

ral of the Indies." But this high sounding appellation, notwithstanding the extensive powers connected with it, only served to show Las Casas how impotent are monarchs who are by principle ambitious, and equitable only by accident. In the midst of his career, Las Casas reflected on himself and on all by which he was surrounded; and as if unable to bear alone the weight of his heart, in the 48th year of his life he assumed the habit of St. Dominic, as the badge of whatever was then noble on earth. He seemed to have derived from it new strength and new virtue, and his 70th year saw him at the court of Spain, pleading the cause of the Indians. This was not all. This veteran who in his early years had refused the bishopric of Cusco, thought that this dignity would become his age, as the staff suits the traveller, wearied out with journeying and with years; he accepted the bishopric of Chiapa, and once more crossed the ocean to succour his loved America. This was his last visit.—Whether it was owing to the tenderness of a man of 77 years for the country of his birth, or that he dreaded to hear from his death bed, the last groans of the Indian tribes, extirpated by half a century of barbarities,—he wished to die in Spain. But while his country regarded him with admiration, as a light from on high about to be extinguished,—as a relic which death had not yet consecrated, he found new life in charity, and passed fifteen years of extreme and admirable old age. His voice almost centenary, was still heard in the council of Castile in favour of the Indians; and his hand, which was thought to have been paralysed by old age, wrote the famous treatise on "The tyranny of the Spaniards in the Indies." In fine, full of days, and crowned with merits and with glory, victorious over his enemies, Las Casas died in his 92d year, at the Dominican convent of Valladolid, leaving to posterity a name consecrated to religion and humanity.—*Lacordaire.*

DINNER TO LORD MORPETH, IN IRELAND.

A grand dinner was given to Lord Morpeth on the 14th ult. by nearly 600 of the nobility and gentry of Ireland, the Marquis of Clanricarde presided. Lord Morpeth, Mr. O'Connell, and Mr. Sheil addressed the assembly. We regret to have space only for the peroration of the noble Lord's speech:—

"And when I look back upon the past history of this country, and upon her present capabilities—upon all that she has suffered, and all that she has done, and all that she may become—when I perceive how much she has contributed in some ways to the weakness, and in others to the strength of England—how her own exhaustion and throes have rolled back upon that country with fearful retribution—how she has shed upon every page of their blended history the traces of her prowess and intellect, the light that still flashes from the sword of a Wellington, or that plays upon the lyre of a Moore; I can form no wish but that two such nations should enter into the fullest and frankest participation of every civil right and every national privilege; that they should repose in the same liberties, and flourish from the same sources; and that they should be more and more encouraged and adapted to essay the path of honor and the way to greatness. And, gentlemen, whatever may be the object, and whatever may be the spot upon which the energies of the empire may be called into action—whether it is to plant our standards upon the walls of Candahar, or under the batteries of Pekin, or above the ruins of Acre (loud cheering)—whether it is to open the Euphrates to our merchants, and the Niger to our Missionaries

—whether it is to consolidate dependencies like Canada, or to stem the southern seas with free institutions and with Christian worship, as Ireland has through all past records shared in every high achievement with England, and has let her blood freely mingle upon the crest of the billow and upon the bayonet of the foe—so I trust that she is determined through many an age to share those brighter triumphs which will impart to the haunts of barbarism all the benefits of civilization, and which will establish in the abodes of the heathen the religion of the Cross. (Great applause.) And now having been led to say thus much by the circumstances of the time and the occasion, in taking leave of you as members of a political party—of those amongst whom I have acted, and by whom I have been supported, I can only express my unshaken reliance in the strength and endurance of the many links which unite and cement our sympathies. (Continued applause.) I believe they may best be resolved into an ardent attachment to the cause of civil and religious freedom—not in the cold letter, but in the living letter—not in the formal language of the lips, but in the deep devotion of the heart. (Hear, and cheers.) Viewed as such, our cause is grounded upon an immortal principle, and you may all rest assured that it will bring to its adherents no shame. (Cheers.) As for myself individually, it is my painful, although at the same time gratifying, office, to bid farewell to associates, whose prompt and active zeal has lightened the load of business, and shared and smoothed the responsibilities of office—to friends whose warm and steady kindness has gladdened for years the recreations, and enriched the storehouse of kindly and pleasant recollections—and to the people, who must ever command my respectful and affectionate attachment, sympathy and gratitude, whenever I have the means to serve—as long as I have the power to remember."

