

the glory of God, and the salvation of souls, we encourage them, in the fearful contest, to be united in word and in work, to be strong in the Lord and in the power of His might.—Let them exhort Ecclesiastics to be especially earnest, in prayer, fervent in spirit, and edifying in holiness of life, that, united amongst themselves by the strict tie of Charity, clothed with the Divine Armour, they march to the combat, as it were, with a single heart and a single soul, joining in common all their forces, and, under the guidance of their Bishop, raising night and day the priestly voice, preaching with ardor to the Christian people, the law of God, and the ordinances of the Church, his Spouse, showing that all evils flow from sin; and, that true happiness can only be found in keeping the divine law; in fidelity, to fulfil every duty, in seeking virtue, and in turning from sin and darkness to the Lord.”

For the rest, brethren rejoice; be of one mind, have peace, and the God of peace and of love shall be with you.

The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

† JOHN, Bishop of Buffalo.

DIocese of CLEVELAND.—Bishop Rappe, lately returned from Europe where he spent the past year, principally in France and Italy. He was quite successful in the objects of his mission, which related chiefly to the welfare of the Cleveland Diocese. Nine young clergymen, from the Cleveland Diocese, came out with Bishop Rappe, from France, also six Nuns, belonging to the Ursuline Order, the most distinguished Order in Europe. The latter will be Teachers in the Female Seminary, soon to be opened on Euclid Street, the very eligible site for which was purchased of General Ovalt. The large building is to be raised a story, and two wings of 50 feet each are to be added. The Bishop also intends to establish an Orphan Asylum, and an Hospital for the sick and disabled immediately.—*Boston Pilot.*

CONFIRMATION.—The Rt. Rev. Dr. Fitzpatrick administered the Sacrament of Confirmation in St. Joseph's Church, Roxbury, to one hundred and eighteen persons, on Sunday, Aug. 24.—*Id.*

NEW CHURCH.—The beautiful new Church of St. John the Evangelist, situated in Clintonville, Ms., was dedicated on the 4th Aug., by the Right Rev. Bishop Fitzpatrick.—*Id.*

DUBUQUE, IOWA, AUG. 21.—Three young Priests were ordained here on the 15th, by the Rt. Rev. Bishop Lroas. These make twenty-one clergymen in the Diocese. Three or four more are preparing for ordination. Our beloved Prelate also administered the Sacrament of Confirmation to a large number of persons, several of whom were converts.—*Correspondent of Boston Pilot.*

IRELAND.

POSTPONEMENT OF THE SYNOD UNTIL AUGUST THE 22ND.

[The following is a translation of a circular just issued by his Grace the Lord Primate, postponing the Synod until the 22nd Aug.—*Talbot.*]

“Paul, by the grace of God and favor of the Apostolic See, Archbishop of Armagh, Primate of all Ireland, Delegate of the Apostolic See, &c., &c.

“To our most illustrious and revered Brothers, the Archbishops and Bishops of Ireland, and all others who of right ought to be present at the National Council, health in the Lord.

“By other letters of ours, dated the 39th day of May, we convoked a National Council of Ireland, to be held at Thurles on the 15th day of August, on the Feast of the Assumption of the Most Blessed Virgin Mary. But since, for grave causes, we are unable to hold it on the appointed day, we defer and prorogue the aforesaid Council, by the same authority with which we convoked it, until the 22nd day of the same month of August. Therefore, on that day, we request in the Lord, and require all Archbishops and Bishops, and others who ought to be present at the Council, that they meet together in the above city, solemnly to commence the Synodical action on the aforesaid twenty-second day of August. Meanwhile, we wish supplications to be made again and again unto God, that He may vouchsafe to pour the spirit of His wisdom into our minds; so that, by His inspiration, we may be able, in fitting ways, to execute those things that are right, and to obviate all evils.

“Given at Drogheda, the 6th day of August, in the year 1850.”

GROSS CASE OF PROSELYTISM.

To the Editor of the Tablet.

Ballinakill, Clifden, Aug. 5, 1850.

Dear Sir,—In a letter of mine published in the Tablet of the 29th ult., the following fact was stated, which seems to have given no inconsiderable pain to our modern Pharisees:—

“Those mercenary rangers have, within this week, raised the price of souls to the handsome penny of £20 a-head, &c., &c.

