

their astonishment, that they have been engaged in a pro-Catholic propagandism. They will have filled our temples to overflowing, thronged our altars, crowded our confessionals, multiplied our converts, stimulated our zeal, trebled our strength, and gives an impulse to the advance of Catholicity which no efforts of our own could ever dream of equalling. In spite of their outrageous blasphemies, we cannot but be in good humor with them, on the principle that those may laugh who win. Pray God that when we contrast the lofty superiority of the Catholic Church over everything that surrounds her and opposes her, we fall not into the sin of spiritual pride, and so, through our own fault, throw away the blessing which the beneficent hand of God holds out to us.

We hear, on good authority, that nothing has yet been absolutely determined about the introduction of a penal law against the Catholic Hierarchy, or as to the introduction of any penal law whatever. The matter yet hangs in the balance of Ministerial folly. "They seem kept in a state of equilibrium by opposing forces." So writes a well-informed correspondent. With all our souls, we hope the balance may incline to the side of persecution, and that the Whigs may proceed still further along the rotten road upon which they have entered. The clamor, the madness, the county meetings, are doing a great deal; but a persecution would be a heaven upon earth.

Sydney Smith, in his pitiless vituperation of the Railway Directors for keeping locked the doors of their carriages, vowed that there would be no remedy until, in some dreadful conflagration, a Bishop was burned to death. Even Sodor and Man, he thought would be better than nothing; but the sacrifice of some Bishop or other was necessary to bring about a reform.

We are not going to make an irreverent application of Sydney Smith's jest; but when we look back upon the events of the past fifteen years, or twenty years, in both islands; when we consider the crafty and calculating malignity of the game played by the Whigs during a great portion of that time; when we count up the number of Bishops whom they have snared, the dupes they have made, the divisions they have fomented, the vigilance they have lulled to sleep, and the lodgment they have effected within our walls in more than one particular, we bless God for even the shadow of a persecution, and shall count it a huge triumph and victory if but the weight of a finger is laid upon us in the shape of a real, tangible penal law.

We don't wish to have a Bishop burned alive, a Dean martyred, or a Parish Priest tortured with the Protestant boot. But we do think it a very great benefit that Lord John Russell has declared his real sentiments against us in words of hate and contumely, and we should think it a much greater benefit if, in some way or other, against Bishop, Priest, or laymen, he would turn those words into acts.

The Catholic Church has nothing to fear, and everything to hope, from a revival of the penal laws. What it has to dread, is peace, ease, prosperity, the favor of the great and rich, the insidious hostility of false friendship, the lies, the flatteries, the cajoleries, the promises, the rewards, the blandishments of men in power. Against the stake, the rack, and the dagger, the Church is, and has shown herself invincible; but when the sun of prosperity thaws the nerves and the virtue of her children; when the atmosphere of courts relaxes the austerity of their heroism; when they begin to place their hopes in something else but God; when they accustom themselves to take pleasure in the smiles, and to fear the frowns, of men in authority; when they are beset by the allurements of the world—then, in the frailty of her children, and sometimes in the weakness of her rulers, begins the real danger to the Church.

Thank God for the rough shake which Lord John Russell and his Exeter Hall confederates have given to many drowsy Catholics in high places. Oh! how merrily the world was spinning round, how jovially the feast went on, what delicious opiates being quaffed, what enchanting music was lulling to sleep the ears of many a man who should have been a watchman upon the high tower—when, all at once, amidst the dance, and the song, and the music, and all the soft influences by which the senses are overcome, an Almighty Power seized the hand of the prime agent in this scene of delusion, and made his fingers trace upon the wall, the words of warning that cannot but awaken and restore.

#### CHOOSE YOUR SIDE.

(From the Weekly Despatch.)

We have had, for the last three months—we have even now—a "glorious demonstration of the triumph of Protestantism." The Anglican Church never appeared stronger. Its establishment seems ostensibly to be "irrevocable in the affections of the nation." Even Dissenters bury their animosities and suppress the utterance of their grievances, that they may swell the train of the parish Rector, or increase the signatures to the addresses to the Archbishop of Canterbury, or lay their loyal acknowledgment of the Queen's supremacy at the foot of the throne. Orthodoxy presents all the external signs of nearly universal dominion. The Thirty-nine Articles and the Westminster Confession seem to be more popular, more firmly fixed in the convictions of the people than ever. Even Norfolk, Beaumont, and Camoys, begin to coquet with Protestantism. The Pope, and Guy Faux, and the Cardinal, are burnt in effigy at the cross of every town, and on the common of every village. Saint Barnabas is mobbed, and its augurs are hustled. Each county has its "refreshing demonstration of true Protestant feeling," and the local nobility, the officials of the executive, and the magistracy, get safely delivered of their speeches, and make their "glorious day for the National Church."

Yet our inference from all this is, that the State Church is practically hastening to its fall, and that its very props are rushing towards their ruin. The great London meeting at the Guildhall was little better than a collection of the Common Council, with a crowd of nobodies for "fixings." Not a leading name among the bankers or merchants can be found either at that or any other meeting. The leaders of party have made themselves scarce. Winchelsea, indeed, roars, and Ashley cants, because "it is the nature of the beast;" but the Wellingtons, the Wharncells, the Peels, the Sutherlands, the Grahams, the Cardwells, even the Goulburns and the Inglishes are—"nowhere." Earl St. Germans, a former Secretary for Ireland, manfully declares his hostility to the whole movement. Ambitious men, persons of rank, peers, cast the world behind them, and, with a courage and devotion to their honest convictions worthy of all acceptance, openly proclaim their conversion to Popery. The Tractarian Clergy leave, without hesitation, and give up, with high-minded sincerity, their worldly prospects, their splendid revenues, and their high social position, rather than forsake the Faith to which they have speculated their way; and many who still remain in the Anglican Church prove a much better title to be regarded as the true expounders of its ritual and its doctrines than those Low Churchmen who are calling upon them to resign. The Puseyites are wise in their generation, and perfectly right in their views, on the assumption that orthodoxy is Christianity. Protestantism has either gone too far, or not far enough. It halts between two opinions. It is either "overdone or come tardy off." It would serve both God and Mammon. Honest men murmur at its mediocrities, and its compromises, in that vital concernment which admits of no compromise, and begin to ask, can we have a *juste milieu* in religion, as if it were a State policy? The earnest call to the (Established) Church, in the language of the Revelations—"I know thy works, that thou art neither cold nor hot; I would thou wert either hot or cold. So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." And it is being spewed out of the mouth; and this is what Tractarianism has wisely and prophetically foreseen. It strives to rid itself of Romanism, by asserting the right of private judgment; it crushes the right of private judgment, by authoritative interpretations of Scripture. It denounces Mariolatry, and proclaims the supremacy of Bibliolatry. It cries out against reason, and says to the Papists that reason cries out against them. It ridicules the authority of the Popes and the Fathers, and declares the spiritual authority of Queens, and the Divine tradition of its creeds, rituals, ceremonies, and orders. It rejects and despises Patristic theology, and, in order to prop its own dogmas, it interpolates, mis-translates, forges passages for insertion in the authorized version of the Scriptures. It proclaims liberty of conscience in arguing with the Catholics, and persecutes Gorham, and deprives Bennett of his orders and his living, for presuming to have an opinion of their own, or to afford to keep a conscience. This compromise of principle, it is now becoming evident to sincere men of all opinions, will no longer be tolerated. There is a Radicalism in the speculative spirit of the time, which peremptorily asks of all men, "Under which King, Bezonian! Speak! or die!" Whether Rationalism or Popery be right, it is very evident that mere Low Church Anglicanism is certainly in the wrong."

