

CATHOLIC CLERGY.

The Cork Examiner states that the following resolution was adopted by the Roman Catholic Clergy of Milk-street deanery, diocese of Kerry, on Wednesday last:—"Resolved—That in the present agitated state of public feeling in this district, we feel bound thus publicly to declare our deliberate conviction, that, notwithstanding our earnest desire to promote peace and obedience to the constituted authorities, our best exertions will not be effectual, unless the Government do immediately restore to our country its own legislature, a measure which we look upon as practicable, and the only one calculated to remove the distress and embarrassment, and discontent, under which all classes in society are labouring. P. Fitzpatrick, P.P., V.R., Mill-street; Daniel Heslay, C.C., ditto; Thomas Maginn, C.C., ditto; John Naughtin, P.P., Kilmee; Michael Naughtin, C.C., ditto; Edmund Fitzgerald, P.P. East Kilmee; John Tuomy, P.P. Dromtariff; J. Scollard, C. C. ditto.

The Freeman's Journal contains an address from the Roman Catholic Bishops and 150 of the Clergy of Meath, to her Majesty, urging the necessity of a Repeal of the Union.

THE THIRTY-NINE ARTICLES.—It is proposed, we are informed, to forbid by Act of Parliament that, for the future, any standard of orthodoxy should be allowed in the Courts of the English Church but the Thirty-nine Articles. No prosecution is to be admitted in the Spiritual Courts for the holding or denying of any opinion, which either has arisen, or may arise, or is now prevalent, on which the letter of the Thirty-nine Articles is silent. A moment's reflection will convince any one of the incalculable importance of such a change as this. It is quite in the style of these revolutionary times. A single cause alters fundamentally the whole doctrine of the Church of England, strikes off from her one of the chief notes of a Church, and destroys the very semblance of her connection with any thing before the sixteenth century. The question "Where was your church before the Reformation?" will no longer admit of an easy and satisfactory reply. And all this is done—so far, that is, as an Act of Parliament can do it—by a State Assembly, of which hardly the majority are Churchmen by name, and but a small minority in reality; without the Church's feelings being consulted, her opinions ascertained, or her voice heard. For not one of us at this day, affects to think that she is adequately represented by the few Peer Bishops who have seats in the House of Lords.—*Guardian.*

EXCAVATIONS IN POMPEII.—The political state of Italy has lately taken up so much attention, that little time has been found for its antiquities. Since the discovery of the 47 gold coins, and more than 250 silver coins, together with gemmed ear rings, necklaces and collars, with pearls, jewels and costly rings, a dwelling house has been excavated near della Fortuna, which surpasses in richness and elegance all that has hitherto been discovered. The open vestibule is paved with mosaics, the walls decorated with tasteful paintings. The atrium opens into the tablinum, and the reception room, and the latter leads into the dining room, which is painted with mythological subjects the size of life. Here were several trichine couches, not unlike our modern sofas, richly ornamented with silver. The reception room looks into a garden with a beautiful fountain adorned with numerous mosaics, and a small statue of Silemus; the basin is surrounded with the most exquisite sculptures in marble. Adjoining the dwelling is another atrium where the servants lived. There was a four-wheeled carriage, with iron wheels and many bronze ornaments. In the kitchen also are many ornaments and utensils of bronze, and traces of smoke are visible in many places, after the lapse of eighteen centuries. The apartments of the dwelling-house contained numerous elegant utensils of gold and silver, vases, candelabra, bronze coins, several cases of surgical instruments, &c. What is extremely rare, is, that there is a second and even a third story, which are ascended by a wide flight of stairs. On a small painting near the stair-case, is the name and rank of the owner, in scarcely legible characters; and from which it appears that he was one of the Decurii, or Senators of Pompeii. All the walls and the rooms are ornamented with comic and tragic paintings, one of which represents a young girl with a flask and stavelet. Hence the house has received the name of "casa della Sonatrice," "casa della Fanciulla ubbriaca." This is the most recent excavation in Pompeii.

THE STATE PRAYER.—As we have on a former occasion pointed out the very palpable and painful absence of any recognition of the Holy-days of the Church, and of the Daily Service, which most of the recent Privy Council Forms omit, we shall not, at this moment, dwell long upon that point. This neglect has reached its climax in the present instance. Good Friday is styled simply, Friday, the 21st April instant; while "Easter Even," Monday, and "Tuesday in Easter Week," "St Mark's Day," and "SS Philip and James's Day," are altogether overlooked, as though neither the Church nor the State knew aught of any religious services connected with those days. That the Privy Council Office is, partly or wholly accountable for the secular aspect of these Forms, we can easily believe; but when Archbishops, by desire of the temporal ruler of the Church, prepare Prayers or Thanksgivings, to be used exclusively in the Church, surely we have a right to expect that some competent person should be appointed to see that they bear the "image and superscription" of the Church. If the voice be the voice of Jacob, the hand should not be the hand of Esau.—*English Churchman.*

THE CHURCH IN DANGER.—THE BISHOP OF NORWICH AND CELIBACY.—At the dinner after the re-opening of the Stoke Ferry Church, Norfolk, on the 30th March, the Bishop of Norwich, in proposing the health of the ladies, said, among other things, that "theirs was not the doctrine of celibacy, as inculcated by the Romish Church, which prevented the minister from availing himself of so admirable a companion and cheerful assistant in his pastoral duties—indeed, he thought he could not do better than advise all the young clergy to show their disapproval of these Romish tenets by taking the earliest opportunity of acting in opposition to them."—(Great laughter and cheering.)