It is faithful in a Christian country to hear and witness such barbarous and inhuman traffic; and I believe that the well-disposed and the enlightened portion of those Saints are beginning to feel ashamed of such practices. A feeling of this sort has, I trust, prompted the correspondence to which I beg to direct the attention of your readers. The writer undertakes to show that no such bribe as £20 was offered, and evidently takes the whole matter to herself, acting probably according to the adage which says that “a guilty conscience needs no accuser.” But her proof is a discovery in arithmetic, as, in order to be conclusive, it must be demonstrate that twice ten does not make twenty. I beg to subjoin this extraordinary

epistle, and the no less extraordinary declaration which she thought the poor man to, whom she offered, the bribe would be so silly and stupid as to sign with his name:—

“August 4th, 1850.

“Sir,—If you can get Davin's signature to the enclosed declaration, it will prove very satisfactory, and I hope the contradiction of the statement may find as much publicity as the statement itself did, which I must say was false in the fullest acceptation of the word.—I am, Sir, your obedient servant,

MARTHA ISABELLA MILLS.

“Father Flanelly.”

Here follows her copy of the declaration:—

“I do hereby declare, that the statement made by me, in regard to my son—namely, that he had been offered, £20 as an inducement to leave the Roman Catholic Church—is both false and unfounded.”

As soon as I received the above note and declaration, I lost no time in calling upon Thomas Davin, and read both for him in the presence of respectable witnesses; and, so far from finding it his convenience to accommodate his conscience to suit this lady's views, he expressed his horror at her request, and made the following declaration for her “especial satisfaction:—

“I, Thomas Davin, am willing to make affidavit on oath that Miss Mills came to my house and offered £10 from herself, and £10 from Paron Connery, to my son, Peter Davin, on condition of becoming a jumper; that she made several attempts and entreaties to gain him, and held out many inducements for him to join the society; that my son Peter told her that if she gave him £60 he would not become a jumper; that Val. King, myself and others, were present when all this took place.

his

“THOMAS DAVIN.

mark

“Witnesses present—Pat. Evans, Michael Quin.

“Knockbrack, Aug. 5th, 1850.”

I make no further comment on this extraordinary proceedings, as I am prepared to hear of such effects being the natural result of bigotry, lies, and intolerance. As much as one halfpenny, a rag of clothes, or one spoonful of stirabout, has not been given even by chance to one Catholic by this society, unless he surrendered his soul and trampled on the dictates of his conscience.—I remain, your obedient servant,

WILLIAM FLANELLY, P.P., Ballinakill and Boffin.

CATHOLIC CHURCH IN THE “GLENS” OF ANTRIM.—On Sunday, Aug. 4th, an elegant and learned discourse was preached in the new Catholic Church of Cushendall, by the Rev. Dr. Crolly, of Maynooth College, to enable the Pastor and Committee of the parish to pay off a heavy debt, contracted in finishing the interior of the Church, and also to enable them to raise funds towards the erection of two school-houses, in place of those which have lately been taken from under the Board of Education by the Jurnby family, and turned into proselytising institutions. The result of the appeal was most successful, the friends of religion and education having contributed most liberally on the occasion. The collection amounted to about £90.—*Correspondent of Tablet.*

ENGLAND.

On Tuesday, Aug. 13, there was a numerous and respectable meeting of Catholic laity, at the Thatched-house Tavern, T. Barnwell, Esq., in the chair, convened by a requisition, signed by the Earl of Arundel and Surrey, to consider the propriety of presenting an address to the Right Rev. Dr. Wiseman, on the occasion of his departure from England, and of raising a fund, according to the practice of Catholic countries in like cases, to meet the expenditure attendant on his promotion to the rank of a Prince of the Church; when resolutions were adopted unanimously to carry both these objects into effect, and a liberal subscription was entered into on the spot. On the following day, there was another meeting of the London Clergy at the house of the Rev. W. Wilds, the oldest Priest of the District, when an address was unanimously adopted to the Bishop, expressive of the gratitude felt by his Clergy for his untiring zeal in promoting the cause of Religion throughout the District; of admiration for his many excellences, and of regret at his departure, mingled with gratification at the prospect of his deserved elevation to the Cardinals, and of the (perhaps) increased sphere of usefulness which may be thereby opened to him. His Lordship is to have an interview with the Prime Minister this evening at five o'clock. To-morrow (the Feast of the Assumption) he administers the Sacraments of Confirmation and Ordination at the Oratory, and on the following day leaves us for Rome, carrying with him the sincere good wishes of all Catholics, to whom he has rendered so many signal services.—*Tablet.*

CONVERSIONS.—Henry Worthington, Esq., of Fairfield, near Manchester, was received into the Catholic Church at the Oratory of St. Philip Neri, London, on August 12.—*Id.*

NEW WORK FROM THE CHISEL OF HOGAN.—One of the most magnificent specimens of the sculptor's art we have ever beheld, is the mural monument to the memory of the Rev. Justin Foley McNamara, P. P., executed by Hogan, to be placed in the parish chapel of Kinsale.—*Cork Reporter.*

The late Bishop Fleming bequeathed £600 sterling to purchase a *dead Christ*, to be made by Hogan, the Irish artist, for the front Altar of the Cathedral in St. John's, N. F., now in course of erection in that city.—*Boston Pilot.*

THE CATHOLIC CAUSE IN PIEDMONT, BELGIUM, AND IN FRANCE.

