

and, in fact, supply the demand for labor, that is constant here. I find in my frequent intercourse with them, that they possess a knowledge of none, or nearly none, of the distinctive principles of the Christian faith, and that many are in a state of mind beyond that of a mere indifference, though not precisely in that of those imbued with the principles of the French and German schools of infidelity." The Editor of the *Sentinel* would have us believe that, the hostility of Dr. Edson, is owing to his being an Episcopalian. The *Sentinel* thus continues—"As the system of our common schools in New England, was introduced here by our Puritan forefathers, he, as a conscientious churchman, is bound to find as much fault with it as possible. An acknowledgement from a thorough bred Episcopalian of the excellency of the system, might possibly be construed into an acknowledgement that something good might come out of Nazareth—a humiliating confession by all means to be avoided."

"It must be confessed however, that a portion of the descendants of our Puritan ancestors have given more than countenance to the objection raised by the Rev. Dr. Edson. . . . Because our common schools could not be converted into the theological seminaries, the appalling cry was raised that nothing but the "baldist Deism" was permitted to be taught in our schools, and the declaration was repeatedly made that unless the distinctive doctrines of Christianity—and by those doctrines, these fault-finders meant nothing more nor less than the doctrines of those sects to which they respectively belonged could be taught our children, it were better far if our public schools were totally abandoned. Every person of common sense will readily perceive that if such doctrines must be taught in our schools, the system of public instruction must be abandoned. . . . All that can justly be said is, that whilst it does nothing to promote, it directly does nothing to hinder, the progress of infidelity. All that it does is to disseminate general information among all classes of our community, and enable the poor, as well as the rich, to read the Bible, but it does nothing—at least it should do nothing—towards indoctrinating its pupils into the belief or principles of any religious sects. Our churches and our Sunday schools are designed expressly for this object. If infidelity is increasing, if, to a great extent, the doctrines and principles of Christianity are undermined, the fault lies, not at the door of our common schools, but at the door of our churches and our religious teachers."

Now, the great mistake of the Editor of the *Sentinel* is, in supposing that religious education can be with safety separated from the secular. If religious exercises be not regularly practised in school, boys will soon become careless in their practice at home or in the church. To school they must go, domestic or church prayer they may evade, if then religious impressions are made at school, they will be acted upon at home and in church, if, on the contrary, religion is inculcated at school, it will be neglected everywhere else—be assured that boys brought up in a Godless school will keep far aloof from Sunday school and church. If particular doctrines are to be taught in our schools, says the *Sentinel* the system of public instruction must be abandoned!—Wherefore? Can no substitute be found? Suppose each congregation opened a school in its own church or school-room, and received an allowance of the public school tax, in proportion to the number of pupils who attended, could not the difficulty be thus easily obviated? There is one very striking admission in the *Sentinel* article. "If it (the school system) does nothing to promote, it directly does nothing to hinder, the progress of infidelity." There could not be a greater condemnation issued by the most earnest opponent of the system. Man is naturally prone to evil, to give him a common school education, without religion for a basis, is but to furnish him with additional facilities for the commission of crime—crime persisted in, leads indirectly to infidelity. Therefore is it, that there is not only nothing in the school system to hinder the progress of infidelity, but there is much to promote it.

It may be said that the Bible is recommended to be read, but who ever heard of any man, woman or child, forming a consistent religion for himself out of the Bible? Nay more, there is much in the school system to throw doubt upon the Divine inspiration of the Bible itself.

We are gratified to find that enquiry into the effects of the Godless School System, is beginning to be awakened amongst our Protestant fellow-citizens. This cannot fail to be productive of good.

CATHOLIC INTELLIGENCE.

CIRCULAR OF THE LORD BISHOP OF SHREWSBURY.

A.M.D.G.

James, by the Grace of God, and Favor of the Apostolic See, Bishop of Shrewsbury, &c.

To the Clergy Secular and Regular, and the Faithful of the Diocese committed to our care.

Health and Benediction in the Lord.

