

BEAUTIES OF THE "CHURCH."

From the Drogheda Argus.

We have before us two pithy paragraphs taken from the London papers, which convey within their brief compass a history of the "Church" as complete as if the information given had been spread over a dozen quarto volumes. The first in order tells us—

"The late Archdeacon STRONG of Stamford, died worth upwards of 200,000l., the whole of which goes to his only son, the Rev. W. STRONG."

What a glorious Church that must be in which an Archdeacon can gather into his apostolic scrip two hundred thousand pounds, and transmit it for further increase to his reverend son and heir!—How the poor, and the sick, and the widow, and the fatherless, who were under the spiritual care of the very reverend divine must feel the hearts within their shivering bodies rejoice when they learn that although they starved, the "good shepherd," was wrapped in a golden fleece. A certain antiquated book tells us that the rich are the stewards of the Lord: how admirably the steward of Stamford has performed the duty of collecting the revenues of the district confided to his vigilant care! Only imagine the modern apostle going forth to preach to the meek and the lowly, and the poverty-stricken people given to him in charge with what pathetic fervour, what ardent zeal, with what force and eloquence he must have decanted upon the vanity, of riches, the beauty of charity, the virtue of self-denial, and the corrupting influence of wealth, whilst his inmost soul rejoiced in a knowledge of the fact that moth and rust might long labour in vain before their united efforts could eat up one hundred thousand golden guineas! What a practical illustration of all the blessings of the "poor man's church" did he exhibit in his own proper person; and how faithfully did he follow in the footsteps of him who had not whereon "to lay his head!" But he is gone, and his epitaph remains to be written. Ours then be the melancholy task to bid the weeping marble proclaim at once the virtues of the man, and the peculiar excellencies of the church, in words as followeth:—

Here lieth the mortal remains

of

Archdeacon Strong,

Who died worth Two Hundred Thousand Pounds!

As a pendant to this, we give a second extract taken from another London paper. An extract which shows how naturally the system works under which the shepherd can put his profits by the hundred thousand pounds, whilst the flock go naked—

"On Sunday afternoon, a man connected with the Socialist party commenced a course of lectures, which are to be continued every succeeding Sunday, on the Bible. He began with the book of Genesis, referring particularly to the creation, and to the Mosaic dispensation, both of which he treated with the utmost contempt. Hundreds of persons, chiefly of the working classes congregated round this man to

hear the awful blasphemy uttered by him. In other parts of the Park were Socialist debaters, who promulgate their views with the greatest pertinacity. A more disgusting and revolting scene than the Regent's Park every Sunday afternoon can scarcely be conceived."

Thus it is whilst men who should preach humility and self-denial, and contempt, for goods of this world can pile up hundreds of thousands, the working classes will congregate round the blasphemous infidel in preference to him whose acts square not with the doctrines he is set apart to preach.

Since the above was written we find by the *Liverpool Albion* that the Mormons are increasing to a wonderful extent. Upwards of 5,000 have already gone to follow the fortunes of an impostor whose gross impositions have never been equalled since the days of Mahomet. The *Albion* comments—"The prevalence of superstition and simplicity amongst a class of our countrymen who ought to know better than to leave their homes and kindred, in order to follow the fortunes of one of the most ignorant and impudent quacks of modern days, whose knavery is so transparent as to be seen through by every person of ordinary capacity."

UNUSUAL OATHS IN COURT

In our last number we ventured to offer some comments on the "form of oaths in our courts," and to protest against the insulting distinction to which a Roman Catholic is subjected, when called upon as a witness. We allude to the subject again, for the purpose of suggesting a consideration which arises from this practice, independent of the moral injustice involved in it, and the outrage upon the common rights of Catholic citizens, in placing them in a solitary and humiliating position. What we may say upon this matter we do not wish should be misunderstood; or that hereafter we should be charged with holding as opinions ourselves, what we merely suggest may arise in others, to the detriment of public justice. —Why should a Catholic be called upon to submit to a distinction which exposes him to the sneers and derision of his fellow citizens? Why should an innocent and respectable Catholic be dragged into Court by its capricious and, when there, forced to that which is an insult to his honor, and an impeachment of his credibility? Why is it deemed necessary to surround his oath with the insulting parade of "book and kiss," while the most abandoned black guard, if short of a convicted felon, is permitted to take the quiet and dignified oath of the State? These are questions which may be supposed to be of little moment to the great body of the people, as so small a proportion of them have occasions to experience the humiliation attending this odious distinction. But this is a question which assumes a very serious aspect if a Catholic witness should take the ground which we apprehend might be taken in Court on this subject. Supposing he should say when called upon to kiss the book,—"This is an unusual and extrajudicial oath in our Courts, and places me in a degraded position, as it implies a deficiency in reason that must be made up

with idle forms, and I do not recognize it as an oath. I know of but one judicial oath usual in our Courts, and that alone I hold to be binding, and by that I am willing to be sworn, and by no other. You have no right to fix upon me this opprobrious badge when I admit the binding nature of the common oath, and as I hold that oath alone to be binding in this State, I demand to be sworn by it." If with this protest you swear him by the *uncommon* oath, you of course impair the weight of his testimony before a jury, and consequently prejudice the justice of the case. We don't know that we should take this ground, but there are many who may yet take it, and when they do, it will be somewhat embarrassing to the judge, to depart from the usual practice. There ought to be one common, uniform oath for all Christians, and no departure from it. At present a manifest and infamous injustice is done to the Catholic witness, and may be the source of much and grievous mischief.—*Boston Pilot*.

THE MISSIONS OF EUROPE.

