body remained the whole day exposed for veneration; in the evening, after the Vespers of the Dead, sung at seven o'clock by the Chapter, it was lowered into the tomb of the Archbishop of Paris, where repose the remains of those of them who have died since the first Revolution—de Belloz, de Juigne, de Perigord, and de Quelen.

At the request of the Rev. the Capitular Vicar General, and in accordance with the wish expressed by the Priests of the Congregation of Chartres, founded by His Grace the Archbishop, the heart of the venerable Pontiff has been removed, in order to be placed and preserved in the church of that community, in the rue de Vaugirard, where it will repose under a marble tomb, in the midst of the distinguished Priests whom he has formed to science and the practice of those Priestly virtues of which he has given, during the brief duration of his Episcopacy, such noble and glorious examples.

The heart of His Grace the Archbishop of Paris cannot be better placed than in the chapel of a community which he founded, which he loved, and in the bosom of which he often came to repose from the cares and the fatigues of the administration of his diocese. The House of Carmes, as is well known, contains the holy relics of a great number of Priests who there received during our revolutionary storms the palm of martyrdom. It is in the midst of these precious relics of the martyrs of the Faith that the heart of the martyr of charity will repose.

Pierre, servant of the Archbishop of Paris, has died of the wound he received by the side of his venerable master. His wound at first was not considered serious.

The ministers of the two Protestant churches of the capital expressed a desire to be present at the funeral of the Archbishop of Paris, and so to pay a just homage to his memory. They charged their colloquac, M. Coquerel, to wait on the Abbe Jaquemot, first Grand-Vicar, to express to him the sentiments of the Protestant ministers, and to inform him of their intention to follow the funeral procession from the palace to the cathedral, if he could assign to them a place, which should conciliate the scruples of their faith with the rules of Catholic worship. The Abbe Jaquemot received M. Coquerel most politely, but expressed his regret that the Catholic religious ceremony being fixed both for the moment of taking up the body and during the passage to the church, it became impossible to assign a place to the ministers of the Protestant communion. The Grand-Vicar charged M. Coquerel to express to his colleagues how grateful he felt for the homage which was thus paid to the memory of the deceased Prelate.

THE ARCHBISHOP OF CASHEL.

The following letter from the Roman Catholic Archbishop of Cashel appeared in the Freeman of Thursday:

"To the Editor of the Freeman's Journal. Thurles, July 4, 1848.

"Sir—I have just seen in the Freeman of yesterday an advertisement re-publishing certain resolutions of the Roman Catholic Archbishop and Bishops of Ireland, passed in the year 1834. The advertisement is thus headed—"At a meeting of Prelates held in the College of Maynooth, on Wednesday, the 23d June, 1843, it was agreed that the following resolutions be republished," &c.

"As it might appear that the republication of these resolutions was the act of all the Prelates assembled at Maynooth last week, of whom I was one, I feel it my duty to say that I have been no party to this proceeding, and that I did not even know of the meeting alluded to until I read the advertisement in your paper. I have the honour to remain, Sir, your obedient servant,

M. SLATTERY.

DEATH OF THE REV. FATHER CONSTANTINE PASSIONIST.

"Jesu Christi Passio sit semper in cordibus nostris."

Dear Sir—Last year, about this time, you had the kindness to insert in your valuable journal, a short account of the dangerous sickness and almost miraculous recovery of dear Father Ignatius of St. Paul (Hon. and Rev. George Spencer), for which I take this opportunity publicly to thank you for the public and common favour, whilst I have the painful duty to ask another of a very different kind. This is to announce to the Catholic public the premature death of dear Father Constantine, of St. Francis of Sales, who died on Saturday last, in the 31st year of his age, and the tenth of his religious profession.

He was born of virtuous and respectable parents, in the year 1818, in the small town of Valcastro, near the Episcopal city of Ventimiglia, in the western province of Genoa. His baptismal name was Bartholomew John Francis Antony Lambertini. He entered the house of novitiate of our Religious Order, situated on the beautiful mount Argentaro on the eastern borders of the Grand Duchy of Tuscany, and made his religious profession in the following year. He was ever considered by all an excellent religious Passionist.

Our Superiors, who quickly eye, duly appreciate, and justly reward virtue, sent him three years ago from Italy to this country, where in our religious establishment of Aston Hall, near Stone, he has been successively made Vice-Master, Master of Novices, and Local Superior. He was a living and perfect model of religious discipline. During his long and painful illness he day and night tried to perform all the regular observances so long as he could stand and walk. Being at last confined to his poor cell, he carefully watched over, and warmly recommended it, to the other Religious. In his very agony, hearing the clock striking, and imagining that it was time for ringing the bell for text and none, and for a short time observing in silence that no public sign was given, he asked when would text and none ring. He rested satisfied when he heard that it was not time yet.

Love for sufferings and unalterable patience seem to have been his characteristic virtues. This, I fear, accelerated his last sickness and premature death. An internal running cancer had tormented him for more than a year. His left shoulder and arm became swollen to an enormous size. Twice he patiently bore a painful operation. He never complained of anything. When pined by others, he always said that he did not suffer much. The medical men, who are the best judges of bodily sufferings, greatly admired his patience. One of them, who kindly attended to him to his last moments, one day affectionately taking hold of the Rev. Father's hand, with great emotion and feeling said—"You are very patient, Rev. Sir." This admirable patience Father Constantine learned to practise from his great devotion to our suffering Redeemer. For this reason he endeavoured to celebrate the Holy Sacrifice of Mass every day so long as he could stand. Being by sickness and weakness deprived of this to him great source of happiness, he received the Holy Communion very early in the morning (always fasting) regularly every other day, and on some occasions oftener. Being thus prepared for the awful moment, which he expected with joy, the disease having seized on his lungs, on Saturday morning he fell into his last agony, and after some hours of great bodily pain, arising from considerable difficulty in breathing, he calmly expired. At that solemn moment I felt that the death of the just is really precious before God and men.

The nature of his disease and the condition of his body did not allow us to keep it so long as we should have wished, so we buried it about seven o'clock on Sunday last, in the evening, when a great number of people, rich and poor, Catholics and Protestants, attended his funeral. All seemed moved, and showed unequivocal marks of respect, love, and grief for his loss. I must here express our warm gratitude to all, but more particularly to our dear and affectionate Catholic congregation, for having so solemnly and so publicly testified with deep oblation and tears their affectionate esteem for their loving and beloved Pastor, Father Constantine, of St. Francis of Sales. Charitable request, pray for the speedy repose of his virtuous soul. R. I. P.

By inserting this in the next number of the Tablet, you will, dear Sir, greatly oblige your humble and grateful servant in Christ, G. CAMPBELL, of St. Stephen's Passionist.

Aston Hall, near Stone, Staffs. 4th July 1848.