Beloved Brethren and Children in Jesus Christ—It is unnecessary for us to lay before you in detail the sad events which have lately occurred at Stockport, a town of this diocese. They are already sufficiently known through the columns of the public journals; and they have everywhere excited the sympathy, if not also the indignation, of all who regard the rights of justice or the blessings of peace.

It is only this morning, however, that we have received certain intelligence of a circumstance, which has filled us with deepest sorrow, with bitterest anguish; in which we are sure you will all take part mournfully but most lovingly. Amidst the destruction of everything in the Chapel of St. Michael, the

furious mob directed their violence upon the iron safe in which the Most Holy Sacrament was preserved. So fierce and so persevering were their efforts, that, at length, they succeeded in breaking it to pieces, and plundered it of its sacred treasure. The consecrated particles were seen in the hands of the rabble, but there is reason to hope that none of them were carried away.

Yes, my dearly-beloved brethren, the Sacred Body of Our Lord has been cast into the midst of a profane and impious crowd—their unholy hands have seized His adorable flesh—they have flung Him from His dwelling place, to trample Him under their feet, and the fragments of the consecrated species they have scattered around, with all kinds of jeers, and mocking, and words of frightful blasphemy.

We will not, however, pain you by such recitals. Had a sacrilege like this occurred in distant lands, we should have shuddered with horror at its very mention, but now, when it has been done in our own country, in our own neighborhood, how great indeed must be our grief and consternation. If the Prophet wept when he saw the beautiful things of Jerusalem borne away in the hands of captors, what must be our lamentation when he beheld the Lord himself become as the prize of the spoiler, and His own most venerable body the sport of the vile and impious.

It is only necessary, we feel assured, to suggest some plan, by which you may unite together in expressing to your dear Saviour your heartfelt sorrow, your profoundest homage, your loving condolence.

We therefore appoint—

1. That on Sunday, 25th inst., in all churches or chapels throughout the diocese, in which it is usual, Benediction be given with all possible solemnity; and that the "Miserere," with the first three prayers after the Litany of the Saints, be sung on that occasion.

2. In places where Benediction is not given, that the hymn "Pange lingua" (in English), with its proper prayer, together with the "Miserere," as above, be recited.

3. That each Priest throughout the diocese shall offer up a Votive Mass of the Blessed Sacrament, *ritu prope grati*, on the first day, permitted by the rubrics, after the abovenamed Sunday; and that he shall give notice of the same to his people, in order that they may assist as far as circumstances will permit.

We also exhort as many as possible to approach to the Holy Communion on Sunday the 25th, and on the day of the Votive Mass.

May the blessing of God, and the peace of Jesus Christ be with you all.

† JAMES, Bishop of Shrewsbury.

Given at Oscott, July 9th, 1852.

N. B.—Those Priests who have not yet sent in the collection for the Propagation of the Faith are requested to do so as early as possible.

THE SYNOD OF OSCOTT.

(From the Tablet.)

For the information of such of our readers as may not have had the opportunity of visiting Oscott during the celebration of the first Synod of the Province of Westminster, it may be well to mention that the first preliminary meeting of the Bishops was held on the 5th of July, and after that day the regular business of the Synod commenced. The Fathers present were—the Cardinal Archbishop of Westminster and his Suffragans, with the exception of the Bishops of Liverpool and Nottingham, who were represented by their respective Procurators, the Very Rev. James Crooke and the Very Rev. Francis Cheadle. Each Bishop had the privilege of bringing a Theologian, chosen either from his own diocese or from any other, and they were as follow:—

- Westminster—Rev. Mr. Maguire.
- Beverley—Rev. Dr. Tate.
- Northampton—Very Rev. Dr. Husenbeth.
- Birmingham—Rev. Dr. Morgan.
- Hexham—Rev. Mr. Gibson.
- Southwark—Rev. Dr. Cox.
- Salford—Very Rev. Dr. Roskell.
- Plymouth—Rev. F. Forn.
- Liverpool—Rev. Thomas Cookson.
- Promoter—The Bishop of Southwark.
- The Religious Orders were represented by the Very Rev. Dr. Molyneux, President of the English Benedictines:—
- Very Rev. F. Ethelridge, Provincial, S.J.
- Very Rev. F. Aylward, Provincial, O.S.D.
- Very Rev. F. Eugene, Provincial of the Passionists.

