

ITALY—ROME.

A correspondent sends us the following interesting extract, from the *Precursur* (Antwerp paper) of Feb. 7th:—

"The following particulars are taken from a letter from Rome, received yesterday morning at Paris:—

"The Papal troops are gradually withdrawing from Rome to Gaeta; the desertion is individual, but it becomes total and effectual. It is in vain that watch is kept, and also vain guarding the direct road to Gaeta; nothing prevents it. The dragoons especially exhibit an excess of ardour and devotion. The most circuitous routes and the most impracticable roads, do not check them. All they desire is to reach it, and in this they succeed, for they have already collected there in sufficient numbers to form a guard for the Holy Father.

"The populace of Rome, who are so extremely susceptible, did not hear without deep emotion of the death of Mgr. Curioni, Bishop of Rieli. It is well known what efforts the exiled hierarchy made to determine the Bishops to vote on the 21st January in opposition to the express prohibition of the Holy Father. Threats, entreaties, violence of all kinds have been put in force. The Bishops were firm—only relaxed, and this was the Bishop of Rieli, a gentle and kind man, and of a character susceptible of alarm and terror. On the 21st, on his return, he fell down dead upon the threshold of his dwelling.

"The Romans could not see in that an ordinary event, nor could we perceive in it the violent effects of the various agitating emotions which had convulsed the poor Prelate, or the possibility of their being mortal, but instantly a miracle is proclaimed! Whatever may have been its cause, it has produced an immense sensation. The constituents, who at first wished to turn it to ridicule, now seeing how it is received by the populace, are dreadfully alarmed."

The following passages from an article in the *Chronicle* on the late Roman Revolution will be read with interest:—"The Bonaparte Junta, which, through the instrumentality of the clubs, now rules in the Papal States, had gone too far to recede. Short of this they could not stop. Nor, indeed, can they stop here. Fevered with excitement, restless and discontented, and menaced with starvation by the stoppage of the ordinary channels of employment, the Roman population will shortly turn upon those who claim the credit of having emancipated them, unless fresh fuel be continually heaped upon the fire, and the craving for stimulants be perpetually supplied with fresh and more pungent food. To the people of the country, the revolution was always unacceptable; and of the inhabitants of Rome itself and the other towns which lie along the roads travelled by tourists and pilgrims most of whom derived their only means of subsistence from the perennial concourse of visitors, a large proportion are now kept from starving only by the daily dole distributed by the bankrupt Government. The last resource—the issue of inconvertible paper—has been already largely resorted to; the revenues of the State are dried up, and the confiscation of Church property is the only means by which the ruling faction can hope to feed, for a while, the imperious necessities of an unemployed and demoralised people. In order to maintain the Junta in its position, not less than to subvert the views of those foreign propagandists who have been the secret but active agents in bringing about the revolutionary catastrophe, Rome must be made the focus of that mad and mischievous republicanism which aims at melting down all the existing Italian Governments into one turbid pool of chaotic disorder. And until the volcano shall have been spent, and the subterranean fires of Carbonarism and Mazzinism shall have been exhausted or extinguished, the metropolis of Latin Christendom must supply the ever-open crater from which the Genius of anarchy and discord may vomit out smoke and cinders over the length and breadth of the Italian peninsula."

"The triumph of the republican party has violently shocked the religious convictions of the rural population, among whom the old faith (*La Santa Fede*) is still very strong; and it has taught the people both in town and country to associate the idea of the Pope's Government with prosperity and good order, and to connect the notion of his dethronement with the distress and discontents, the stagnation of industry and desiccation of the sources of national wealth, which the revolution has inevitably engendered. Sooner or later, prob-

ably very soon—Pius IX. can fail to be restored by his own people or by foreign intervention. In either case the adjustment of his position will be a difficult enigma. In the one it will probably not be solved at all; in the other, its solution will be a task which will tax the powers of European diplomatists to the utmost. Whatever becomes of it, we must take the opportunity of deliberately repeating, that the present state of Italy involves a keener satire, a severer censure, on the policy pursued by the British Government in that quarter, than ever fell from the pen of a newspaper critic, or the lips of a Parliamentary opponent. From the date of Lord Palmerston's well-known letter to Prince Metternich, to that of Mr Temple's last and unluckiest communication to the Neapolitan Government, every step that we have taken has been calculated to stimulate and call forth the seeds of mischief fermenting in the bosom of that unhappy country. The fruits of that policy are before us. In the whole history of the reign of our present Foreign Secretary, there is not so deeply humiliating a page. We sincerely hope that Lord Palmerston's colleagues at least, if not himself, have by this time seen his error, and that when next we are called to comment upon a Roman revolution, we may not have occasion to remember which of the Ministers and accredited representatives of the Crown it was, who, a few months before, was fraternising with the patriots of the Circles, and joining in demonstrations for Italian independence from the balconies of the Hotel de l'Europe."

