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DR. NEWMAN'S FIFTH LECTURE.

(From the Birmingham Correspondent of the Tablet.)

On Monday evening, the 28th ult., Dr. Newman delivered the fifth lecture on Catholicism in England, at the Corn-Exchange. The attendance, as on former occasions, was large, and included many of the Catholic Clergy of the district, and a number of highly respectable Catholics and Protestants of the town. The learned Divine in this lecture contended that the Protestant Church was not as tolerant as it professed to be, and proved that though Protestants boasted on all occasions of their toleration and liberality, they let no opportunity pass of persecuting, annoying, and treating unkindly those who differed from them, more especially Catholics. In support of his argument Dr. Newman related many historical facts, alluded in a touching manner to the conduct of parents to their children who embraced the Catholic Faith, and after enumerating the outrages committed by Protestants during the last nine months, concluded his lecture with the following remarks relative to the notorious Dr. Achilli:—

And, in the midst of outrages such as these, my brothers of the Oratory, wiping its mouth, and clasping its hands, and turning up its eyes, it trudges to the Town-hall to hear Dr. Achilli expose the Inquisition. Ah! Dr. Achilli, I might have spoken of him last week had time admitted it. The Protestant world looks to hear him, because he has something to tell of the Catholic Church. He has a something to tell, it is true; he has a scandal to reveal, he has an argument to exhibit. It is a simple one, and a powerful one, as far as it goes—and it is one. That one argument is himself; it is his presence which is the triumph of Protestants; it is the sight of him which is a Catholic's confusion. It is indeed our great confusion, that our Holy Mother could have had a Priest like him. He feels the force of the argument, and he shows himself to the multitude that is gazing on him. "Mothers of families," he seems to say, "gentle maidens, innocent children, look at me, for I am worth looking at. You do not see such a sight every day. Can any Church live over the imputation of such a production as I am? I have been a Catholic and an infidel; I have been a Roman Priest and a hypocrite; I have been a profligate under a cowl. I am that Father Achilli who, as early as 1825, was deprived of my faculty to lecture, for an offence which my superiors did their best to conceal; and who, in 1827, had had already earned the reputation of a scandalous Friar. I am that Achilli who, at Viterbo, in February, 1831, robbed of her honor a young woman of eighteen; who, in September, 1833, was found guilty of a second such crime, in the case of a person of twenty-eight, and who perpetrated a third in July, 1834, in the case of another aged twenty-four. I am he, who afterwards was found guilty of sins, similar, or worse, in other towns of the neighborhood. I am that son of Saint Dominick, who is known to have repeated the offence at Capua, in 1834; and at Naples again, in 1840, in the case of a child of fifteen. I am he who chose the sacrilege of the Church for one of these crimes, and Good Friday for another. Look on me, ye mothers of England, a confessor against Popery, for ye 'ne'er may look upon my like again." I am that veritable Priest who, after all this, began to speak against, not only the Catholic Faith, but the moral law, and perverted others by my teaching. I am the Cavaliere Achilli, who then went to Corfu, made the wife of a tailor faithless to her husband, and lived publicly and travelled about with the wife of a chorus-singer. I am that professor in the Protestant College at Malta, who, with two others, was dismissed from my post, for offences which the authorities cannot get themselves to describe. And now attend to me, such as I am, and you shall see what you shall see about the barbarity and profligacy of the Inquisitors of Rome." You speak truly, O Achilli, and we cannot answer you a word. You are a Priest; you have been a Friar; you are, it is undeniable, the scandal of Catholicism, and the palmary argument of Protestants, by your extraordinary depravity. You have been, it is true, a profligate, an unbeliever, and an hypocrite. Not many years passed of your conventional life, and you were never in choir, always in private houses, so that the laity observed you. You were deprived of your professorship—we own it; you were prohibited from preaching and hearing confessions; you were obliged to give hush-money to the father of one of your victims, as we learn from the official report of the police of Viterbo. You are reported in an official document of the Neapolitan police, to be "known for habitual inconsistency;" your name came before the civil tribunal at Corfu, for your sin of adultery. You have put the crown on your offences by, as long as you could, denying them all; you have professed to seek after truth, when you were ravening after sin. Yes, you are an incontrovertible proof that Priests may fall, and