DECAY OF DISSIDENT COLLEGES.—A plan is in agitation for consolidating Coward, Homerton, Cheshunt, and Highbury Colleges. The proposal reveals various facts connected with these institutions—to wit, that the instruction imparted in them is found inefficient; that it is too expensive, amounting to £100 per annum for each student; that the number of students in all the four colleges together does not much exceed sixty; and that they were all four in debt while the subscriptions for their support are falling off.—*Church and State Gazette.*

IMPORTANCE OF RESIDING IN OXFORD.—The Anglican papers studiously notice that Mr. J. C. Algar, late fellow of University College (whose conversion was mentioned in last week's Tablet) had not been "resident in Oxford" for four or five years past. It will be remembered what a point the Guardian made recently of the like circumstance in the case of Mr. Thomas. Mr. Algar had not (as erroneously reported at first) received Anglican ordination. His name appears in class ii., in *Lite. is Humanioribus*, in Michaelmas term, 1813.

THE BISHOP AND CLERGY OF THE DIOCESE OF FERNS.—REPEAL.—The Most Reverend the Bishop, and the Very Reverend and Reverend the Clergy of the diocese of Ferns have signed a memorial to the Queen, informing her Majesty of really alarming state of Ireland, and praying her Majesty to exercise the Royal prerogative, in order to restore peace and prosperity to this too long afflicted country, by giving orders to have convened in Dublin, with as much despatch as possible, a Parliament of the Lords and Commons of Ireland.—*Wexford Independent.*

THE CATHOLIC CHURCH AND GOVERNMENT.—In the *Freeman* of Thursday the following announcement with reference to certain ecclesiastical arrangements occurs:—"It is notorious that the Minister would have sacrificed the Establishment this very year could he thereby have bought off the Irish people from Repeal. The bid was made, and rejected. Let the Protestants of Ireland be assured of this. It is a fact. The next bid will be the endowment of the Catholic Church. That also will be rejected."

BARE-FOOTED FRIAR.—One of those remarkable beings, a bare-footed Friar, has been preaching in the Roman Catholic Chapel here for several successive evenings. The worthy man appears to be a self-denying ascetic. He is literally bare-footed, and attired in coarse sack-cloth.—*Cambridge Advertiser.*

ST. EDWARD'S CHURCH, CLIFFORD.

CHURCH OPENING.—(See Advertisement.)—*St. Edward!*—England's King and Confessor. *St. Edward's Church!*—Yes, and a fine and noble church too, albeit of the Norman school: a complete church, with nave and aisle—a choir sanctuary, a Ladye Chapel; Chapel of the Blessed Sacrament, and a mortuary chapel. The Ladye Chapel has an absidal chapel, graced with the exquisite and already famed marble Madonna, by Hoffman. How much does this church and mission owe to this statue—or rather to that act of uncalculating and generous devotion which prompted a poor Priest, without a penny in his pocket, to outbid a prince in wealth, to secure it! What inspirations and gifts through its means! Hoffman, made a Catholic!—Overbeck, his bosom friend! Pero Villefort, his counsellor and director. Our Blessed Ladye; a special patroness; what help and succour has she not given a poor Priest to persevere. Every feast day of our Lady has brought a gift to the building of the Church! With reason then is it chosen; nay, rather mysteriously appointed to open this church on the feast of our Lady, the Help of Christians.—Help is indeed required! Help is relied on—fear not—help will come! *St. Edward's Church, Clifford!* How sweet-sounding that name of Clifford in Catholic ears—and strange that the mission and the missionary alike should rejoice in it. The Rev Edward Lambert Clifford is the incumbent. Inheritor in direct line of the blood of the Talbots and the Howards, may he long be the conservator of their best remembrances. Opening day, the 24th of May;—sweet day of help—*Auxilium Christianorum, ora pro nobis!* Sweet Month of Mary—*Santa Maria, ora pro nobis.* The district, too? Clifford stands central of the ancient Catholic territory—York, Kirkstall, Fountains, Selby, and an endless list of holy fanes—they were built for the most part of stone from the quarries of Clifford and its neighbourhood,—its soil, its rocks are sacred! Vavasour gave to Catholic York and to William de Melton—the Bishop-architect of its cathedral—generous aid; a Vavasour now aids Clifford of Clifford. The Vavasour Chapel, of Hazlewood, with its still undecorated altar, stands neighbour as it were, to this new and stately Church of Clifford. The mission attached to the former may be said to have given birth and nursing to this, its now stalwart child. A word more, for others' honour. Eusanguined and apostate York drank of a priestly martyr's blood—his name was Grimstone; persecution hunted down those of his name and faith; yet three brothers of this honoured house remain, and dwell in Clifford, not far from their ancestral domain. Engaged in manufactures, to which they have applied themselves, they dispense, as true stewards of God, the bread of honest industry to the class with which they have become so linked; but their example, and that of their pious partners in life—their prayers, alms, and largesses to God's Church and his poor, have wrought more, as will be revealed to many, this month, and that day. A word more of martyrs. The relics of a holy virgin and martyr, St. Domitia, exhumed from the Catacombs of Rome, will repose under the altar of St. Edward; the actual original marble slab and inscription with the bones now he at Clifford. A last word for living worthies. The Shrewsbury, Stourtons, Langdales, Vavasours, Cliffords, Maxwells, Middletons, Salvins, Philipps, Murrays, and a host of names dear to our own times and hearts, will congregate at this great religious function. The Catholic bodies of York, Leeds, Wakefield, Sheffield, Bradford, Hull, &c. will swell the assemblage. A little word. Thorp-arch Spa, a pleasant and health-inspiring spot, is a mile from Clifford, and has its station on the Harrogate line of railway, which branches out of the great line from London to York. Health and recreation-seekers from the South and elsewhere may sanctify this duty by joining in a higher and holier one. A votary of Mary's invokes them all. Come! Come!—*Correspondent of Tablet.*