#### PROTESTANT TESTIMONY IN FAVOR OF CATHOLIC EDUCATION.

To the Editor of the Boston Pilot.

Webster, Ms., Dec. 30, 1850.

Sir—Your paper lately contained an article headed "Roman and Massachusetts Schools," in which you very truly say that "Protestant travellers seldom, if ever, visit the Roman Common Schools." But as there are always exceptions in such cases I will give you one of them in the person of Samuel Laing, a rigid Presbyterian, but a man who does not allow his prejudices to force him to violate truth. In his "Notes of a Traveller" page 435, after saying that the poverty stricken intellectual recluse is the Popish Priest of the nineteenth century, he adds, "Our clergy in Scotland have a very erroneous notion of the state of the Popish clergy." We often hear them prayed for, as men wallowing in luxury and sunk in gross ignorance. This is somewhat injudicious as well as uncreditable; for when the youth of their congregations come in contact abroad with the Catholic clergy, so described, and find them in learning liberal views, and genuine piety, according to their own doctrines, so very different from the description and the descriptions, there will unavoidably arise comparisons, by no means edifying or flattering to their clerical teachers at home. Our churchmen should understand better the strength of a formidable adversary, who brings into the field zeal and purity of life equal to their own. The education of the regular clergy of the Catholic Church is, perhaps, positively higher, and, beyond doubt comparatively higher, than the education of the Scotch clergy. By higher, is meant that, among a given number of Popish and Scotch clergy a greater portion of the former will be found, who reads with ease and a perfect mastery the ancient languages—Greek, Latin and Hebrew—and the Eastern languages connected with that of the Old Testament, a greater number of profound scholars, a greater number of high mathematicians, and a higher average amount of acquired knowledge.

In page 442 he adds, "The Catholic clergy adroitly seized on education and not as we suppose in Protestant countries, to keep the people in darkness and ignorance, and to inculcate error and superstition; but to be at the head of the great social influence of useful knowledge."

Again in page 439 alluding to the gross calumny,

"that the Catholic clergy seek to keep their people in ignorance," he scouts the impudent saying in the following masterly style, "This opinion of our churchmen seems more orthodox than charitable or correct. The Popish clergy have, in reality, less to lose by the progress of education than our own Scotch clergy. In Catholic Germany, in France, Italy, and even Spain, the education of the common people, in reading; writing, arithmetic, music, manners, and morals, is, at least, as generally diffused, and as faithfully promoted, by the clerical body as in Scotland. It is by their own advance, and not by keeping back the advance of the people, that the Popish priest of the present day seeks to keep a-head of the intellectual progress of the community. Education is in reality not only not repressed, but is encouraged, in the Popish Church, and is a mighty instrument in its hands, and ably used. In every street in Rome for instance, there are, at short distances, public primary schools, for the education of the children of the lower and middle classes. Rome, with a population of 158,678 souls, has 372 public primary schools, with 482 teachers, 14,099 children attending them. Has Edinburgh so many schools for the instruction of those classes? I doubt it. Berlin with a population about double that of Rome has only 264 schools. Rome has also her university with an average attendance of 660 students; and the Papal States with a population of two and-a-half millions contains 7 universities. (Protestant) Prussia, with a population of 14,000,000, has only seven. The statistical fact that Rome has also a hundred schools more than Berlin, for a population little more than half that of Berlin, puts to flight a world of humbug. It is asked, what is taught to the people of Rome by all these schools? precisely what is taught at Berlin, (the most Protestant capital of the most Protestant country in the world) reading, writing, arithmetic, geography, languages, religious doctrine of some sort."

#### FOREIGN INTELLIGENCE.

The doom of Hesse Cassel is wretched; foreign troops are billeted on the independent citizens; and the country at large will be mulcted of eight millions of florins; still the people resist the unjust and unconstitutional tyranny to the utmost of their power.

