

## ECCLESIASTICAL.

Lady Caroline Townley has been lately received into the Catholic Church in England.

A correspondent of the Dublin Freeman's Journal makes the following statement. "Mr. Biddell (a convert from Oxford) is at present in his noviciate at Hodder-place, near Stonyhurst. Mr. Grant, also from Oxford, is daily expected there, if he be not there already. The Rt. Rev. Dr. Wiseman has been for some time almost inundated with communications from Oxford and other places."

On Sunday, June 5th, two sermons were preached by the Rev. R. Waldo Sibthorp in behalf of the Female Asylum of Manchester. The collection amounted to near one thousand dollars. Those who heard this distinguished convert to our faith, speak of his eloquence and oratory in the most exalted terms.

The controversy between the Catholic and Episcopal Churches is waging warmly throughout England. No sooner has a parson of the Establishment commenced an attack, than an opponent is prepared to defend the ancient faith and expose the errors of heresy. The consequence is, that great numbers, through the mercy of God, are led to the study of the Truth, and once enlightened, they cannot be restrained from its embrace, in which alone they can find rest for their souls, so long afflicted with the world and its vanities and false religions. Amongst those who lately undertook to attack Catholicism is the Rev. S. Langston of the Established church, who is described as "civil and cautious, but not over wise." Scarcely had he begun his lectures when the Rev. Mr. Cunningham opposed him, and the Jersey Gazette opened its columns to the disputants. From the first lecture of the Protestant champion we take the following curious extract:—"And this unfortunate schism has arisen in Oxford too! Ah! it was different in my time; there was no leaning towards Rome then! But, oh! what a horrid place that was; what a blaspheming set of wretches were the men preparing for the ministry. I very often could not sit at table, in consequence of the profaneness of their language, and the Master of my College never attended divine worship—but there was no leaning to Rome then"!!! We believe you.

**Oxford Convocation.**—The question of the repeal of the statute of 1836, expressing a want of confidence in Dr. Hampden, the Regius Professor of Divinity, was brought before the Convocation, when, after a debate, the question was decided in the negative by a majority of one hundred and fifteen. This is a triumph for the Puseyites.

The Catholics of Switzerland are becoming very active. The movement by which the church is animated elsewhere, has reached them: and will be effectual, we hope, to destroy, or at least resist the persecuting spirit of the Calvinists. "A journal has been established at Lucerne which will be destined to rally the Catholics of all the Cantons, and to defend the religious interests of Helvetia. The Journal is to be called the *Gazette d'état de la*

*Suisse Catholique.* This paper is to be the official organ of the Catholic Vorort of Lucerne.

Puseyism, it appears, is spreading through the Protestant Church of India. The few Protestants in Malta have also received it graciously.—*Cath. Telegraph.*

**More Victims to Puseyism.**—During the past week, two more victims to the treacherous dealing of University Professors and Tutors, have openly seceded from the Establishment and joined the Communion of Rome. Their names are, Mr. Peter Renoux, a Bible Clerk of Pembroke College; and Mr. Douglas, B. A., a Gentleman Commoner in Christ's Church. Both parties, we understand, are with Dr. Wiseman, at Oscott. It is understood that the latter of those gentlemen owes his abandonment of the Protestant religion directly to a College Tutor; and the other Mr. Renoux, is the reputed author of a tract on the "Holy Eucharist," at first attributed to Mr. Williams, and which, as we have reason to believe, was published with the knowledge and sanction of Mr. Keble. It was to these gentlemen, and two others on the way, to which we referred as likely to follow Mr. Grant, and the honest-minded and consistent Sibthorp; and we now add, on good authority, that many more are expected to follow.—*Oxford Chronicle*

"Come to me all you that labour and are heavy laden, and I will refresh you." St. Matt. ch. 11. v. 28.

There is a divine assurance in these words of the Saviour, which to every sincere heart must impart exceeding consolation. To the distress and consequent anxiety of mind which preys on the people of England at the present day, we may trace the causes of that returning sense of religious truth, which she rejected or perhaps contemned in the days of her prosperity. When all worldly hopes grow dull, and the heart feels at length convinced that something infinitely more precious than earth must be found to tranquilize its agitation, and dispel its thousand melancholy feelings, how natural is it then to turn to God, and ask for that rest, that repose of mind; that quiescence of soul which is the greatest degree of happiness we can enjoy whilst journeying to the tomb! The want of this consolation is the heaviest affliction under which a human being can suffer. How many are miserable because they have it not, how many because they look for it in merely human creeds are disappointed in all their hopes, and bear within their bosoms a corroding cancer, for which they can discover no remedy in education the most refined, in wealth, or the pleasures of society!

