

intended for working. We doubt whether Lord John really cares to prevent the use of the ecclesiastical titles: he only means to make Parliament say so; expecting that the public will be content with that nominal protection, and that the storm which he has excited will blow over. The fable of "Rana rupta" is inverted: the Durham ox shrinks to the Downing Street frog, and, conscious of its littleness, sinks into the Bedford level of humility—the refuge of the Slough of Despond.

(From the London Correspondent of the Tablet.)

Speculation is ripe on what will be the effect of the Bill. It manifestly depends on the *bona fides* of the Ministry. Lord Stanley implies his suspicions that they intend to leave loopholes for the passage of the *coach-and-four* which from time immemorial has been accustomed to run through the gaps of Parliamentary fences. However, there are sharp-sighted persons in opposition in quite sufficient number effectually to prevent any carelessness of the kind. And the object to be attained—the suppression of the territorial titles—is so simple, that, unless they are visited with a special blindness, the representatives of the "holy" people of England will have no difficulty in rendering the public assumption of the titles, either simply or by circumlocution, an offence liable to conviction upon the information of any person who chooses to complain. Whether the public and ostentatious assumption of the titles, unless on special occasions, and in answer to direct challenges of the civil powers, is a legitimate case for confessorship, or what is now called martyrdom, is a question which I should think most people will answer in the negative. Whatever the Act of Parliament says, in the eyes of Europe our Bishops will be the Bishops of the territorial sees, and every one else will so call them and recognise them. To legislate effectually against a name, is now quite as impossible as to legislate effectually against an opinion or a doctrine. The fears of the prudent are more excited by the attitude of Mr. Anstey, who will probably be now equally distinguished, and as great a favorite with Herod and Pontius Pilate as Norfolk, Camoys, Beaumont, or any other Judas. If he is listened to, we shall probably have some financial charges put in, which will operate much more annoyingly than any merely anti-titular legislation. Mr. Anstey being unfortunately decorated by the Pope with the Order of St. Gregorio, is generally supposed to be a competent authority on Catholic matters, and a leading man among Catholics, among whom he really enjoys the same reputation which he had in the last session of Parliament, among his fellow-members, with the public, and especially with the readers of *Punch*. Doubtless, however, he will now have his thirty pieces of silver, in the shape of a certain quantity of consideration and respect, till he is of no farther use as a tool for oppressing and persecuting the religion which he disgraces and betrays.

LORD JOHN RUSSELL AND THE ENGLISH CATHOLICS.

Athenæum Club, Feb. 6.

My Lord—Your lordship is reported, in your speech on the address, to have said—"That, generally speaking, the lay Catholics of England neither wished for the establishment of the Catholic Hierarchy nor approved of it; that your lordship said this on the authority of Catholic laymen and Priests; and that you were in a position to take measures, not only satisfactory to Protestants, but to loyal Roman Catholics, who wished to preserve their allegiance to the Crown unimpeached and unimpaired."

Your lordship can hardly have avoided seeing the copy of an address to Cardinal Wiseman, distributed to all members of both Houses of Parliament, in which the following lines occur:—

"It is our ardent wish that our Holy Father Pope Pius IX. should be assured of the heartfelt gratitude which we feel towards him for the great blessing which he has bestowed upon us in establishing the Hierarchy in our beloved country," &c.

This address is signed by twelve either English Catholic peers or resident proprietor peers in this country, by fourteen Catholic baronets, and by above 600 of the principal resident Catholic gentlemen of England, including thirty Catholic barristers.

May I inquire of your lordship on what authority of Catholic priests or laymen you contradict this overwhelming majority of the Catholic gentry of England, or whether your lordship really intends to exclude them from the number of those loyal Roman Catholics who wish to preserve their allegiance to the Crown unimpeached or unimpaired?

Your lordship has advised her Majesty, in her Royal Speech, to express her earnest and firm determination, under God's blessing, to maintain unimpaired religious liberty; an assurance, I fully believe, most in accordance with her Majesty's benevolent feelings towards every class of her subjects.