Friars break their vows. You are your own witness; but while you need not go out of yourself for your argument, neither are you able. With you the argument begins; with you too it ends; the beginning and the ending, you are both. When you have shown yourself, you have done your worst and your all; you are your best argument and your sole. Your witness against others is utterly invalidated by your witness against yourself. You leave your sting in the wound—you cannot lay the golden eggs, for you are already dead. For you, brothers of the Oratory, can we possibly believe a man like this, in what he says about persons, and facts, and conversations, and events, when he is of the stamp of Maria Monk, of Jeffreys, and of Theodore, and of others who have had their hour, and then been dropped by the indignation or the shame of mankind? What call is there on Catholics to answer what has not yet been proved? What need to answer the evidence of one who has not replied to the police reports of Viterbo, Naples, and Corfu? He tells me that a Father Inquisitor said to him, "Another time, that you are shut up in the Inquisition, you will not get away so easily." I do not believe that it was said to him. He reports that a Cardinal said of him—"We must either make him a Bishop, or shut him up in the Inquisition." I do not believe it. He hears witness that "the General of the Dominicans, the oldest of the Inquisitors, exclaimed against him before the council—'This heretic, we had better burn him alive.'" I don't believe a word of it. "Give up the present Archbishop of Canterbury," says he, "amiable and pious as he is, to one of these rapid Inquisitors; he must either deny his Faith, or be burned alive. Is my statement false? Am I doting?" He is not doting, but he is false. "Suppose I were to be handed over to the tender mercy of this Cardinal (Wiseman,) and he had full power to dispose of me as he chose, without losing his character in the eyes of the nation,.... should I not have to undergo some death more terrible than ordinary?" Dr. Achilli does not dote; they dote who listen to him. Why do I so confidently assert that he is not to be believed? First, because his life for twenty years past creates no prepossession in favor of his veracity; secondly, because during a part of that period, according to his own confession, he spoke and argued against doctrines which at the very time he confessed to be maintained by the communion to which he belonged; thirdly, because he has ventured to deny, in the general, what official documents prove against him in this particular; fourthly, because he is not simple and clear enough, in his narration of facts, to inspire confidence in him; fifthly, because he abounds in misstatements and romance, as any one will see who knows anything of the matters he is writing about; sixthly, because he runs counter to facts known and confessed by all.

The sixth lecture is postponed until Monday, August 11.

PASTORAL OF THE RIGHT REV. THE LORD BISHOP OF SALFORD.

To the Clergy, Secular and Regular, and all the Faithful of the Diocese of Salford. Health and Benediction in the Lord.

Dearly Beloved Brethren, and Children in Jesus Christ.—We address you for the first time since our elevation to the Episcopate, and in doing so we are vividly reminded of those words of the Apostle,—"How incomprehensible are the judgments of God; how unsearchable His ways." As is meet, we are filled with sentiments of wonder and awe, and with a sense of confusion and abasement, when we reflect upon the exalted dignity to which the hidden designs of the Almighty have raised us—most unworthy. We humbly submit to these decrees; and in the lowliest prostration of soul, conscious of our own littleness, say *Fiat voluntas Dei*—the will of God be done. Indeed, we shall rejoice even, if any poor ability of ours can be rendered available in promoting the honor of God and the welfare of His Holy Church. In all things we cheerfully sacrifice ourselves for His sake. As God can and does at times raise up the "weak and the foolish," so we humbly trust that He who has imposed upon us the sacred office of Bishop, will be our strength and support. "Be thou unto me a God, a protector, a place of strength, that thou mayest make me safe." "For thou art my firmament and my refuge."—Ps. 70.

Dearly-Beloved, whilst we yield ourselves unreservedly to the will of the Almighty, and confide in His goodness and mercy, we are yet most sensible of our serious responsibility, and of the grave difficulties which beset us at the very threshold of our Ministry; difficulties, however, which we shall not shrink from, but shall seek rather to meet and to obviate.

