

ly unpopular with the infidels and their dupes. The real character of Libri is now before the public; the *Procureur General* of the *Cour d'Appel* at Paris, having lately made a report, by virtue of an order of the court, dated 12th April last, which contains the following facts, which we take from a condensed account of it in the *Propagateur Catholique*:—

In 1846, an anonymous communication was made to the *Procureur du Roi*, (King's Attorney General,) in which Libri was charged with having abstracted from public libraries in the south of France, and especially from that of Carpentras, valuable books, manuscripts, and autographs, worth from 3 to 400,000 francs. It was added, that for the purpose of avoiding detection, Libri had not only obliterated all signs by which they might be recognized, but had them privately conveyed to Italy, and bound in the Italian style, and then sent back to him, intending to sell them in England. One of these volumes had been bought by the British Museum for 6000 francs.

Enquiries were made, in a general way, of the authorities in the cities of Montpellier, Grenoble and Carpentras, whether the libraries of these cities had suffered any loss. Libri's name was not mentioned, nor was anything said of the charges made against him; his position in society and the esteem in which he was held by a certain class being the cause of their delicacy of investigation. These enquiries produced no result, and the matter was dropped.

A new denunciation was made to the *Procureur General* of the Court of Paris on the 12th of July, 1847, and was of such a nature as to demand more attention. The public library of Troyes was found to have lost valuable works. "They could only have been taken," said the Librarian, "by some of those cold and imposing visitors to the Library, whose social position inspires confidence, and who brought with them, if not the orders, at least the recommendations of persons in authority." We must here observe that Libri had procured an authorization from the Inspector-General of the Public Libraries, countersigned by the Minister of Public Instruction, by means of which he could visit every public library, and every part of every library. Libri was among the number of the visitors to the library of Troyes, which he had visited twice very particularly. An Aldine edition of Theocritus in 1495 had disappeared from the library of Carpentras, and was found among books sold by Libri in August, 1847. These facts were embodied in a report made to the Minister of Justice, and the President of the Council, immediately before the revolution of February, 1848.

On the 28th of February, Libri attended a meeting of the French Institute, of which he was a member. His colleagues being aware of his misdeeds, one of them presented him a note in the following terms:

"Sir: You are doubtless acquainted with the discovery which has been made of the judicial investigation regarding your visits to the public libraries. Take my advice and spare the new society the task which it dislikes. Come here no more."

Libri retired, and on that very day disappeared from his ordinary dwelling.

On the 20th of March a writ was issued against him. On the 22d his apartments were visited, and found abandoned. Some large articles of furniture remained, all were open, and contained some trifles which had been left there. In the fire places were observed the remains of a great quantity of burned paper. The library of Libri, containing about 20,000 volumes, had been hastily removed, and the most valuable works had been deposited in three different places, mentioned in the report. Eighteen boxes of books, on which an insurance for 25,000 francs had been entered, had been sent off to Havre, and were at the point of being shipped for London, when they were seized by a magistrate.

One of the employes of Libri, Crosnier, had taken to his house a box, and three packages containing autographs, and a large number of letters. He had received orders to burn all the papers, but he had put the autographs aside, and ceased to burn the letters when the public journals announced the accusation against Libri. Many stolen books were found with those who had purchased them from him, and some with those who had worked for him.

The library of Libri was once more re-established, in order to facilitate the judicial investigation as well as the recovery of property belonging to the public institutions. His correspondence, or as much of it as was left, was carefully examined; and experienced officials who had studied in the School of Charters were employed, under the sanction of the Minister of Public Instruction, to aid in unravelling this web of fraud.

The first result of this Institution was to establish the vast disproportion which was found to exist between the resources of the accused and the value of his literary acquisitions. He was discovered to have sold to Lord Ashburnham, in 1847, manuscripts for 200,000 francs; and in the same year to have sold printed books for the amount of 106,000. His library, according to his own acknowledgment, was worth 300,000, when the February revolution took place. Libri pretended to have received large sums of money from his mother; but it was evident from her letters to him that this was impossible.

While this enquiry was being made by the magistrate at Libri's house, various articles were found, more or less of a suspicious character, among which were iron forms for book-binding, after the antique model. It was also proved that persons had been employed by him, for two or three weeks at a time, effacing the stamps and other marks of books belonging to public libraries. Multiplied and ingenious expedients are stated in the report to have been employed by this industrious Book Collector for the purpose of rendering the identification of stolen boxes a matter all but impossible.

Libri we believe is in London; he does not seem to have appeared in public at Paris since the day when he was ignominiously, but most deservedly driven from the *Institute*.

So much for one of the enlighteners of modern times!

CATHOLIC INTELLIGENCE.

ENTHONEMENT OF THE CARDINAL ARCHBISHOP OF WESTMINSTER.