Very Rev. Dr. Pagani, Provincial of the Order of Charity.

The newly-elected Chapters had had sent as their representatives—

- Westminster—Very Rev. Dr. Whitty, Provost.
- Beverley—Very Rev. J. Render.
- Northampton—Very Rev. Dr. Husenbeth.
- Birmingham—Very Rev. Dr. Weedall.
- Hexam—Rev. R. Platt.
- Southwark—Very Rev. Dr. Cox.
- Salford—Rev. R. Crookell.
- Shrewsbury—Very Rev. E. Egan.
- Clifton—Very Rev. W. Vaughan.
- Liverpool—Very Rev. John Fisher.
- Theologians of the Synod—Very Rev. Monsignor Newsam, Very Rev. Dr. Weathers, Very Rev. Doctor Rooker, Very Rev. Dr. Newman, Rev. R. Cooke, Rev. H. Manning.
- Secretaries—Rev. R. Bagnall, Rev. A. Goss, Hon. and Rev. W. Clifford.
- Masters of Ceremonies—Rev. J. Wheble, Rev. James Moore, Rev. J. R. Chapman.
- Cantor—Rev. Dr. Crookall.

The various members of the Synod were divided into committees or particular congregations, over each of which several Bishops presided, assisted by

a suitable number of Theologians, chosen from those already mentioned. Those committees sat regularly, often twice in the day, from nine to half-past one, and again from three to half-past five. After the business to be submitted to the Fathers had been maturely examined and discussed in one of the committees, all the members of the Synod assembled in general congregations, which were held in the church in the presence of all the Bishops, with the Cardinal Archbishop at their head. The theologians were again invited to state their opinions, and, after they had retired, the Bishops remained in deliberation, attended by the Secretaries of the Synod. In these general congregations the decrees were arranged, and, after they had been duly prepared, they were copied out for one or other of the three solemn sessions which were held on Wednesday, July 7th, Tuesday, July 13th, and Saturday, July 17th.

Before each session, Mass of the Holy Ghost was solemnly celebrated by the Cardinal Archbishop.

Before the first session and at the close of the last, there was a procession of the members of council round the cloisters of the college, and many of the Clergy, some of whom had come from the dioceses of Westminster and Beverley, as well as respectable members of the laity, were present.

After the procession on the last day, the acclamations, inviting all present to pray for his Holiness, for the Sacred College, and the Cardinal Archbishop and members of the council, were chanted. The music, composed by the Rev. Dr. Crookall, was generally admired.

As there is reason to believe that the eloquent discourses delivered by the Rev. Dr. Newman and the Rev. H. Manning will be published, we will not anticipate the concurrence of all Catholics in the applause which they elicited from those who had the privilege of hearing them. We should be happy to see united in one volume with them the impressive discourses of the Cardinal Archbishop, and the points of mental prayer read by the Rev. Dr. Weedall and the Rev. Dr. Newman at the close of each session.

It would be impossible to describe adequately the energy, zeal, and learning displayed by the members of the Synod in the discharge of their arduous duties; and the harmony and cheerfulness that reigned everywhere showed how complete and cordial was the greeting of so many brethren, summoned from the labors of their missions to share in the deliberations of this edifying and important assembly.

It may be well to notice that the venerable Bishop of Beverley is the only surviving Bishop of the four Vicars-Apostolic by whom our missions were governed until 1840. He witnessed the division of England into eight vicariates under Gregory XVI., and is consequently the senior Bishop in the newly-restored Hierarchy of England.

On Saturday (17th July,) after-noon, the Bishops and members of the Synod left Oscott.

RECONCILIATION OF PERVERTS.