The constitution of a Catholic Hierarchy in this country, and the power of nominating Bishops for the purpose, is in accordance both with the discipline and doctrine of the Catholic Church.

Beware, my lord, how, in the face of such a solemn declaration, to which your lordship pledges the Royal word, sanctioned by a solemn appeal to the Almighty God, you introduce into Parliament a measure which may attempt a violation both of the above discipline and doctrine of the Catholic Church.

I have the honour to be, my lord, your lordship's obedient servant,

CHARLES LANGDALE.

To the Right Hon. Lord John Russell.

GREAT MEETING OF THE CATHOLIC CLERGY OF THE ARCHDIOCESE OF ARMAGH.

On Tuesday, Feb. 4th, a great and influential meeting of the Catholic Clergy of the archdiocese of Armagh,

was held in St. Patrick's Church, Dundalk, to offer their congratulations to their Catholic brethren in England on the re-establishment of their Hierarchy, and to express their opinions on the fanatical exhibitions which have recently disgraced the sister country.

His Grace the Lord Primate occupied the chair. The Right Rev. Dr. McNally, Bishop of Clogher, and about seventy Priests of the Archdiocese, were present. The following resolutions were unanimously adopted:—

"Resolved,—That we offer our warmest congratulations to our Catholic brethren in England on the realization of a measure so admirably adapted to their present social position, increased numbers, and religious wants, as the re-establishment of their Hierarchy, a measure consecrated as it is by so many hallowed and ennobling recollections of the past, and brightened by such cheering auspices for the future.

"That in the bestowal of this great boon, so worthy of the paternal heart from which it emanated, we recognize the exercise of an inherent and unquestionable right on the part of the Sovereign Pontiff, a right divine in its origin, spiritual in its nature and objects, independent of every earthly power in its action, operating not through the agency of any temporal authority, but through the will and conscience, a right which, while giving to the community that acknowledge it the organization and development necessary for its stability and welfare, interferes not in the slightest degree with the right and privileges of others, a right which the successors of St. Peter enjoyed and acted on, as well in the time of the most bloody pagan persecutions as in succeeding ages, to the great advantage of faith and morality, and the promoting of all the acts of civilized life, and which, having been invariably exercised in these kingdoms since the introduction of Christianity, must necessarily continue to be so, so long as a vestige of Catholicity remains in the land.

"That the assertion made by a professing Catholic, namely, that the re-establishment of the Hierarchy in England 'places the Catholics in this country in a position where they must either break with Rome or violate their allegiance to the constitution of these realms,' can be founded only in ignorance of the distinction between temporal and spiritual power; that we declare that, while we acknowledge the supremacy of the successors of St. Peter to its fullest extent in spiritual and ecclesiastical matters, and are ready to shed our blood for that divine doctrine, thus rendering to God the things that are of God; at the same time we yield to no class of persons in true allegiance in temporal matters to our gracious Sovereign, and in our exertions to promote obedience to the just laws and constituted authority of the country, thus rendering to Cæsar the things that are Cæsar's.

"That, should any attempt be made to revive the legislation of a barbarous age, and to reproduce the bloodstained code of a persecuting policy, our English Catholic brethren may depend on our active co-operation in every constitutional effort for their defence against such an unjust and unprovoked aggression on their liberties.

"That, true to the spirit of our forefathers, the martyrs and confessors of the faith, to whom its purity was dearer than the blood they shed for its preservation, we shall make every sacrifice to preserve the integrity of our doctrines and the independence of our Church against every aggression; and, believing as we do, that the Apostolic See is the centre of unity, and the source of all spiritual jurisdiction, and holding with the ancient fathers that any church separated from that See is a branch cut off from the tree, or a stream divided from the fountain, or a sunbeam from the sun, we shall maintain with unshaken confidence our right, and that of all our Catholic brethren, to a free and unrestricted intercourse with the Holy See. We declare that any interference of a Protestant Government in matters connected with the doctrines or discipline of the Catholic Church would be more odious than the enactment of penal laws, and that any usurpation of power on the part of the State in our ecclesiastical concerns, while sacrificing the best interests of religion to an overreaching and despotic policy, would not fail, by uniting temporal and spiritual power in the same hands, to abate the rights and liberties of this country.