The ceremony so anxiously expected of the induction of the Cardinal Archbishop into his see took place yesterday morning at St. George's Cathedral, with all the splendor and effect that the character of the times admitted. His Eminence had certified to his clergy, a week previously, his intention to take possession of his See on the sixth instant, that day being the feast of his great patron, St. Nicholas, and though tickets of admission had been freely distributed by the priests of the cathedral, and the vast area of the church was densely crowded, the imposing ceremony passed off without seeming to elicit any feelings but those of awe and reverence from every one of the spectators. The priests, to the number of two hundred, assembled in the presbytery about half-past ten; the Cardinal arrived at an early hour and celebrated Mass, foregoing the distinction of driving in state to the door of his Cathedral, and being there received by his clergy, owing to the excited state of public feeling, and wishing to avoid the slightest danger of interfering with the public tranquility. About half-past eleven, the procession moved from the Sacristy. After the cross-bearer, supported by attendant acolytes, came the choristers in surplices, the Priests of the Archdiocese two and two, then the thurifer, the master of ceremonies, and finally the Priests of St. George's—the Rev. Mr. Dannel, Sub-deacon, the Rev. Mr. Cotter, Deacon, and the Rev. Dr. Doyle, as Celebrant Priest. As the officiating Priests moved in silence down the nave, the Cardinal Archbishop of Westminster came from the Sacristy, and moved down the south aisle to the west door, accompanied by the Rev. F. Searle (convert), and the Rev. G. Wenham (convert), as assistant deacons, and the Rev. Dr. Cox, as assistant presbyter. His Eminence was attired in the *cappa parva*—a crimson garment of great splendor, the flowing train of which was borne by two of his confidential friends. His baretti did not differ from that of the other priests, unless in its color, being of deep scarlet. On reaching the Western porch, his Eminence was met by the clergymen who had formed the procession down the centre aisle, with Dr. Doyle at their head, bearing the large cross. In reverence for the symbol which he carried, the priest did not make any obeisance to the Archbishop, but the latter genuflected to the sign of the redemption in the hands of Dr. Doyle. The cross was next delivered to a deacon, and the Archbishop then received the salutations of Dr. Doyle and the remainder of the clergy. The Archbishop had afterwards holy water presented to him, and was incensed from a thurible carried by an attendant priest. He was then clothed with the cope and mitre, and having assumed the crozier, advanced with the procession up the nave, under a linen canopy fringed with silk and gold, and hung with silver bells, which was upheld by eight converts. The organ, which, up to this hour, had played a soft monotonous, soothing air, suddenly pealed forth, in tones that rolled and echoed through every vaulted arch of the stupendous building, the triumphant notes of the antiphon *Ecce Sacerdos Magnus*, followed by the Hallelujah chorus from Beethoven's "Mount of Olives." The priests ranged off on either side of the aisle, and the Cardinal Archbishop, preceded by Mr. Bowyer, who now bore the archiepiscopal cross, advanced to the chapel of the Holy Sacrament, which stands on the left hand side of the chancel, opposite to that of the Holy Virgin. Here the Cardinal Archbishop remained for some moments, offering up devotions, at the conclusion of which the procession again fell into order, and entered through the screen into the chancel. The spectacle at this moment was one of extraordinary grandeur and interest. The feeble light of a dark December day, was scarcely able to penetrate the narrow, painted windows of the Gothic cathedral, whose long and lofty choir, with the congregation hushed in silent and wondering attention, were wrapped in a dim and gloomy twilight. The chancel, on the other hand, blazed with the lights of innumerable candles, which, reflected from the gold and silver vessels on the altar, and from the painted walls, and occasionally obscured by the clouds of incense arising from the censers of the priests, produced by the contrast an almost overpowering effect. Nor was the emotion of amazement and awe in any degree diminished when the eye turned from the chancel itself to those by whom it was occupied. There, on the foot pace before the high altar, stood the officiating priests, clad in the gorgeous robes prescribed by the ritual; the aunces, and the alb, typifying the purity of the holy office; the girdle, admonitory of the duties of readiness and chastity; the maniple, the badge of the present sorrows of the priest, and the pledge of his future guerdon; the stole, and the chausable, or outer vestment, the memento to priest and people of the passion and death of our Lord. On the right side of the altar sat the Archbishop on his throne, clothed in vestments that glittered in gold, and stretching forth his hands in token of benediction; while on the *subsellia*, extended along the floor of the chancel, sat the priests of the diocese, in their white garments, mingled with Oratorians, monks of the order of the Redemptorists, a few Jesuits, and a Capuchin monk of the Franciscan order, whose flowing beard, bald head, and coarse attire, attracted universal attention. After the Archbishop had received the obeisance of the clergy, admitting each

in succession to kiss his ring, he left his throne, and, advancing to the altar, sung the following prayer:—

"Omnipotens sempiterna Deus, qui facis mirabilia magna solus præterende super hunc famulum tuum et cunctas congregationes illi commissas spiritum gratiæ solutaris et ut in veritate tibi complacere perpetuum ei rorem tuæ benedictionis infunde, per Christum Dominum nostrum."