BRIEF OF HIS HOLINESS THE POPE, TO THE RIGHT REVEREND DR. HUGHES, BISHOP OF GIBRALTAR.—We [Dublin Freeman] have just received from our correspondent at Rome the following most important and highly interesting document translated from the original Latin—It received the signature of the Holy Father only two days before the departure of the post by which it was transmitted to us by our correspondent:—

"To our Venerable Brother, Henry, Bishop of Heliopolis, Vicar Apostolic of Gibraltar, GREGORY P. P. XVI.

"Venerable Brother, &c.—We have been long troubled by those things which we have found to have taken place there (i. e. Gibraltar) against the rights of the church, and to the injury of the Episcopal dignity; and these things have been the more painful to our heart, because we have understood that some among the Catholic people, who, from the offices which had been committed to them, should have excelled others in fidelity to their duty, had conspired together for the detriment of the church: To wit, certain laymen who, while they possessed no other right whatever, except what through the concession of the prelate belonged to the so-called junta of the church (*eclesie aditus*) happened to rise up against thy authority, and to condemn the decree subsequently issued by thee concerning the non-requiring of money on account of the administration of the sacraments; and thus against the sanctions of the canon, and even against the very ordination of Christ our Lord himself, did they endeavour to usurp to themselves the dominion of sacred things. And moreover, when they solicited in vain against thee, our congregation of the

Propagande Fidei, of this also contemning the authority, they were not afraid to have recourse, most wickedly, to lay and even non-Catholic magistrates, by whose intervention, moreover, thou thyself, venerable brother, wert cast into a prison, and there until the beginning of the last month detained.

"These things having so taken place, we think it to be a duty which we owe to the solicitude which we have for all the churches, and to the supreme office of the Apostleship which we fill, thus openly raising our voice from the Holy See, to reclaim in this our letter, against the contumely offered to the sacred order, and to the ecclesiastical state. Wherefore, by our apostolic authority, we solemnly declare that the above named junta (editus) have violated and trodden under foot the liberty of sacred power, and have invaded its most holy rights; and we therefore decree that they, as being guilty of manifest presumption, have shown themselves deserving of grievous animadversion, according to the rule of the canon. In the meantime we admonish and beseech them in the Lord that they would be mindful of the censures and spiritual penalties which, by the Apostolical constitutions, and the decrees of the Œcumenical Councils, are so ordained against all who are guilty of such things, that they may be *ipso facto* contracted. And whereas, we are vicegerents on earth of Him who came to seek out and to save what had perished, there is truly nothing, which we more desire than that, detesting this their sin, they may return with sincere heart, to the submission and obedience of thy brotherhood.

But as to that which relates to their office, we desire that all should know that that depends altogether on the authority of the bishop, and that nothing whatsoever can be done by the administrators (or junta) of the church, except what shall be required of them by the prelate. And as to the administration of the sacraments, it will be thy care that thou sedulously admonishest the faithful who are under thee, that divine gifts such as these cannot be estimated at any temporal price whatsoever; but that by the ministers of God, who have received them gratuitously, they be also gratuitously dispensed; and that any approved usage cannot be set up in excuse, according to the canons (*cap. Ad Apostolicam*, 42 de Simonia) for the requiring of any money on the occasion of administering any sacrament by other title, whereas it has been by thee, and the Propaganda, according to the authority received from us, justly and deservedly forbidden.