On viewing the extent and the great population of our diocese, we are painfully reminded of the number of workers in the vineyard being so disproportionate

to its needs. "The harvest indeed is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He send laborers into His harvest."—Luke 10. In several tracts of country, and more especially in the eastern portions of our diocese, there are populous towns and villages where no temples exist, in which the Faithful can worship, and where no Pastors are found to break the bread of life—a state of spiritual destitution which we have long lamented. We may refer in particular to the large manufacturing districts of Accrington, Haslingden, Colne, Bacup, Tadmorden, and Heywood, where there are neither resident clergy nor chapels. It must be our first care, with the blessing of Heaven, to direct our best energies to these destitute places, sending among them zealous Missionaries, to "build up Zion, to restore the fallen altars of the Lord, and to cause His name to be known and adored by His creatures."

The education of the children of our poorer brethren is also a matter which we have greatly at heart. At a time when the subject is engaging so largely the attention of all classes of the community, and that of the legislature itself, we cannot shut our eyes to its vast importance. And we need not say to you, dearly-beloved, that when we speak of education, we allude not exclusively to secular instruction, but more particularly include the teaching which leads to eternal life. Education, to be genuine, must always rest upon the foundations of religion. We are far from undervaluing secular learning, and by no means share in opinions now almost obsolete, that this kind of instruction for the poor is of unquestionable advantage; opinions which formerly went to diminish the facilities for establishing and extending schools for the poor.

An education that should not comprise religious instruction, would certainly furnish materials for the revival of such views. All God's gifts are liable to be abused, and education constitutes no exception. Neglect the safeguard of religious instruction, and you supply a ready access to all kinds of immorality. Trace the progress of those evils which, at different times, have devastated society, destroying both altar and throne, and see how these calamities have had their origin in the neglect or abuse of education. France, in its last century's history, furnishes for all time, a melancholy illustration of this truth. It is most consoling to us, and fills us indeed with lively joy, to be aware that so many of our own schools are now under religious teachers of both sexes, whose exertions in their holy calling are beyond all praise. We witness with heartfelt satisfaction, those pious men and women dedicating their services to our good God, and extending their usefulness in our large towns, protecting the innocent, and rescuing from depravity the perverted youth, or the erring female. May the Lord continue to bless their labors, and extend their inestimable services to village, town and hamlet.

But, dearly-beloved brethren, whilst we are pointing out to you the necessity of multiplying our temples, and of adding to the number of our schools for the benefit of Christ's poor, we know well that our best intentions will be fruitless, and our efforts come to nought, without your liberal and hearty co-operation. Under God, therefore, we rely upon your generous and charitable contributions, urging you to second us in carrying out the work; and thus you will enable us to announce the good tidings that the poor may have the "Gospel preached to them," and that children may be trained in virtue. "A son ill taught," says Ecclesiasticus, "is the confusion of his father, and a foolish daughter shall be his loss."

Dearly-beloved brethren, we exhort you in the Lord, to pour forth your fervent prayers to the Almighty for ourselves, and for the flock committed to our charge. We are fully conscious that without God's assistance we can do nothing; without being replenished with the gifts of the Holy Ghost, we cannot become a faithful shepherd of the fold. We stand in need of the Divine Spirit, to enlighten and guide our erring steps. Beg His supporting aid, that we may have fortitude and courage under the cares and anxieties inseparable from the Episcopate. Pray to the Father of Light, who has promised the Good Spirit to those who ask aright. Weak and destitute of ourselves, and sensible of our insufficiency, we must implore His assistance and protection. He will not refuse the boon. "For if you, being evil, know how to give good gifts, how much more will your Father in heaven give the Good Spirit to them that ask him."—Luke ii.

Finally, we entreat you to join your prayers with ours to invoke the Mother of God, under whose patronage we have placed ourselves, that by her intercession "the Sweet Comforter, whom her beloved Son sent down upon His Apostles, filling them thereby with spiritual joy, may teach us in this world the true way to salvation, and make us walk in the paths of virtue and good works."