"Almighty and everlasting God, who alone workest great wonders, extend to this Thy servant, and all congregations committed to his care, the spirit of Thy healthful grace; and, that he may truly please Thee, pour upon him the perpetual dew of Thy blessing, through Jesus Christ our Lord."

The officiating priest then read the prayer for the patron Saint of the Church (St. George), and the same prayer having been repeated by the Archbishop, the High Mass was commenced in the usual form.—After the Gospel had been sung, the Archbishop, attended by his assistant deacons, left the chancel, and, advancing to the pulpit, in full pontificals, the crozier in hand, addressed the congregation in the following terms:—

"Dearly beloved brethren—I would not detain you long in explaining the meaning and purpose of that sacred function which you have been this day attending. It is one so simple in its nature, so natural, so obvious, that it may be said not to be, strictly speaking, of an ecclesiastical character. It is only the employment of one of the more solemn forms which the Church also uses, an usual and most spontaneous mode of giving expression and solemnity to any public appointment. You are aware that in this State, and in every Commonwealth, those who receive any office or post require the public exercise of its functions, are not merely appointed thereto by the word of the Sovereign or of whomsoever else has the power of so appointing, but that there is also some public ceremony gone through, whereby they are said to be admitted or installed—that is, the public are informed and made acquainted with the fact that they now enter upon the actual exercise of this duty, and the present enjoyment of those prerogatives which they have been already fully possessed of. For, let it not be understood that when a bishop for the first time takes possession of the see or cathedral to which he has been appointed, that it is by virtue of that act that he becomes invested with the power, the dignity, and the prerogatives of his office. They must come from a superior source—they must be given by a competent authority, and the ceremony of installing him is only proclaiming to the clergy, to the flock, and to the world, that he has come to perform the duties of his office, and it is thus that it becomes my happiness this day to have taken possession of that seat—of dignity, indeed—but also of lawful responsibility, in which it has pleased the supreme head of the Church to place me. I will very briefly explain more perfectly the nature of this sacred function, when employed in the Church. From the very commencement, it has been usual to associate the idea of 'the episcopal seat,' as it is called in the Catholic ritual, with the exercise of episcopal jurisdiction, and the discharge of pontifical duties. When we descend into the very catacombs, we are delighted, though somewhat surprised, to find—as in the recent discoveries that have been made of late in the Tomb of the Martyr, and in one of the chapels which has been brought to view by the enlargement of the catacombs—we find, I say, employed a throne or seat facing the people, the sole purpose and meaning of which is, that he who sits there may instruct the humble disciples and followers of Christ, in that body of sublime Christian truth which has been entrusted to him; and no sooner had the Christians emerged from those hiding-places, and taken possession of the temples of the heathen, or built for themselves those magnificent basilicas, which remain as monuments of their piety and zeal, than they erected a seat of episcopal throne at the very extremity of the church, under the 'apse,' an ample, well-built throne, around which the presbyters sat, that so the stability of that seat might denote the permanency of the succession that was to ensue therein, and that the everlasting unity and sameness of doctrine might be fully and completely symbolised; and so well have these seats of the ancient Bishops preserved their character, that they still remain in the places in which they were occupied by the holy pontiffs, and the piety of the faithful has since engraved upon them the homilies which were there recited. Thus came the idea of the pontifical seat to be associated with the discharge of the great office of a Bishop, teaching sound doctrine to his flock, and the word came by degrees to be synonymous with his jurisdiction and authority. Hence the 'see' of a Bishop, which, in our language, is the same as a seat, acquired its meaning, as in Latin, in which language the throne of a Bishop and his diocese are expressed by the same word. So that to say that a Bishop has taken possession of his see of throne or chair, is the same as to say that he had taken possession of the entire diocese confided to his care. And in fact, my brethren, this connection of having the seat or chair, and having authority to teach, is so natural and obvious, that our blessed Redeemer was pleased to make use of it, and that in a manner that affords us great instruction; for when He reproves the conduct of the leaders of Israel, He says, 'The Scribes and Pharisees sat in Moses' seat; ye also, therefore, that they shall tell you to do, that do ye:' in other words, the fact of their being possessed of that seat has acquired for them the right to obedience whenever they impose religious commands, though our Saviour was obliged to add the caution that it was by their works they must be judged. Therefore, taking possession of this pontifical seat implies taking charge of those truths which the bishop has received, and which he is bound to transmit. Hence the constitution and erection of a new seat became an object of such veneration as to lead to the establishment of festivals to preserve its