ADDRESS OF THE CATHOLIC LAITY OF THE LONDON DISTRICT TO HIS HOLINESS POPE PIUS IX.

Most Holy Father.—We the undersigned Catholic laity of the London District, desire to express, at your sacred feet, our sincerest sentiments of veneration and attachment to your Holiness, whom at once we revere as the sacred Head of the Catholic Church, and love as a most kind and tender Father.

With what feelings of deep indignation and sorrow did we not receive the news of those sacrilegious outrages, which compelled your Holiness to abandon your ill-fated capital! How mad and how impious did the ingratitude of those appear to us, on whom, since your accession to the Pontifical Throne, you had lavished nothing but acts of generosity! Gladly and readily, Most Holy Father, would we, your faithful children, have then tendered our services, and put forth all the strength of our right arms, had it pleased Divine Providence to place us in a situation to give your Holiness effectual aid.— But though now only able to employ words to convey to your Holiness the expression of our fidelity and attachment, we beg to assure you that these proceed from hearts that beat in unison with every wish of yours, and sympathise most tenderly with your manifold afflictions. In our inmost souls attached to our holy religion, our consolation, our glory, and our pride, we cling firmly and unreservedly to that Rock on which alone the Church is built; we adhere closely to that See which is the centre of its glorious prerogative of unity; we recognise and revere in the Successor of St Peter, the Vicegerent of Jesus Christ, the visible Head of his mystical Body, the Supreme Shepherd of His Flock, and the spiritual Father of His Children. And moreover in your august person, we love, we honour and we reverence the worthy successor and living representative of those many holy Pontiffs who have in every age patiently and courageously suffered persecution and exile, from the wickedness of men.

Deign then, Most Holy Father, to accept this our sincere and filial homage, to which we add the humble offering of our unworthy prayers, to the Almighty for your Holiness's welfare, peace, and happiness; and in return stretch forth your hands from that hospitable refuge, whose privilege we envy, towards our distant isle, and pour forth upon us and our country the abundance of your apostolic blessing. Your Holiness's most devoted Servants and Children.

THE NEW ANGLICAN MOVEMENT.

The "Oxford Movement" is now confessedly come to its end; the resisting matter was too much for it. If at one time it appeared to have gone beyond the limits of that which opposed it, it was only to return to a place nearer to that whence it started. Sisyphus rolling his stone to the summit of the mountain is a clear and true illustration of this last Oxford phenomenon. Fellows of Colleges and Heads of Houses are heavy laden to move, and cover too wide a space to be surrounded; it being utterly impossible to

make any successful intursion into the unknown land of darkness beyond them, of which they are in lawful and safe possession. The new school has learned this fact by long and bitter experience; it must therefore shift its ground of attack; and Hope, which is ever young, is again to be invoked, so that the new campaign may at least promise what it never can by any possibility accomplish.

Now the young soldiers of Anglicanism gird their loins for a new fight, with new weapons, with new objects for which to contend, and against apparently new enemies. With out whole heart do we wish them success; not because we sympathise with them, but because we long to see the downfall of their foes and because we discern in their promised, but unattainable victory, the instrument of their own ruin. They are carrying on a civil war, and we may therefore lawfully rejoice when heroic disputes with each other; for the success of either is by implication our own. A divided kingdom becomes the prey of those who look on, and it is no sin to take advantage of disasters which we have had no hand in bringing to pass.

The "new movement" is to be deeper and more comprehensive than the last, accordingly its organs have aimed at higher objects; they denounce Bishops and worldly-minded Deans.— They are about to study the *Corpus Juris*, and to confound the adversary with texts from the *Decretals* and Bulls of the Sovereign Pontiffs. The old machinery of Christendom is to be set in motion again, and we are to have a new battle for the liberties of the Church. Alas! there is no Christ to set free, and consequently there will be no St. Thomas to fight. There are no liberties which have been invaded, and the Constitutions of Clarendon would be an absolute gain could they be recovered and enforced.—*Tublet.*

"GRIEVANCES."