LONDON MISSIONS AMONG THE POOR.—We derive the highest possible gratification from what we hear of the success which has attended the great move lately made under the auspices of our zealous Bishop in behalf of the London poor. The recovery of stray sheep to the fold, though one of the less brilliant, is perhaps of all others the very most momentous achievement of missionary zeal, and this result, we are assured, has followed in remarkable abundance from the preaching of the excellent men who have taken part in this labour of love. It is fair to the

best authority, that several thousand souls have been brought within the operation of Divine grace through the medium of the Sacraments which they had abandoned. The enthusiasm of the poor Irish has been delightful to behold, and we rejoice to know that the sincerity of this display has in very many instances been attended by the most unquestionable fruits of genuine reformation. The sight of a Bishop preaching in one of the most forlorn and wretched parts of the city, to a congregation of poor met together "in a large room," must have been such as to bring home to many hearts the true character of our Holy Church. We have now only to hope that what has been so well begun may be as zealously continued. To keep what we have gained, says a Latin proverb, is at once better and harder than the act of acquisition; but in the present instance the first step has doubtless been the most arduous. All success, say we, to efforts such as these! None so calculated to rectify the misunderstanding between the various classes—to re-adjust the balance of social sympathies which is now being everywhere deranged, to relieve poverty of the curse with which human Government have clogged it—and restore it to its true evangelical rank among all conditions of men. It is no small gratification to remember that the first mover in this great revival, as the chief agent in it, has been a Secular Priest of the London District.

POPE PIUS IX.

A letter in the Boston Advertiser, dated Rome, March 20th, thus describes the person and manners of the present Pope, *Public Ledger.*

Two days ago, I had the honor of a private presentation to his holiness. The dignity and simplicity of his manners are very striking. The gentleman who obtained the audience for me, and went to introduce me, is an abbot. His holiness was standing by his table, dressed in plain white robes, and with a little white cap covering the crown of his head. My friend preceded me a little in entering the room, and when I halted within the door, and not far from it, to make my bow, the abbot was down upon his face, trying to kiss the Pope's foot* which when he is standing, is no easy performance. I believe I faltered a little at the sight of this perfect prostration, when his holiness addressed me briskly in French, saying, "come in my son," at the same moment extending his right hand to me with an inviting gesture and evidently inducing my ghostly friend to make short work of diving at his feet. I confess to kissing the Pope's ring before I parted with his hand.

He immediately began to speak of the United States—said he was very thankful for the kind notice of him which the people of our country had taken—said the government had sent him some valuable books—that he was always happy to see my countrymen—that he thought the liberty and happiness of the people was well secured in the United States, &c., &c. His holiness is quite familiar with our political history, and has a lofty appreciation of the character of Washington. He manifested acquaintance with the great names of the past and present, and among the latter, spoke of Mr. Webster, Mr. Clay, and Mr. Calhoun.

In size, figure, and a certain brisk carriage of his person, Pius the IX reminded me of Chancellor Kent of twenty years ago. The expression of his countenance is that of sadness and anxiety; and this I thought, was especially manifested when an allusion was made to the reception of his new constitution; and he replied—"It is very difficult to provide for the wishes of all—in a case so complex as that committed to my charge. I have most at heart the spiritual interests of the people, and what has now been done, I hope may promote that, as well as their temporal happiness." Soon after this we took our leave. His holiness gave his hand again and obeying more the impulse of the moment than the etiquette of the court, I gave it a rather smart republican shake, whereat I thought the holy father took no offence. Coming out into the drawing-rooms I found a party of English and Germans waiting to be presented in a body, and as I had been called in first, and remained some time, I saw John Bull looked a little sour at Brother Jonathan as he made his way into and out of their presence. Pius IX lives in the most frugal way, and bestows all his income on the poor. I cannot help feeling great respect for him, and I believe him to be a sincere and devout man of God.

* This is a Protestant blunder, it is not the Pope's foot that is kissed, but the emblem of his office.