"That while we feel it a gratifying duty to bear witness to the good feeling and good sense exhibited by the great majority of our Protestant fellow-countrymen during the fanatical excitement which has disgraced the sister country, we are reluctantly compelled to notice the humiliating contrast presented by a prominent portion of the clergy of the establishment, who, by their recent prayer to Her Majesty to extend to Ireland the benefit of any penal enactments intended for the Catholics of England, have made such a powerful appeal for the revival of party feuds and sectarian animosity—forgetful of their duties to the civil authority, to which alone they owe the origin of their power and the credentials of their succession, and unmindful of their obligations to the impoverished Catholic people, from whom, in great part, they derive their enormous revenues, and in favor of whom (no other services being rendered) they should preach at least the common doctrines of Christian charity and forbearance.

"That the address now read be forwarded to his Eminence Cardinal Wiseman, with a copy of the present resolutions, and that the Primate be requested to forward copies of the same resolutions to the other Catholic Bishops of England, and to manifest to them the expression of our warmest congratulations on the re-establishment of the Hierarchy, and on the selection made in their persons to be the first members of that Hierarchy, a selection so honorable to merit, and so well calculated to promote the interests of religion."

CATHOLIC INTELLIGENCE.

PASTORAL OF THE PRIMATE.

(From the Tablet.)

PAUL, BY THE GRACE OF GOD, AND FAVOR OF THE APOSTOLIC SEE, ARCHBISHOP, &c., TO THE CATHOLIC CLERGY OF THE ARCHDIOCESE OF ARMAGH.

It has been to me the source of sincere regret, to learn that efforts have been made lately to establish and propagate secret societies in some districts of this diocese, and that some few unwary men have been unhappily induced to give their names to them. Charged, as we are, Rev. Brethren, with the care of the immortal souls redeemed by the precious blood of Jesus Christ, and responsible for their salvation, we

cannot be indifferent to any dangers to which these souls may be exposed, and we are bound to protect the little ones committed to us against every stratagem of the enemy of mankind, and to preserve them from his open or insidious assaults.

That secret societies are the fruitful source of the greatest evils, there can be no doubt: they tend to produce strife and dissensions—they promote hypocrisy and treachery—they disturb the peace and order of civil society, and sap and undermine the foundations of religion and morality. Were it necessary to trace back their history, it would be easy to show that wherever they have sprung up, they have produced most fatal consequences. To pass over the doings of the Manicheans and other sects, who concealed their abominations under the veil of secrecy, and to come almost to our own days, was it not by the instrumentality of such institutions that the infidels of France brought about all the horrors of the French revolution, and endeavored to strike at the root of Christianity itself? The late convulsions that have so violently agitated the Continent of Europe owe their origin to a similar cause; and it is undoubted that all the efforts that were lately made to destroy the authority of our holy and beloved Father the Pope, and to introduce anarchy and irreligion into Rome, the centre of Catholicity, were planned and directed by such societies. When history puts these facts before them, how is it possible for men who call themselves Catholics, and profess to be devoted children of the Church, to foster so unhappy a system, or to enter into combinations productive of such awful and irreligious effects?