The Prussian Parliament are now debating on the introduction of trial by jury, and the publicity of judicial proceedings, safeguards and blessings we have had at least six hundred years.

Schleswig-Holstein is about to be surrendered to the tender mercies of the armies of Austria and Prussia; and in the name of order and tranquility, Russian soldiers will be quartered in the bosom of respectable families; and booty levied, under the same plea as in Hesse Cassel.

#### FRANCE.

At the time we write, France appears to be on the eve of an important change—one, indeed, that may affect Europe. The paltry affairs of M. Yon and M. Mauguin, though not sufficiently important in themselves to cause any political dissension, served to set fire to the train and to bring the chief powers of the state into direct hostility. After the speech of Gen. Changarnier, in the Assembly, on Friday, the Ministers and M. Carlier, the Prefect of Police, sent in their resignations. From that time the diplomatic circles of Paris have been occupied with forgeries of new cabinets. So many various reports are abroad, that we shall confine ourselves to the facts about which there is no uncertainty. On Wednesday MM. Odillon Barrot, Dupin, Mole, Thiers, Berryer, Montalembert, and De Brogie were sent for to the Elysee. The President said, that seeing himself abandoned by the majority, he had no alternative but a Billault Ministry (Left.) He stated that he would accept any general—even General Cavaignac—the Assembly might name, but to General Changarnier's domination he would no longer submit, nor would he accept any Ministry that did not remove that general. M. Billault was then sent for. This resolution of the President has alarmed the majority, and the Assembly was agitated at its close. M. Mole had a long interview with the President, and used every argument, but in vain, to induce him to act in conformity with the decision of the meeting (*La reunion* Mole) held the night before, which was, that General Changarnier should be retained.

A meeting of the leaders of the Majority—the *Burgresses* as they are termed—was held after the Chamber rose. It is said that it was then decided to elect Changarnier President of the Assembly, in the event of his dismissal. As President of the Assembly he could name the amount of force necessary for the safety of that body. It is doubted, however, whether the Assembly would proceed to such extremities. The Orleanists party in the Chamber opened negotiations with the Mountain for its support of Changarnier, but without effect. The Majority are furious with the Mountain, whom they accuse of abandoning them on the question of General Changarnier. M. Billault, though not decidedly Red, is more "advanced" than M. Dufaure.

In his orders of the day, and in his speeches to the Assembly, Gen. Changarnier has exhibited a supreme contempt for the military adviser of the President, and, consequently, a certain disrespect to the authority of the President himself, who "disposes of the army."

Later intelligence is as follows:—

There has been as yet no Ministry formed. It is said difficultly exists in finding a Minister of War willing to sign the dismissal of General Changarnier. It is still believed that MM. Baroche, Rouher, and Fould, will remain in the Ministry, and that M. Odillon Barrot has consented to enter the Cabinet with them. The delegates chosen by the Parliamentary Clubs of the Rues St. Pyraudes, Rivoli, and L'Université, remain *en permanence* at the residence

of the Duke de Broklic. It is said they have abandoned the idea of appointing General Changarnier to the command of the forces at the disposal of the Legislative Assembly, in the event of his dismissal by the President of the Republic.

The proposal of a Billault Ministry is regarded as a threat rather than a deliberate project.

#### ITALY.

ROME.—Advices from Rome, of the 24th ultimo, mention that the tribunal of the Consulta had condemned to death a man of the name of Lucajoli for having murdered his mother. This wretch had previously been condemned to the galleys for life for having assassinated his wife when several months advanced in her pregnancy, and had owed his liberation to the incessant entreaties of his mother, which he has thus cruelly recompensed. The proceedings were public, contrary to the usual custom of the Roman tribunals.

It was believed that the law on the Municipality of the city of Rome had been approved by the Holy Father; and would be promulgated before the 1st January. It is the completion of the organic laws, and considerably modifies the existing attributes of the Roman Municipality. It is said that the administration of the *Beneficenza* will be withdrawn from it, and, as heretofore, entrusted to a committee presided over by a Cardinal.