The missions of Europe, which receive succours from the Association of the Propagation of the Faith, comprehend the eastern peninsula and its dependencies—that is to say, the Ionian Islands, Greece, Turkey, and the principalities of Moldavia, Wallachia, and Servia. These missions are the nearest to us, and may almost be described from the extreme shores of Italy, and are not amongst the least important that claim our attention. They consist of—

	Archbps.	Bis.	Priests.	Caths.
Ionian Islands	1	1	20	12,000
Kingdom of Greece	1	3	100	25,000
The 3 Principalities	1	2	30	71,000
Turkey	5	6	423	281,000
Total	8	12	579	357,000

Asia came next, and the following table exhibits the total for Eastern Asia, according to the preceding calculations:—

	Bis.	Coadj.	Priests.	Caths.
Indo-China	5	2	200	432,000
China	10	4	144	320,000
Total, East, Asia	15	6	350	762,000
Central Asia	7	4	779	800,000
Western Asia	47	10	767	659,000
Total of Asia	69	20	1,856	2,211,000

With regard to Africa, the following is a general summary of the missions there:—

	Bis.	Priests.	Caths.
Algiers	1	25	74,000
Tunis and Tripoli	0	9	7,000
Egypt	2	50	20,000
Abyssinia	0	3	100
Mauritius	1	6	85,000
Cape of Good Hope	1	4	2,000
Total	3	97	188,000

General Summary of the American Missions:

	Bis.	Priests.	Caths.
United States	16	484	1,250,000
Texas	0	3	20,000
British Possessions	9	193	437,000
Dutch Possessions	0	9	44,000
Total	24	729	1,751,000

General Summary of the Missions in Oceania:

	Bis.	Priests.	Caths.
Pref Apost of Batavia	0	0	1,000
Vic-Apost of Australia	1	23	40,000
Vic-Apost of W. Oceania	1	16	1,000
Vic-Apost of E. Oceania	1	16	45,000
Total	3	55	47,000

Total for the five parts of the world:

	Bis.	Cond.	Priests.	Caths.
Europe	20	0	579	357,000
Asia	69	10	2,356	2,211,000
Africa	5	0	97	188,000
America	24	5	629	1,751,000
Oceania	4	0	50	450,000
Total	121	45825	154,220	400

Catholic College at Dublin for the Foreign Missions.—It is gratifying to see that the above meritorious undertaking is progressing steadily. The magnificent and commodious house of Clontarf, situated on an eminence in the healthful and retired neighborhood of Drumcondra, within about a half mile of the city of Dublin, capable of accommodating more than two hundred students, and having twenty-four Irish acres of land attached, formerly the residence of John Claudius Beresford, and lately of Sir Guy Campbell, has been taken, and possession of it obtained, for the new college, a few days since from the present Corporation of Dublin.

Arrangements are now being made, under the superintendence of the Most Rev. Dr. Murray and his Council, for the immediate reception of students. The house will be furnished for that purpose by the end of this week. His Grace has left nothing undone to promote the prosperity, and to secure the stability of this infant establishment, and has lately subscribed £10 annually, in advance, besides his former donation of £25. This generous example of the venerable archbishop, in support of an institution so much wanted, and so well calculated to produce so much good throughout the world, both at home and abroad, will, we have no doubt, be very generally followed by the charitable clergy and laity of these countries.

Students wishing to enter the above college, should essentially be for the Foreign Missions, and not under eighteen years of age—they should be sufficiently advanced in their education to begin the study of Logic, and should be furnished with their baptismism, and a strong letter of recommendation from their pastors, before they can be admitted to examination. After their first year in the college, they shall be required to select the foreign mission on which they wish to go, and to make a solemn engagement to go on said mission, and also to obtain their bishop's exeat for the purpose.—*Dublin Weekly Register*.

Mr. Wall, of Coolnamuck Castle, a Protestant gentleman of large possessions, has granted an extensive plot of ground adjoining the Franciscan Church, to the Very Rev. Mr. Killau, O. S.F. Carrick-on-Suir.

The Archduke Frederick of Austria.—Sunday morning his Imperial Highness the Archduke Frederick of Austria attended the celebration of high mass at the German Catholic church in Great St. Thomas-the-Apostle, Queen street, London. The mass was performed by the Rev. James Jauch, pastor of the German Catholic church, assisted by this officials.

New Chapel at Belfast.—The Right Rev. Dr. Donnelly has expended £3000 for building a chapel at Belfast.—*True Tablet*.

The Rev. Mr. Comyn, parish priest of Killee, has obtained a conditional grant of £150 to build a school house, now in progress, from the National Education Board.—*Limerick Chronicle*.

Pilgrimages and Shrines.—Is the British Critic still accounted good authority among the American advocates of Tractarian views? This periodical has received the sanction and public recommendation of one of our bishops. He spoke of it as a work eminently calculated to promote sound church principles, and if we mistake not expressed a desire to see it widely circulated among the families of laymen, as well as clergymen. We have no doubt, that at the time it was given, was a very honest expression of opinion. Things, however, since then, have changed. Positivism has become far more undogmatic. In no work have the popish developments of the systems been more rapidly or fully made than in the British Critic. This periodical has gone on asserting and defending, one by one, every principle, and every practice of Romanism. Has the American prelate to whom we refer, ever withdrawn his recommendation, or given any public disclaimer, intimating that he does not now approve of some of the views of the British Critic? We ask this, not in a captious spirit, or with any intentional violation of Christian or clerical courtesy, but for information. Most glad should we be to have it in our power to spread such a disclaimer upon our columns. We cannot think that any American Bishop can read the following paragraphs from the last No. of the British Critic with any other feeling but those of reprobation. For if these are sound church principles, then farewell to Protestantism: