

is obvious that modern times have more of this attribute than earlier ages. The "Confessions of St. Augustine," a book loaded with searching inquiry—the diary of a gigantic Christian intellect, incessantly at work analysing itself in its relation to God—this, indeed, is the great exception, but an exception which proves the rule. Earlier ages had little of self-consciousness; of later ages, for good or for evil, self-consciousness is the prominent characteristic. Hence direction has grown into a science of such vast dimensions, and of such increasing necessity. This idea Father Faber presently brings into juxtaposition with St. Philip Neri's life, and shows how the characteristics of that Saint, and of the disciples and scholars he gathered round him, or inherit his tradition, was adapted in a very special way to grapple with the subjectivity of the age, and to apply to it exactly what it wants—viz., personal influence, as the means, under grace, in contradistinction to other means, of imparting the Catholic character, and of training a highly civilised people in the science of salvation. We have left ourselves no space for commenting on the third and concluding part of this book, in which the lecturer argues the same conclusion still more fully in regard to England in particular.

On the whole, the work before us, combined with Father Newman's Lectures on the difficulties felt by Anglicans, must be regarded certainly as of the utmost interest and importance. Without accepting every view in the Lectures on St. Philip Neri, since of necessity an Oratorian, just like a member of any other order, will affectionately extol his patron, and never weary of proclaiming his praises, we think Father Faber has added a highly remarkable work to our Catholic literature, and has furnished abundant matter for holy meditation to every Catholic heart, and, indeed, to every heart at all interested in England.

These lectures are just the sort of thing, and brought out just at the right time, to take a hold of the young intellects that are being tempted by the glare of Carlyle, Emerson, or the kindred phantoms on Mr. Chapman's publishing table. They are the beginning of a really Catholic literature, in which England has naturally enough been so greatly outstripped by France of the present day. But such works are not merely literary productions; they are important public acts, influencing vast numbers by their determination, and influencing them, too, in spite of protest and resistance, into the attraction of the love of the true Mother of us all.

From the London Correspondent of the Tablet.

London, July 30.

There is not any new news in the Catholic world of London. The *Times* of to-day, in reference to a promised letter from its Roman correspondent, speaks of a list of Cardinals who are to receive the red hat at the same time with Dr. Wiseman. It is a prevalent belief that Dr. Wiseman will be detained abroad, at least for some time; but I do not find the opinion that he will not return anywhere entertained. One statement is, that he will return with the Rev. Dr. Grant, Rector of the English College at Rome, as his coadjutor Bishop. But these rumours I quote merely that you may know what is said upon the subject. We are more liable to unauthorised rumours, as there is less than usual of really interesting matter to engage the mind; it is nearly all retrospect, the First Communion of the young Prince, the grandson of Louis Philippe, standing first in interest. Indeed, that scene appears most strongly and strangely to have impressed the minds of those present: the old King leaned on living crutches, unable to walk, I am told, without the aid of the arms of two friends; the Queen was less failed, but looking old and weak; the Duchess of Orleans fully inspired with the dignity and reverence of the occasion; and that crowd of the short-lived nobles of the Philippean period manifesting no less interest. It was an interesting occasion. The legitimate pretender to the throne of France is the heir of one removed by a violent death, inflicted by a democratic and popular agency; while the Orleans heir is the son of a father no less suddenly removed, by an accident of no such character, but still removed by the visitation of Heaven, and the sorrow of a people who had no respect for his race. Each has his party in France, and it is impossible to say how long the present temporary arrangement may hold, or how suddenly one or other of the aspirants to the throne may be summoned to his seat. A stronger interest was added to the solemn act by the place and time of its occurrence: That England should be the scene of such a ceremony was curious, and the extent of the feeling with which it was observed still more so. Many vows were offered up for the young stranger in the interest of a course which, too swiftly or unadvisedly followed, may prove the rock on which his fortunes may be wrecked. The family are enjoying perfect repose at St. Leonard's, with only questions of the future to agitate them. But even in that quiet retreat, the nucleus of an entangled policy is formed, and the careful observer can trace its gradual unfolding in the events that pass around him, or in the caprices of the statesmen under whom France is really governed.