The new administrative system inaugurated by the organic laws, in virtue of the *motu proprio* of September 12th, 1849, can hardly come into operation before the end of March. The provinces welcome it with satisfaction, but there will be great difficulty in the choice of fit persons to hold the various offices.

The Money Market is looking up, and the exertions of the committee charged with the extinction of the paper money inspire general confidence.

PIEMONTE.—Turin papers talk of a "civil marriages" bill which is being proposed by M. Siccardi. It is stated that the Minister has submitted it to all the Courts of Appeal in the kingdom, and that they are all in its favor. The *Cattolico*, Genoa paper, denies this, and says that the Court of Appeal of Chambéry, as well as some others, have been unanimous in rejecting it. M. Siccardi, however, it is thought, will execute his project in spite of the magistracy. The King of Sardinia has now little influence, he is a mere constitutional monarch, who "reigns without governing."

THE ARCHBISHOP OF TURIN AND SPANISH GENEROSITY.—This illustrious Confessor for the Faith, now at Lyons, lately received a tribute of respect which affected him much. It was an offering of 3,000 reals from the Canons of Mondonedo, a little Episcopal city in Galicia, and some Spanish officers of the same place. They were entirely unknown to the Archbishop, and sent their donation with a Latin letter, making, moreover, two requests of his Grace—first, not to refuse their present; and secondly, not to mention it, God being only in the secret of their offering. Mgr. Fransoni could not bring himself to comply with either of those touching requests. He could not accept the money in the present state of the Spanish Church, and he thought that such generosity ought to be made known, for the edification of the Faithful. The latter was signed by Ponciano d'Arciniega, Canon of the Mondonedo and V. G.; Emmanuel d'Alcoela, Canon; Antonio del Pardo and Montenegro, officers in the army of her Catholic Majesty. The Archbishop has received the present of a ring from the inhabitants of Florence.

#### SPAIN.

On the 2nd inst., the Duke of Valencia, accompanied by all his colleagues, waited on the Queen, and tendered her Majesty the collective resignation of the members of the cabinet. The Queen refused to accept the resignation of her ministers, who consequently retained their portfolios, by virtue of a royal order. It appears, that the Duke took offence at a cold reception he had experienced from Queen Maria Christina, and prevailed on his colleagues to adopt that resolution.

#### SWEDEN.

The result of the divisions in the Chambers of the nobles and the peasantry, on the subject of the proposed reform of the representative system, is adverse to the project. The former have rejected the bill by a majority of 227 votes in a House of 405 members, and the latter by a majority of 65 in a House of 105.

#### CAPE OF GOOD HOPE.

There are rumors of another invasion of the Caffres; on the 25th of October, Sir Harry Smith left Cape Town for the frontiers to hold a meeting with the Caffre Chiefs. The Chiefs who responded to the summons had, as all Caffre Chiefs usually have, peace on their tongues; they were submissive in language, and expressed a preference for British rule. But by far the most important of the Chiefs, Sandilla, absented himself; "he was ill; had had a fall from his horse, and could not ride." Sir Harry Smith said, "it was a lie. Sandilla was afraid." This absentee is the great authority amongst the Caffres, the great enemy of British power, the great thief of British cattle. The result of the interview has not, therefore, however pacific its language, inspired much confidence in the long preservation of peace.

Sir Harry Smith addressed them in language which appears extraordinary to European diplomatists,—"If they were not lappy, and wanted war, he would make war with them (holding up a long stick with a brass knob at the end, called generally 'the stick of peace.') I will make war, and bring my troops from Cape Town in four days, as I came myself, and I will drive you all over the Kei, and get Krili to drive you to the Umzimvoobo, and I will be there too—I was there once—you know it—and then get Faku to drive you further; and then you will be scattered over the earth as beasts of the field and vagabonds."