The Count de Montalembert addressed the following letter to the *Constitutionnel*, which refused the insertion of it in its columns.—*N. Y. Freeman's Journal, Aug. 31.*—

LA ROCHE EN BRENY, (Cote-d'or.)

Mr. Editor,—Allow me to avail myself of a moment's leisure, during the leave of absence granted me by the Assembly, to address you a few observations on a question of European interest. I am encouraged thereto by the deep sympathy, which on one side your frank and vigorous attitude in all things having reference to our home policy, inspires me with, and on the other by your energetic adhesion to the Government of the President of the Republic, and to the majority of the Assembly, who have already done so much to avert the perils of our position and re-establish shaken society in its tranquillity.

But permit me to say that I find an afflicting contrast between this policy, of which, as a member of the press, you are one of the most powerful and courageous organs, and the language you are made to use for some time past on the state of affairs in Belgium and Piedmont. Such language, identical with that held forth on the same question by the *Siecle* and *La Presse*, and adapted to sheets of their tenor, seems to be in contradiction to yours. I am desirous, in the interest of the cause which we both serve, and of that great party of order whose whole fractions require to understand each other more at this time than any other—I am desirous of doing away with this contradiction, and of inciting you to cease it to cease. For it wounds, it troubles a great number of men, who in the Assembly and in the country devote themselves to the defence of the authorities and of social order, without submitting this devotedness to any other condition than that of seeing the Catholic interests recognised and respected by those whom they receive as allies or as leaders.

Your readers, Sir, would have better understood the question, if you had thought it advisable to publish in full the recent Pontifical Allocution, where Pius IX., addressing himself to the Christian world for the first time since the re-establishment of his authority in Rome, returns thanks to France and the other Catholic powers, and denounces the conduct of the governments of Sardinia and of Belgium. Nor do I invoke either the authority of Pius IX., though after all, in our own eyes, it ought to be well worth that of some of your correspondents; I invoke facts only. Resting on those facts, I beg leave to assert that the persons who transmit to you from Turin, from Brussels, or from Paris, the information which you publish relative to the affairs of Belgium and Piedmont, deceive themselves or are deceived. You are made to make the apology of men who, placed at the head of these two governments, do not understand the first conditions of the struggle which we are maintaining in France against anarchy, and which is maintained throughout Europe between good and evil.

In presence of the imminent dangers which threaten society everywhere, these profound politicians have made up their mind to re-commence, without the slightest provocation, against the clergy, against the religious population, against all those who hold the Catholic religion dear over all things, a war condemned and disclaimed at this day by the most sensible and serious men, by those even who do not share our faith.

In Piedmont they indemnify themselves for their submission to the Austrian arms by imprisoning Bishops and confiscating convents. They have torn a bilateral concordate, *absolutely similar to the concordate which binds France to the Church, the Church to France*, and which all the powers that have for the last forty years passed over our heads, comprising the provisional government of February, have respected, because not one of them could have touched it without violating at the same time the conscience of Catholics and the law of nations. They have thus made war against a power without arms, of a disloyal abuse of strength, which in the affair of Greece has drawn upon Lord Palmerston the just indignation of the civilized world. And they have thus obtained and deserved the sympathies of all the demagogues of the Italian press, whose follies you have so often and so eloquently branded, this press which daily insults the party of order in France, and who heretofore hastened Sardinia into the struggle whose termination was so pitiable.

In Belgium, in order to arrest the progress of socialism and domination of demagogues, they were unable to imagine anything better than to organize a systematic hostility against Catholic instruction and charity. They have invented against good works, against legacies and donations in favor of the poor, practices which, we might say, were borrowed from those of our municipalities which have the misfortune of being governed by *red* mayors and councils.

At the moment even that France, by the law on the liberty of teaching, gives satisfaction to the complaints of the Bishops and of families, they have created, in hatred to the clergy, in a country already filled with establishments for public instruction, an immense university system, which imposes on the State the dangerous responsibility of educating the middle classes, thereby raising a new army of ambitious malcontents and political beggars, so contrary to all the traditions and conditions of Belgic nationality, and finally which revives the old quarrel, whereby King William of the Netherlands lost his crown.