The Duchess is said to contemplate a visit to her brother-in-law and his Royal bride, the Duke and Duchess of Montpensier; but it is not probable that the heir of France should take his way into Spain under existing circumstances.

Circumstances seem working marvellously and mysteriously for the conversion of England. Within and without the church the manifestations are extraordinary. The singular fact of the performance of a religious rite in which the Count de Paris took part, has turned the attention of numbers to the act

itself and its meaning, and the number of conversions promises an early and considerable increase, arising even out of this circumstance. Without the meeting of the Clergy of the Anglican Church, what was there said, and who were there present, with what was unsaid, and with who stayed away, are topics of conversation fruitful of good, in which those who take part foresee no end of difficulties to the Establishment.

#### THE APPROACHING NATIONAL SYNOD.

(From a Correspondent of the Tablet.)

Sir,—As the day of the grand opening of our National Synod draws near, a very important question is frequently asked by the well-wishers of Catholicity in Ireland, and that question is—"What will the Synod decree concerning the ancient Religious Orders in Ireland; will it give them a stimulus to a more perfect status in the country?" The condition of these bodies, so long the sustainers of Catholicity in Ireland through every species of trial and cruel suffering, is truly deserving of the deepest considerations. Want of means to reinstate themselves in the full practice of the solemn and sublime offices of their vocation, has retarded their emersion from the waters of tribulation, into which long-existing persecution has plunged them.

The spirit of religion is, as regards these bodies, to have houses called Religious filled up with communities, and to have these communities practise, in strict discipline, the rules laid down by the founders of each Order of Religious. Now, at the present day, the people of Ireland can form no real estimate of the true sense of the religious life, save in a few cases. The Nuns of Ireland, in their own sphere, do afford a grand exception to the general rule. They are in a condition to practise, and they do practise, their duties. But take a view of the Friars of Ireland, Mount Mellerey excepted, and you see no trace of antiquity in their mode of life. They dress after the fashion of Secular Clergymen. The life they pursue, though virtuous, however, is yet, not the life of the Friar. No one feels this discrepancy between profession and practice so strongly as the Friars themselves. I am a Friar, and I do really long for that happy day when again shall be restored to Ireland the reality of the Conventual life. I am, too, a Prior; but I have no subject present to commune with in spiritual matters, to sustain me by his good example, and to make me feel that I am a Friar. No; and my case is not an exception in Ireland. Here and there, upon the ruins of our old establishments, we are scattered, striving to work out an existence, and to keep alive—alas! how long must that be the phrase?—to keep alive those Institutes that once shed such a lustre over Ireland.

The Friars of Ireland do not ask money from the Synod; but they ask its sanction of their existence, and its protection of their interests. They ask for an encouragement of their labours in such a way as to make them enabled to progress to something like those blessed men whom they succeed in the Church of Ireland.

#### DEATH OF THE LATE REV. DR. FLEMING.

(From the St. John's, Newfoundland, Patriot.)

DIED.—On Sunday night, the 14th instant, at 20 minutes past 10 o'clock, at the Franciscan Monastery of this city, the Right Rev. Michael Anthony Fleming, D.D., Roman Catholic Bishop of Newfoundland, after a prolonged illness of nearly two years, borne in a spirit of Christian fortitude and resignation. The Rt. Rev. subject of this obituary was born at Carrick-on-Suir, in the county of Tipperary, Ireland, in the year 1792; hence was he at the period of his decease in the fifty-eighth year of age. In early life he was distinguished amongst his school-fellows for an agreeable person, engaging manners, an aptitude for learning, and a mild disposition; his thoughts were directed towards religion by the instructions of his uncle, the Rev. Martin Fleming, a zealous and pious clergyman of the Order of St. Francis, and at his sixteenth year he was received as a novice of that Order in the Franciscan Convent of Wexford, at the hands of the Very Rev. Dr. Scallan, then superior of the house, and subsequently Vicar-Apostolic of Newfoundland. Having finished his studies at an early age, he was ordained some months before the canonical time by special indulgence from the Holy See, and placed at the Convent of Carrick-on-Suir, under the government of his uncle; here he passed some eight years an active missionary, distinguished by his zeal, and earning the love of all around him.—While at Carrick-on-Suir, he re-edified the old Convent Chapel, replacing the dilapidated building by an erection remarkable for the taste with which it was executed; and although this was the first exertion of his singular architectural abilities, its beauty has hardly been eclipsed by any of his subsequent efforts, however numerous.

We have noticed before that his former Superior, the Very Rev. Dr. Scallan, had subsequently been raised to the episcopal dignity, and was appointed to preside over the Roman Catholic population of this Bishoprick; and it will not appear surprising that, finding so few priests in Newfoundland, he should be solicitous to induce a young gentleman whose progress in college he had witnessed, and who had even then awakened his esteem, to join him; but although for years he sought to bring about this happy consummation, it was not till the year 1823 that he finally succeeded; but so tenderly was the Rev. Father Michael Fleming loved, not only by his good and kind uncle, his beloved parents and family, but by the entire population of Carrick, of every religious persuasion, that in order to save the finer feelings of his nature, he secretly took his leave of his native country.

In the fall of 1823, therefore, he first set his foot on the soil of Newfoundland, who was pre-ordained to advance, in an unmeasured degree, the general interests of the country, and until the year 1829 he continued to win the love of all around him in the zealous discharge of his arduous duties of missionary in St. John's.

On the 28th of October, of the last-mentioned year, he was consecrated bishop of Carpasia, "in partibus Fidelium," and appointed Coadjutor Vicar Apostolic of Newfoundland, the Rt. Rev. Dr. Scallan having previously postulated for him, and shortly afterwards, on that Rt. Rev. Prelate's having died, Dr. Fleming assumed in full the onerous duties of the episcopacy.

From that until the present period, Dr. Fleming lived not for himself, but for his people; for their advantage he put forth every energy; all his exertions were devoted to the amelioration of their moral, their religious, their social condition; he was amongst the earliest to arouse by his example the public attention to the importance of agriculture; his unwearied efforts to procure the formation of roads, when land communication, even to the nearest settlements, was all but impossible; his noble sacrifice in establishing schools, in multiplying the means of communicating religious instruction to his people, even in the most remote districts; his general and untiring desire to promote a taste for architecture, both civil and ecclesiastical, his labors to call the attention of distant countries to the condition of long-neglected and almost unknown or forgotten Newfoundland; all these testify the deep debt of gratitude due to the memory of this truly great man.

How could we in a moment review his touching letters, teaching all countries the story of the wants, the neglects of our poor country! How shall we be expected to delineate the single-minded prelate, attracting to our rude shores, and entirely at his own expense, those talented and gifted ladies of the Presentation Order, and, again, of the Order of Mercy, to diffuse a sound, a virtuous, a religious, and withal an elegant education amongst the female portion of the community! But above all, and before all, how is it possible to impart even an idea of the sacrifice made by Dr. Fleming in the erection of churches? Before his time there was not in the entire island an edifice that merited the name; all were of wood, and indeed of the most unpretending character.

We have seen how, in a very few years, he raised very beautiful churches at Petty Harbor, Portugal Cove, and Torbay; and how under him arose the exquisite churches of Brigus and Bay Bulls—nay, in almost every district of the island. The Cathedral, however, has been that building upon which he seems to have staked all—for, in his zeal for its construction, we have little hesitation in saying he sacrificed a life so valuable. We have seen him living weeks together at Kelly's Island, assisting the laborers in quarrying building stone, and then up to his middle in water, helping them to load the vessels with materials. We witnessed his voyages across the Atlantic, wherein he sailed over sixty thousand miles of ocean for its accomplishment—could all this have been, and not wear down even an iron constitution!—He has at length failed under these superhuman exertions—and when he insisted on being brought to assist in the public opening of this magnificent temple, in January last, we saw bowed down before his time, and as if seeking a place to deposit his remains, the wreck of him who had sacrificed all for the good, the welfare, and the happiness of the people, for the promotion of the knowledge of his Heavenly Master. Shortly after this he resigned all the temporalities of the See into the hands of his distinguished coadjutor, the Rt. Rev. Dr. Mullock, and retired into the beautiful Monastery which remains as an additional memorial of his piety and taste. And now it only remains for us to turn to profit all his instructions, and to endeavor to fulfil his wishes, by lending our special co-operation to the successor he has specially chosen—a prelate distinguished alike in religion and literature.—Communicated.