In furtherance of the objects herein stated, we direct this Pastoral to be read in every church and chapel at each Mass, on the first Sunday after it is received. We further enjoin that, on Sunday the third of August, the "Te Deum" be sung or recited at the end of the Mass, and that there be Benediction of the Blessed Sacrament in the afternoon or evening of the said third day of August, to testify our gratitude to God for all His mercies and favors. The Clergy shall also add at the Mass on that day, and on the two following days, the Collect, Secret and Post Communion (De Spiritu Sancto,) to implore the blessing of Divine aid upon our Episcopacy.

The Grace of our Lord Jesus Christ, and the Charity of God, and the communication of the Holy Ghost, be with you all. Amen.—2 Cor. xiii., 13.

† J. TURNER, Bishop of Salford.
Salford, 28th July, 1851.

DINNER TO MR. O. HIGGINS, M.P., AND MR. KEOGH, M.P., AT CASTLEBAR.

The *Mayo Telegraph* gives a lengthened report of the proceedings at the late public banquet at Castlebar. We have only room for the speech of Mr. Keogh.

The Chairman (the Venerable Archdeacon M'Hale,) having proposed the toast of the evening, viz: "Our representative, George Ouseley Higgins, Esq., and our illustrious and talented guest, William Keogh, Esq., the member for Athlone."

Mr. Keogh rose, and was greeted with repeated and most enthusiastic cheers from all parts of the room. The hon. gentleman commenced by saying—Archdeacon M'Hale and gentlemen, I can assure you that I use no words of mere formality when I declare myself wholly incompetent adequately to thank you for the manner in which you have received me, and for the very undeserved, but, nevertheless, most enthusiastic greeting you have given to the proposal of my health. (Loud cheers.) When I look around this splendid meeting, collected together on a sudden, without scarcely time for any preparation—without any certainty of the arrival in this town at the assizes of either my hon. friend or myself, and yet counting amongst the gentlemen assembled at this sumptuous entertainment the representatives of all the best and most important classes in this country, I am impressed with the deepest gratitude. (Great cheering.) I see here the venerated representatives of our ancient Church—a thousand and a thousand times assailed, but as often and always victorious over all her opponents. (Tremendous cheering.) I see here the representatives of the legal professions, headed by my old and valued friend, Walter Bourke, one of her Majesty's most distinguished counsels—(cheers)—the members of this your county town—magistrates—members of your grand jury—landed proprietors from every district, and all assembled, not to confer honor on any individual so humble as I am—(loud cries of "Yes, yes, and cheers")—but to declare their unchangeable determination to struggle to the last for the great cause of civil and religious liberty. (Cheers.) I must not forget that this tribute is paid to us in a county which has been at all times remarkable by the great efforts made to extend the civil and religious liberties of the people; and my hon. friend—your deservedly esteemed representative—will not suppose that I am disposed to flattery when I say the compliment is much enhanced by being shared with him—for I will say of him now what you all know on a former occasion I said in his absence—(cheers)—that Ireland does not send to parliament a firmer, truer, or more faithful representative than my hon. friend—(loud cheers)—and this I say of him, not only for myself, but on behalf of all those members of parliament who have won the approbation of the country, and whose warm regard and entire confidence my hon. friend most cordially enjoys. (Continued cheers.) And now to return to the subject of our religious liberties. Let us be misrepresented, I will take this opportunity of explaining what we all mean by a struggle for religious freedom. The most narrow and contracted motives have been attributed to us. The prime minister of England has spoken of our religion as calculated to "confine the intellect and enslave." (Groans.) The English press, with a few honorable exceptions, has assailed us in the most unmeasured language; but I shall take care that if they again do so it shall not be without an explicit declaration of our opinions. (Hear, hear.) When we talk of religious liberty, it is not for the Roman Catholics alone we desire it. No such thing. The same liberty we seek for ourselves we desire to confer upon all classes of Christians—upon the Protestants, the Presbyterians, the Baptists, the Methodists, the Quakers, the Moravians, as well as upon that religious belief to which we are ourselves attached, and which has been handed down to us unbroken and uncorrupted from the days of the Apostles. (Great