Judges as intelligent of men as of things, they who have so much cause to glorify themselves during the crisis of 1848; from the loyal and generous concurrence of the Catholics; they who at the time had not sufficient sarcasms for the radical representatives,

apostles of the opinions of February, partisans of the progressive impost and adversaries of the budget of the army, they have just adopted and caused to triumph the candidature of these same radicals against the Catholics. What would you say, Mr. Editor, of our ministry, if in the last elections they had recommended, sustained the honorable M. Jules Favre; or the honorable M. Pascal Duprat, against M. de Falloux and against myself? Well then, it is precisely what the pretended conservative ministry in Belgium have been doing.

You daily applaud, Sir, with all the friends of order in Europe, the recent downfall of radicalism in the Canton of Berne, and the success of this new conservative majority, who formed itself, as every one knows, thanks to the Catholics of the Bernese Jura. Now, the spirit which has been vanquished at Berne is precisely the same, in so far as relates to the religious questions, as the one which presides in the ministerial councils of Piedmont and Belgium.

Before the revolution of February you defended against me this Bernese government, which the last elections have overthrown. The events of 1848 showed that I was right in my opposition to you. Be tranquil; I do not triumph, therefore, too much. It is a pleasure which the events of 1848 have given to a great number of us, to some against the others; and I find that we have paid too dear for this pleasure. But I hope that at least experience will be profitable to us all.

Permit me to add, that that which ought to enlighten you and detach you from your clients of Turin and Brussels, is the laughable pretension of being the defenders of Catholic interests, and of being capable of instructing on the Gospels, on the Councils, and on Canon law, the Pope and Bishops. This game is well known and well used. It has been played in France during many centuries, by most eminent men, and with more learning and science than will ever be displayed by the Belgian or Piedmontese counterfeits. It is not the less used, and used even to the gallows. When one of our Mountain orators attempts to undertake it again, you are well aware what are his chances of success with the public!

But the ministers of our neighbors do not as yet appear to have any doubts thereon. They look like the fops of a small town, who think themselves obliged to wear the fashions of the last year. We might laugh, if it were not exceedingly sorrowful to see the destinies of two noble countries, whom so many ties bind to France, and which contain so many admirable resources for good, confined to men who are marching backwards in tracks where the most solid powers have been crushed.

In a few years we will be told news of the strength and solidity which these campaigns against the Church have added to the thrones of the wise King Leopold and of the young heir of the glorious house of Savoy. We are assured that they are far from approving the measures of the ministers whom parliamentary majorities seem to have imposed on them. I believe it altogether, and I respect them in consequence; but I remember it with sorrow, that we live in a time when kings pay too often the ransom of the faults of their ministers. No doubt the right and interest which we possess of judging of that which is passing on the frontier will be contested to us. The right is the same, be it in the sense in which your correspondents write, or in my own. And as to the interest, it is evident. At this day all parties and all countries are bound *in solido*, or rather there are in Europe but two parties only, that of society and that of revolution.

We have appeared sufficiently unanimous since 1848, to admit and to proclaim, that European society in our day was in want, was greatly in want of that ancient Catholic Church, which established it and baptized it twelve or thirteen centuries ago. Have we at this day any motives for changing our opinion? I do not think it. Let us be understood. If it is believed that modern society can be saved without us, we beg to be told so. We shall not for all that help to swell the revolutionary flood. God forbid. But we can well abstain from expending our energy and our devotedness to the profit of those who, the day after the victory, would take us for dupes or for victims.

To behold it in a point of view purely human, religion—like war, like commerce, like credit, like all great social powers, and more than any of them—has its conditions of existence without which and against which it is useless, it is ridiculous, it is idiotic to invoke its support.

Up to the present time, in no country that I know of have the Catholics made themselves conspicuous by an ambitious or exclusive spirit. They have not the pretension of being capable of saving Europe by themselves alone; but they have the pretension of being indispensable to this work of salvation. They have already, and everywhere, lent to her a concurrence, sincere, energetic, and sometimes efficacious. They imagine that, without this concurrence of the Church, modern society would become the prey of socialism. They reclaim no part of the power which they defend; but they reclaim for their spiritual chiefs and for themselves rights and liberties which the Government and majority in France show themselves more and more disposed to respect, which the empire of Austria, abdicating the fatal traditions of Joseph II., has just solemnly recognized, which the immense British empire is obliged to admit by degrees, and which will not be with impunity disowned by the small men of State of two petty kingdoms, where war to the Church is more than anywhere else an anti-national anachronism and a ridiculous counterfeit.

You will greatly oblige me, Mr. Editor, by inserting this letter in your columns. Please accept in advance all my thanks, with the assurance of my most distinguished sentiments.

CH. DE MONTALEMBERT.