Catholic Chapel, Webb-street, Bermondsey,

July 10th, 1852.

I, the undersigned Denis Quill, do hereby solemnly declare, that though attending for the last four months the church of the Rev. John Armstrong, and having publicly read my recantation therein, that my recantation was merely formal, my heart never having swerved from the Roman Catholic Faith; I also declare that it was extreme poverty, with the expectation of temporary relief from the Rev. Mr. Armstrong, from whom I have during that period received various sums of money, in silver and gold, which induced me to take this lamentable step.

I now ask pardon of Almighty God for this my shameful apostasy, and declare my sincere sorrow for my crime in the presence of the witnesses whose names are affixed to this document.

- his
- Denis Quill, 5, Archers-place, Portman-square.
- mark
- Witnesses.
- Thomas Downing, 7, Webb-street, Bermondsey, Protestant,
- Daniel Riley, 11, Webb-street, Catholic.

July 12th, 1852.

We, the undersigned, do hereby declare, in the presence of God, upon this altar, our sincere sorrow for having through extreme poverty and the temptation of money, which we received from the Rev. Mr. Armstrong, Incumbent of St. Paul's Church, Bermondsey, on several occasions within the last six months, abandoned the profession of the Roman Catholic Faith.

We also declare in the presence of the witnesses whose names are hereunto subscribed that our hearts remained always unchanged, our apostasy having been merely outward and formal, for which grievous sin we now humbly and contritely ask pardon of Almighty God, the Blessed Virgin, and Saints, and this congregation, as well as all others whom we may have scandalised by this our shameful fall.

- Timothy Sullivan, 14, Maypole-alley, High-street.
- his
- Michael Foran, 6, Red Cross-court, High-st.
- mark
- his
- Patrick Murphy, 14, Maypole-alley, High-st.
- mark
- his
- David Kelly, 2, Palmer's-rents, Snowsfields.
- mark
- his
- Daniel Carthy, 5, King's-row, Long-lane.
- mark

Witnesses.
Martin Reeks, 33, Melior-street, St. Olaves, Southwark.
Patrick Casey, 1, Marble-court, Webb-street.
John McCarthy, 5, Albion-court, Bermondsey-st.

CATHOLIC UNIVERSITY OF IRELAND.—The committee of the Catholic University held its usual monthly meeting on Wednesday, and was presided over by his Grace the Archbishop of Dublin. The Committee were engaged in transacting the usual business until past four o'clock. The receipts were announced at £843 4s. 2d., since the last meeting held, hardly three weeks ago. We will publish the list of contributors in a day or two.—*Tablet*.

CHINA.—The Bishop of Samos, Vicar Apostolic in Japan, has conveyed to Rome the acts of the first council held by the Bishops of China, for the purpose of submitting them for the approbation of the sacred congregation of the propaganda. This council, composed of five Bishops, assisted by about thirty priests, and the ceremonies of which were attended by a multitude of Christians, derives a peculiar interest and importance from the circumstance that it was the first ever held in the Chinese empire.

CONVERSIONS.—Recently the Count Curro Von Kettenberg made his abjuration in the hands of Mgr. Von Ketteler, Bishop of Mayence; he is about to proceed to Mecklenberg, his native country, with a view to aid the poor deserted Catholics there, and to cause a church to be built for them in his native city.—*Ami de la Religion*.

On June 28th, at the collegiate Church of N. S. delle Vigne, a young Protestant lady made her abjuration in the hands of the Archbishop of Pigi, who gave her conditional baptism. She had for godfather the Marquis Guiseppe-Marco Durazzo, and for godmother the Countess Maria Bonaventuri.—*Cattolico di Genova*.