It is no wonder that human misery should so abound, when so many creeds pretend to offer that consolation which one only can impart, and the unity of religious hope and faith and charity is sacrificed to the pride of opinion. It is not surprising that the heart should brood over secret griefs since there is no way to escape from them but one, and that one the religion of the Saviour in all its divine, immutable excellence. Sin is the cause of all affliction, and until it is pardoned it will continue to rankle in the soul. Hence the attachment felt by Catholics to the confessional, because independently of its establishment by the Saviour, and the divine security which it has received from his authority, it also gives that relief which those only can feel who have had recourse to its healing

ministry. God in his mercy permits many a soul to be distressed and weighed down with spiritual anguish, only to lead them more effectually to Himself by overcoming their reluctance to practice his religion. Would that the obstacles which a proud, unbending and selfish world opposes to the Catholic faith, could be removed; how soon would thousands hasten to the "one fold with the one shepherd" as to a fountain, to be refreshed with the waters of life, to "taste how sweet the Lord is," to find all human sorrows disappearing before the bright hope of immortality with God in Heaven!—*Catholic Telegraph.*

From "The Tablet: a Catholic Journal."

## A PRACTICAL JOKE.

He who may be in Palace-yard, Westminster, about five o'clock in the afternoon of any day on which the House of Lords sits will observe, rolling up to the portal of that House, a splendid dark-blue carriage, the panels adorned with a mitre, drawn by two of the sleekest of horses, driven by the pursiest of coachmen, in which sits collapsed an old man, with a pale, mild face, and a wig, the most unexceptional combination of powder, horse-hair, and pomatum that the fancy of man can conceive. This old man is William Howly, D. D., the occupant of the throne of St. Augustine. To look at him, no one would suspect him capable of waggery, and yet this gentle old man, who seems to exist on the smallest possible amount of vitality, has actually perpetrated a practical joke. Our readers know the stuff of which Greek bishops are made; they are acquainted with the persecution to which the Catholic patriarch, Mazlum, has been subjected; they have not to learn that open violence, secret intrigue, and the arm of the infidel have been invoked to save from trespass that which the bishops of the Greek Church regard as their fee-simple; and yet to these bishops the pale old man in the unexceptional wig, of whom we have spoken, addressed, in ancient ecclesiastic Greek, says the *Augsburg Gazette*, the following epistle:—

"To our venerable and dearly beloved brethren in Jesus Christ, the bishops of the ancient apostolic districts of Syria and the neighboring countries from us, William, by the grace of God, Archbishop of Canterbury, and primate of all England,—joy in the Lord; we recommend with all the zeal in our power to your benevolence, venerable and dear brethren, Michael Solomon Alexander, doctor in theology, whom we have appointed Bishop of the Church of England and Ireland, having appreciated his piety and ability, and this in conformity with the canons of our holy and apostolic church, we have sent him under the authority of our Queen to Jerusalem, and have confided to him the spiritual superintendence of all the laics and clergy of our church in that country and its neighborhood. But, in order that no person may be ignorant of our motives in sending Michael Solomon as bishop, we have ordered him not to impair in any way the power which belongs to you and the other heads of the districts of the East, but to testify to you the esteem you merit, and to show himself always ready

and zealous for everything that may advance charity and brotherly harmony.—We feel confident that our brother, the bishop, will observe from his heart and conscience, in all fidelity, all that we have ordered him, and we pray you in the name of our Saviour to welcome him as a brother, and offer him, in season, all that he may require. We hope that you will receive with benevolence this epistle, which proves in what estimation we hold our bond of brotherly fellowship with the ancient churches of the East, dissevered for several generations. If these ties should be renewed by the will and grace of God, we hope that the divisions which have sprung up in the Church of Jesus Christ, and for which she has so much endured, will disappear. In this hope, we have affixed to this epistle, written by our own hand, our archiepiscopal seal.—Given at Lambeth, on the third of November, 1841."

On opening this letter, the venerable and dearly beloved brethren of William Howly, D. D., will doubtless feel much flattered at this claim to fraternity, and be disposed to receive the bearer with becoming hospitality, nay, will continue in such mood until they have arrived at the twelfth line; after that, we apprehend, they will think hanging far too good for "Michael Solomon," and all the dinners which they will be inclined to give him will be composed of that "viand" which they must imagine their brother "William" to have been eating on the day when he indited this epistle.—Jirt, namely, "What dirt has this man been eating?" will be their Oriental interrogatory; what dirt Michael Solomon has had to eat, we need not inquire, for it is now known to have been that kind of Jerusalem mud rendered *piquant* by an admixture of stones, on which the indignant population could readily lay hand.

The correspondent of the Greek bishops tells them that they are the bishops of the ancient apostolic districts. If they are such, if they are, *de facto* and *de jure* the successors of the apostles, there can be no necessity for sending another bishop to assist them; if, on the other hand, there does exist a necessity for sending another bishop among them, then they are bishops *secundum quid*; and as there can be no qualification in the apostolic inheritance, they are not successors of the apostles. This may be very true, but it is a somewhat jocular proceeding to tell a man to whom a letter of introduction is addressed, that he is guilty of false pretences, and to expect that he will be civil to the bearer.

Michael Solomon, it appears, has been appointed Bishop of the Church of England and Ireland, "in conformity with the canons of our holy and apostolic church." Now what does the word "our" mean? It does not refer to the church, because he distinguishes our holy and apostolic church from the Church of England and Ireland; it does not designate a church to which the writer does not belong, because the pronoun employed is at variance with such an interpretation; it imports then some church common to the writer and his dearly beloved brethren. This church, unless, indeed, the Greek bishops be all