Under this head a Correspondent of the *Church and State Gazette* writes as follows to the Editor of that journal:—"Sir—In one of the exhortations in the Communion Service a direction is given to those of tender consciences, who 'require further comfort or counsel' than they can derive from their own private meditation and examination, to apply to 'some discreet and learned minister of God's word, and open their grief.' In the spirit of this direction, permit me then, through the medium of your widely spread journal, to apply to my brethren, the clergy of the Church of England, for 'ghostly counsel and advice to the quieting of my conscience, and avoiding of all scruple and doubtfulness,' in using as I and they are alike bound by our ordination vows to do, the following expressions and declarations:—1. The epithet 'most religious,' in the prayer for the High Court of Parliament.—2. The declaration, at the beginning of the Athanasian Creed, that 'except every one do keep whole and undefiled' (the Catholic Faith) 'without doubt, he shall perish everlastingly'—3. The declaration, at the end of the same creed, that 'except a man believe faithfully, (the Catholic faith, as therein stated and expounded) he cannot be saved.' The doctrine of a Trinity of Persons, in the Unity of the Godhead, as set forth in that Creed, I rejoice to be able to avow most firmly believe, because I know, and am verily persuaded, that it is founded on the most sure warranty of Holy Scripture; but, of the declarations at the beginning and end of it I entertain considerable scruple and doubtfulness, through not knowing on what sure warranty of Scripture they are grounded. 4. The declaration in the Burial Service:—'Forasmuch as it hath pleased Almighty God, of His great mercy, to take unto Himself the soul of our dear brother here departed,' which is required to be made at the interment of every corpse (provided only the departed had been baptised), even though, by his life and conduct, he had 'denied the faith' and been 'worse than an infidel'—5. The address—the solemn address—to Almighty God.—'We give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world;' even though the departed had been notorious in the parish for his evil and unclean living, and his total neglect of religious duties and ordinances; and for his dying in a state of hardened indifference. These expressions and declarations I have hitherto used with much fear and trembling. Lost in so doing, I might be offending Almighty God and perilling my everlasting welfare. Any clergyman, therefore, who will kindly state how he succeeds in avoiding all scruple and doubtfulness in using

them, at all times, with a view to quieting my conscience, and so enabling me to continue in the discharge of my duties, as a minister of the Church of England, without fear, instead of shrinking from them, after the example of Mr Noel, will be conferring an obligation greater than language can express upon A. BAPTIST CLERGMAN.

THE DOUBLE GAME OF WHIG TREACHERY AND INTRIGUE AT ROME—IMPORTANT DISCLOSURES.

We translate the following passage from a letter written by a Neapolitan correspondent of *L'Ere Nouvelle*, which appeared in that journal on the 27th ult. It relates to the intervention of Europe in the affairs of Rome, and thus unmasks the dastardly and unprincipled double-dealing, trickery, and treachery of the English Whigs:—"The attitude of Catholic Europe has evidently filled Canino, Stierlin, and their accomplices with serious fears. It is true these parties have still some gleams of hope from one quarter—England—Lord Napier has been in the closest communication with these men, and has, it is said, promised them, the aid of his government (L'appui de son gouvernement) at the moment when Mr. Temple was offering, in the Pope at Gaeta, mediation between his Holiness and his people. Some even say, and affirm in the most formal manner, that England has given the most express opposition to all French intervention on this subject. If it be true that a similar opportunity now arises, as is asserted in the best informed circles, shall France not seize the occasion of repaying to England the exclusion of 1840, by inflicting upon her a similar chastisement? By what right does England interfere at all in these matters, that are entirely Catholic, exclusively Catholic, and by a veto top. I leave these reflections to the consideration of the French public, who will no doubt find, in this Protestant veto, another motive for insisting upon the right of the oldest daughter of the church."—*Dublin Freeman.*

"The Holy Scripture is presented to our mind as a mirror in which our conscience is reflected, for in it we discover what is fair or unseemly in our conduct. By it we are made sensible of our progress, and by it we discover our short comings. It relates the actions of the saints, and excites the hearts of the weak to imitate them; whilst it celebrates their achievements, it strengthens our weakness for the combat against vice: so that the mind is less diffident in the struggle, inasmuch as she contemplates the triumphs of so many brave champions. Sometimes it not only commemorates their virtues, but it makes known their fall, that we may know what to imitate, and the dangers against which we are to guard. Behold Job is described as improved by temptation, while David succumbed to it, that the virtue of the ancients may inspire hope, and their fall make us humble and cautious. Whilst their illustrious deeds fill the mind with exaltation, their infirmities should improve us with salutary fear; and the heart on the one hand supported, by the confidence of hope, and on the other guarded by the humility of fear, should neither indulge in rash pride, since fear presses him down, nor despond through excessive fear, since he is encouraged to hope by the example of virtue."—*St Gregory, M II in c i, Job i.*

LITERARY CURIOSITY.—The following has been handed to us as a copy, *verbatim et literatim*, of a letter from the venerable Calcraft, the London executioner. It was addressed to the undersheriff of the county, and relates to a recent execution:—

"London, Sept 5th, 1848.
"Sir—I received your letter from Mr. Cope, and according to your request I have answered the same, stating to you that you may depend upon my attending upon you on Friday evening, the 15th of September, and I do not now I can come on any other terms than I did before, as he was on very good terms. Every thing went on very comfortable, to the satisfaction of every one present.—So I remain, yours respectfully,
"N. CALCRAFT."
The honest functionary has overlooked at least one exception in the last sentence; but he perhaps thinks it a 'comfortable' and 'satisfactory' thing to get neatly 'wiped off.' The notice is not in the original. The terms on the previous occasion referred to, were strict justice for a similar job to the one treated of above.—*Newcastle Gazette.*