On St. Peter's Day Mgr. Sibour, Archbishop of Paris, received in the chapel of his Archiepiscopal house the abjuration of two English ladies belonging to very honorable families. M. l'Abbé Buquet, V. G., administered to them the Sacrament of Baptism conditionally, and the Marquis Donoso-Cortes, Ambassador of Spain, acted as godfather for both the neophytes. The Archbishop of Paris then addressed to them a touching and eloquent discourse, after which he distributed to them the Holy Eucharist, and gave them the Sacrament of Confirmation. It was M. l'Abbé de Torrecilla, Almoner of the Convent of the Augustinian ladies of the Sacré Cœur de Marie, who, by his pious and learned instructions, prepared the return of those new converts to the bosom of Catholicism.—*Ami de la Religion*.

We read in the same paper that on the 5th ult, at Berlin, thirty-one Protestants made their abjuration to re-enter the bosom of the Catholic Church. These conversions had caused great excitement in the Superior Evangelic Council.

Recently, at Noyon, in the department of Oise, and diocese of Beauvais, a reception of much interest took place. Mrs. Baret, originally of England, a descendant of the famous Scottish family of Bruce, and who had been carefully educated in the Anglican religion, received baptism, and made her abjuration of Protestantism in the hands of M. Thiéble, Curé and Dean of the Cathedral of Noyon. He was assisted by M. Bourgeois, Curé and Dean of Saint Jacques, in Compiègne, formerly V. G. of the diocese; M. le Supérieur of the Little Seminary, and the greatest part of the Ecclesiastics of the city. The Count Ernest de Bréda and the Countess de Thusie, a relative of the new convert, acted as godfather and godmother. Several other pious and distinguished persons assisted at the ceremony, among whom were Miss Bruce, aunt of the convert, the Countess de Béthune, the Countess de Bréda, with her daughter, Mmes. de Falloire, de Devise, Devienne, &c.—*Ami de la Religion*.

We find it stated in the Roman correspondence of the *Daily News*, under date July 14th, that Dr. Kiscock, a physician long resident in Rome, had been received into the Catholic Church by Cardinal Franzoni.

IRISH INTELLIGENCE.

THE GENERAL ELECTIONS.

DUBLIN COUNTY.—The polling commenced on Thursday morning, the 22nd July, and was kept up through the day with much spirit. At one o'clock the returns of the Liberal Committee gave their candidates a majority of 72 on the gross poll up to that hour, and this was increased to 82 at the close of the day's polling. The Conservative accounts, however, were very different. At the Conservative Committee Rooms, the numbers are given thus—Gross poll—three o'clock—R. Hamilton (F.) 1,562; Taylor (T.) 1,559; Craven (L.) 1,010; Lentaighe (L.) 1,023.

MEATH COUNTY—GREAT TRIUMPH OF MR. LUCAS.—A return, nearly complete, of the first day's polling in Meath has reached us in time for our first edition, and the result very far surpasses the most sanguine expectations of Mr. Lucas's friends. The following are the figures—for Mr. Lucas, 1,657; Mr. Corbally, 1,631; Mr. Grattan, 371. There never was the slightest doubt about the issue of this contest, although no pains had been spared to spread foolish and lying rumors concerning it. It is, however, gratifying to find that the Clergy and people of Catholic Meath have marked in so unmistakable and noble manner, their sense of the zeal and integrity displayed by Mr. Lucas in the service of the Catholic Church and of the Irish people.—*Tablet*.

CAVAN COUNTY.—The election for this county commenced on Friday, 16th July. The courthouse was opened at ten o'clock, shortly after which it was filled in every part. The Very Rev. Dean Adams presided. Sir John Young, who was seconded by Mr. Cumming, of Crover. Mr. Burrows proposed, and Mr. Samuel Moore seconded Mr. Maxwell. The Rev. Prior Moore proposed, and Doctor O'Reilly seconded Mr. Hercules Ellis. The following is the result of the poll:—Young, 2,051; Maxwell, 2,270; Ellis, 752.

NEWRY BOROUGH.—The following is the result of the polling:—Kirk, (L.) 214; Halliwell, (T.) 176.

QUEEN'S COUNTY.—The Right Hon. J. W. Fitzpatrick retired from the contest. The High Sheriff declared Sir Charles Coote and Michael Dunne, Esq., duly elected, amidst enthusiastic applause.