memory. For as the Church preserved the memory of Antioch and Rome, having been founded by one and the same bishop; and as to this day the chair of St. Peter at Antioch, and the chair of St. Peter at Rome, are preserved, so their institution is solemnly observed by a yearly festival. The same may be said of other places; and St. Augustine tells us of one Church that solemnized the establishment of a neighboring see in a neighboring Church. Then when we have these two thus combined—when not only is the chair taken possession of this day in this Church, but when this has been done for the first time, when the first act of that new ecclesiastical jurisdiction is solemnly performed which the Holy Father is pleased to grant to his children in England, surely this should be a day of rejoicing and thanksgiving, not because any one individual has been raised to a dignity, and distinguished by an honor, which no one is more conscious than himself how little he deserves, but because God has restored a seat in which Catholic doctrine will be taught, and although the train of Catholic has not been altogether broken amongst us—although in their humbler ministrations God's pastors have inviolably preserved the unity of faith and principle—and although during three hundred years the connection of Catholics with their supreme head has been uninterrupted, yet surely we must feel that it is a privilege and an honor to be again set on the same footing on which our Catholic neighbors are, in which the bishop acts, not by any delegated authority, but in person holds the see where he has authority to teach. What are the consequences that flow from this? I feel that I have this day taken a solemn engagement before the altar of God—an engagement which cannot add strength to my previous convictions, but imparts more solemnity to them in the face of the people and the Church—an engagement not to pervert one tittle of the doctrine of the universal Catholic Church, but as I have received it so to hand it down to him who may be appointed my successor; so that I may be able to say with St. Paul, 'I have preserved the faith,' that I have not allowed you to be weakened or turned away, and that I have not failed in anything profitable towards the great work of your eternal salvation; that with all zeal and love I have kept together the sheep of God's pasture, and exerted myself to propagate His faith, to extend the tabernacle of His true religion amongst men, and to increase the sheepfold of the Son of God, so that it may take in others also. And now, brethren, enter into a compact with me, not to listen indeed to me more attentively than you have done, for of your docility I have no cause to complain, but that you will aid and support me by your prayers and supplications that God will please to confirm and strengthen this great work which He has begun; that it may not be shaken by any efforts of men, and that it may not be weakened by any imperfection in the instruments chosen to carry it out, but that, protected by the right hand of God, it may go on quietly and calmly in meek and patient bearing, but still in gradual extension and advancement, even to the end. Pray to God especially that He may preserve in your hearts that determination ever to be true to the doctrine and precepts of the Holy Church; endeavor by your words, but much more by your example, to convince mankind that your religion is one which teaches you to be submissive and obedient; nay, to be affectionately attached to those rulers and powers which God in His wisdom and goodness has placed over you; that religion makes you worthy and active members of everything good in society, attaching you to everything that is sound and valuable in every part of the constitution of the country; that it makes you friendly and charitable to your fellow-men, without distinction of creed, and that it makes you able to bear with misrepresentations, to be patient until God's appointed time for vindicating you. Show them that religion makes you good and virtuous members of every family with which you are connected, first of all in your own, and then with others with which you are brought into contact; that your religion calls upon you not merely to be holy, but to be good, to be virtuous, to be pious, and forgiving. This is the generous resolution which I ask you to make this day, and to pray to God that He will pour His blessing on both pastor and flock, that we may hope there will be a new race run, in which the goal will be soon for us all, and that, inasmuch as we shall each endeavor to practice the duties of religion, we may deserve that God will give to us one only reward—to the least lamb of the fold as well as to the shepherds—to be near Him, the prince of the shepherds, and to be fed with the inexhaustible bliss of His own eternal glory."

At the conclusion of the discourse, which was listened to with the most breathless attention, his Eminence returned to the entrance of the Chancel, and after intoning the confiteor, and pronouncing his blessing, seated himself on the footstool, while the Rev. D. Cox read aloud the Bull appointing his Eminence to the Archiepiscopal Diocese of Westminster. The High Mass was then proceeded with, at the conclusion of which his Eminence bestowed his solemn archiepiscopal blessing on both clergy and congregation. The Cardinal subsequently delivered an address to the clergy in the sacristy, and exhorted them to diligence in the discharge of their spiritual duties. His Eminence afterwards dined with twenty of the principal of the clergy, in the refectory of the Presbytery, and in the evening gave an entertainment to a large and distinguished company at the archiepiscopal palace in Golden Square.

On Sunday his Eminence made his first professed public appearance in St. George's. In the morning he sung Mass and preached, proclaiming the Jubilee. In the evening he preached the first of a series of three lectures on the Hierarchy, which he intends to continue at the evening service of the two remaining Sundays in Advent, and which are announced for immediate publication by Messrs. Richardson.