"But we are consoled by the reflection that under the auspicious government of the most serene and most powerful Queen of England, it is not to be feared that any further molestation be offered to thee, or that the liberty of the Catholic religion, long since sanctioned by the treaty of Utrecht there (namely in Gibraltar) should be compromised; more especially as even in the most flourishing kingdom of Great Britain, by the equity of Her Majesty the Catholics and their bishops enjoy the free exercise of our most holy religion.

"In fine, venerable brother, we honour with most deserved praise thy vigilance and zeal, and distinguished fortitude of mind, and we exhort thee in the Lord that hereafter in like manner thou shouldst go on to sustain with equal sedulousness and constancy the cause of religion; and we, however unworthy, do not desist humbly to supplicate God, through Jesus Christ, that He may be always with thee, propitious in the abundance of grace, and that in that portion of His vineyard, watered by the sweat, He would increase the fruits of justice, and make all things tranquil. And as a pledge of our most anxious

affection, we permanently, and from the bottom of our heart, bestow on thee, venerable brother, and on the faithful clergy and people, over which thou art placed, our apostolic benediction.

"Given at Rome, at St. Mary Major's, the 12th day of August, A. D. 1841, in the eleventh year of our Pontificate."

The "Melanges Religieux" says "letters from New York announce that the sister and brother-in-law of the President of the United States have embraced the Catholic faith."

A letter from England gives the following intelligence. Catholicity is making great progress in Blackburn and its vicinity, where the celebrated Jesuit college of Stonyhurst is situated: a new chapel has been opened at Over Darvill in that neighbourhood.

At Bradford, after a long and painful struggle, truth has gained the victory.—Twenty years ago one single Catholic alone lived there, from time to time one or more joined him; they were visited by a venerable priest occasionally, who said mass in a small chamber in an inn, at present Bradford contains 3000 Catholics, they have a beautiful church and a pastor who resides amongst them. Figures speak much stronger than reasoning.

Leeds contains not less than 10,000 Catholics, we have a beautiful church, a handsome chapel and a public free school for the poor. Although many Catholics have omitted to get themselves registered, yet the number of Catholic voters is respectable.

For four years the brothers of the Christian schools, have had the direction of the schools at St. Patrick's, in Liverpool. Nowithstanding the zeal of these pious instructors, a large number of persons questioned the utility of their system. A public examination which has lately taken place has just put prejudice to flight, and even surpassed the expectations of the most partial Catholics. Those who assisted at the examination returned, with the conviction that these devoted men follow a system of teaching far superior to that of the general run of schools. Their ability is only equalled by their devotedness to their pupils.

SOCIETY FOR THE PROPAGATION OF THE FAITH.—Table of grants made by the Central Councils of the Society for the Propagation of the Faith, in the distribution of 1841, to missions in the British possessions:—

| | Francs. |
|------------------------------------|---------|
| Verapoli | 42,230 |
| Scotland { Eastern District 19,650 | 61,500 |
| { Western District 31,940 | |
| { Northern District 9,410 | |
| Jamaica | 4,92 |
| Kingston (Canada) | 19,680 |
| Ceylon | 19,680 |
| Austria | 49,230 |
| Agra | 22,140 |
| Calcutta | 19,680 |
| Charlottetown | 14,760 |
| Carribee Island | 31,920 |
| Cape of Good Hope | 24,600 |
| Madras | 29,520 |
| Bombay | 19,680 |
| British Guiana | 23,50 |
| Hudson's Bay | 19,680 |
| Newfoundland | 31,440 |
| Nova Scotia | 34,440 |
| Gibraltar | 9,440 |
| | 439,540 |

To these sums should also be added those which will be distributed by the General of the Jesuits and the Superior General of the Marists among missions served by these two religious orders in the British dependencies (the Marists in New Zealand, &c.)

The Nuremberg Gazette of the 4th instant mentions that the religious differences between Prussia and the Holy See had been at last satisfactorily adjusted.