The annals of secret societies in Ireland are stamped with the same character that distinguishes them in other countries. Under whatsoever name they have concealed their wicked practices, they have been a scourge and a curse, a reproach and a stumbling-block, to our unhappy country. No one can reflect on the evils produced by them without shedding bitter tears. Our most implacable enemies could not have discovered any more efficacious means to inflict injury upon us, or to perpetuate our miseries and dissensions. Every reform, every social improvement, every measure tending to support the interests of the country, was impeded or retarded by them. The only effects which followed from them were faction, discord, civil strife, and bloodshed. How many unhappy men have terminated their days in ignominy and disgrace, upon a scaffold, for having given their names to such illicit societies? How many were consigned to chains and dreary dungeons? How many were torn from their peaceful homes and friends, and sent to expiate their folly in a foreign land? What tears of bitter remorse and despair were shed by those misguided men! Perhaps a similar fate, and equal afflictions, await many of those who now consider it an amusement to engage in illegal societies. Ah! my Rev. Brethren, excite your zeal, and warn your flocks of the danger they are exposed to, and save them from the fatal consequences of any step they may have taken. The law may appear to be indulgent, and to tolerate their proceedings for a while; but, in the end, justice and the necessity of preserving peace and order will require the exercise of severity, and the offences of those who are illegally banded together will be punished with an inexorable hand.

At the present moment, and under the unhappy actual circumstances of the country, it may appear difficult to determine what object the authors and promoters of secret societies propose to themselves. Certainly it cannot be anything good, for, as an ancient writer says, "honestas semper publico gaudent, scelera secreta sunt"—crimes are concealed, but good deeds rejoice in the light of day. Those who are walking in the paths of right and justice are not ashamed to perform their actions before men; the children of God are lovers of light—it is only the reprobate, the child of hell, that is obliged to veil his wicked deeds in secrecy, and to delight in darkness. What, then, is it that the authors of secret societies now propose to themselves? What great object are they pursuing? They may talk about important undertakings—they may boast of advantages they wish to obtain; but such promises and vain boastings are put forward merely to deceive the victims of their wicked designs. I am credibly informed that they have not, in general, any political object in view, and that, at least in some places, those societies have been established—who would believe it? but it is too true—for the purpose of encouraging the use of intoxicating liquors. Designing men, intent on promoting their own interests, or satisfying their base passions, do not hesitate to traffic upon the safety and lives of others. They induce unsuspecting and guileless men to enter into combinations—they levy contributions upon them, under the absurd pretence of improving their condition and redressing their grievances; but the money thus obtained is expended in drinking and riotousness. Drunkenness and all the evils that follow in its train are thus introduced, and who can describe the extent of such evils? How many in this way lose their health?—how many bring disgrace and dishonor upon themselves, and become the outcasts of society?—how many entail misery, want, and dishonor upon their families? But what are those temporal afflictions when compared to the eternal horrors—to the gnawings of the worm that never dies—to the ever-burning fires of hell, that await the sensual man and the drunkard in a future life! Well may we say to them, in the words of the Scriptures, "Wo to you that are mighty to drink wine, and stout men at drunkenness."—Is. v. 22.

But drunkenness is not the only consequence of illegal associations: other great evils daily arise from them. Those who spend their nights in the orgies of Bacchus, must pass their days in idleness and sleep. Industry is abandoned—every legitimate employment is neglected, and the means of support soon fail. How

are they to be supplied? Violence and force must be resorted to—men unwilling to enter into the society must be compelled to do so, in order to extort from them new contributions. Those who resist are insulted and ill-treated, fighting and quarrelling necessarily ensue, lives are endangered, and blood perhaps spilt. Is it not plain that the great commandments of God will, in this way, be trampled on, that injuries will be done to life and property, and that charity, the queen of all virtues—the special characteristic virtue of the Christian—will be banished from the land? Rev. Brethren, I implore of you to point out these evils to your flock, and to spare no exertion to avert them.

At present the secret societies that are creeping in do not, it seems, propose to themselves any political changes, or any social innovation. But, however that may be, it is undoubted that sooner or later they always become nurseries of sedition and rebellion. It is not necessary to show the evils of a system that has so dangerous a tendency. If order be not preserved—if obedience be not practised—if the just laws of the country be not upheld—if established authorities be not respected, no society can exist—it must fall into pieces, and be dissolved. There is nothing more hostile to the doctrines and teachings of our holy religion, than a spirit of disobedience and resistance to authority. We are continually reminded, in the Holy Scriptures, that whilst we are obliged to give to God the things that are God's—that is, to be obedient in spiritual matters to the Church and its Ministers—so we are to give to Cæsar the things that are Cæsar's—that is, in temporal matters we are to be obedient and submissive to the established authorities of the land.

The preaching of sedition and the upholding of treasonable practices are altogether inconsistent with the words of St. Paul—"Let every soul be subject," says he, "to higher powers: for there is no power but from God; and those that are, are ordained of God, and they that resist, purchase to themselves damnation."—Rom. xiii., 1. It is not necessary for me to insist on doctrines laid down so clearly by the Apostle, and which have been always acted upon by the Church. Even when groaning under the most awful persecutions, and excluded from the protection of every law, the early Christians considered it their duty to submit to the ruling powers of the day, and on every occasion displayed the most perfect patience and submission. What a useful and edifying example they have left us to imitate!

Whilst instructing your flocks, Rev. Brethren, upon the different matters I have merely hinted at, you will not forget to call their attention to the severe penalties enacted by the Church against secret societies. As early as the middle of the fifth century, we find a most important letter of St. Leo the Great to the Bishops of Italy, putting them on their guard against men who were circulating wicked doctrines, and corrupting the people by means of secret assemblies. But, passing over this and other ancient documents in silence, you are aware that Clement XII., in the year 1738, issued the sentence of excommunication against all persons enrolled in the secret society of Freemasons. Benedict XIV. renewed that sentence in the year 1751, and justified it by the strongest reasons which are applicable to all secret societies. The immortal Pontiff Pius VII., in the year 1821, confirmed and extended the Bull of Benedict XIV., and Leo XII., in the year 1826, walking in the footsteps of his predecessors, renewed all their anathemas against existing secret societies, and applied them to all future institutions of a similar description. "Societates omnes occultas," he says, "tam quæ nunc sunt tam quæ fortasse deinceps erumpent, et quæ ea sibi adversus ecclesiam et supremas civiles potestates proponunt, quæ superiorum commemoravimus, quocumque tandem nomine appellentur, nos perpetuo prohibemus sub iisdem poenis," &c. Such are the penalties with which the Church visits the members, the originators, and promoters of secret societies. By explaining those penalties to your flocks, and showing what an evil it is to be cut off as a rotten branch from the true Church, and to be excluded from her prayers and her sacraments, you will inspire the Faithful with a salutary horror of all illegal combinations. The Church and her teaching should be our guide; we should be regulated by her maxims and precepts, not by the suggestions of wicked and deluded men, who lead their votaries to ruin and perdition.

If, after having instructed your flocks, Rev. Brethren, and pointed out to them, in a spirit of true charity, the dreadful dangers to which illicit combinations expose them, you discover that any are so hardened as not to listen to your paternal admonitions, you will have the kindness to let me have the names of all such persons, and I will give you the necessary authority to pass the awful sentence of excommunication upon them, and to cut them off from the body of that Church, out of the bosom of which there is no salvation. If those deluded men will not listen to the voice of the Church and of her Pastors, who seek nothing but their eternal salvation, they must be subjected to the severest penalties which the Church can inflict—they must be to us as the heathen and the publican.

Whilst speaking in tones of severity against all secret and illegal societies, you are not to imagine, Rev. Brethren, that I am unacquainted with the miserable condition of our poor, or that I am insensible to their wants and afflictions. No, Rev. Brethren, far from me and from every Minister of Jesus Christ to be hard-hearted, or to look with indifference on the calamities of our people. I know we may say, in the words of the Prophet, "Our inheritance is turned to aliens, our houses to strangers: we are become orphans without a father: our mothers are as widows: we have drunk our water for money: we have bought our wood: we were dragged by the necks: we were weary, and no rest was given us: the joy of our heart