DEATH OF THE REV. EDWARD FOX.—The Rev. Edward Fox, late Pastor of the United Missions of Lynchburg and Wytheville, Va., departed this life on Saturday 3rd inst., in the 40th year of his age, and the eighth of his ministry. He was born in Croon, county of Limerick, Ireland.—*New York Freeman's Journal, August 17th.*

We have just been informed that his Grace, the Lord Primate has signified to the government his refusal to accept the situation of Commissioner of Charitable Donations and Bequests—vacant since the death of His Grace, the late lamented Dr. Croly.—*Dublin Nation, August 3rd.*

CONVERTS TO CATHOLICISM.—Two distinguished converts have been received into the Catholic church by the Rev. Dr. Crowe, native of Limerick, now attached to the English mission, and officiating in Bath; the Misses Woodwards, highly respectable, amiable, and accomplished ladies, nieces of Lord Middleton, and of the Hon. and Rev. Mr. Broderick, Rector of Abby Church, Bath, are the parties. The Rev. Mr. Crowe was presented about three weeks since with a splendid piece of plate by his grateful and attached parishoners; and converts are every day flocking to the Rev. gentleman's fold.—*Limerick Examiner.*

On Sunday, the 28th ult., the sacrament of confirmation was administered to nearly 500 children in the parish church of St. John's, Kilkenny, by the Right Rev. Dr. Walsh. The entire ceremony was of the most interesting and impressive character.—*Tablet.*

#### THE INFALLIBILITY AND MARKS OF THE CHURCH PROVED FROM CHRIST'S INTENTION IN ITS INSTITUTION.

(From the New York Freeman's Journal, August 17th.)

[We received the following from a Rev. and respected correspondent.]

Christ has established a Church for ALL generations, because He died for all, and, in order to answer this purpose, His Church must never cease to teach His doctrine.—Christ's doctrine is infallible; hence a church, that never ceases to teach it, is infallible.

There cannot be two infallible doctrines on the same subject, because either one of them would prove the other to be fallible, or both would be the same, and they would not be two, but one doctrine. Hence there cannot be two infallible churches, and consequently the infallible Church of Christ is essentially ONE.

The unholliness of a doctrine necessarily involves the denial of truth, which is essentially holy, as coming from God. Hence an infallible church, that cannot teach but the truth, can never teach an unholy doctrine, and she is essentially HOLY.

Christ has established His Church for all, as we have observed, and therefore He intended that she should be Catholic or universal. But Christ can never fail in His purpose. Hence His Church is Catholic.

The Apostles were the first Pastors of the Church, which, according to the will of Christ, must have continued constantly teaching His doctrine to every generation. Therefore we must commence from the Apostles, and continue to the present day, in order to find out the Church of Christ. Hence the Church of Christ is APOSTOLIC.

Hence the Church of Christ is infallible, and she is ONE, HOLY, CATHOLIC AND APOSTOLIC.

Inferences.—None of the Protestant churches are infallible, and, moreover, all of them deny the infallibility of the Church. Hence none of them is the Church of Christ; and consequently none of them can be holy, for holiness is only from Christ; neither can any of them be Catholic, for their fallibility prevents universality, and moreover we know their recent commencement, which also proves that they are not Apostolic. But Christ has a Church on earth, and none is left to be that, but the Roman Catholic Church. Hence she is the Church of Christ, of which many other proofs have been given by the theologians.

#### JUSTICE IN ULSTER.

Our attention has been drawn by a correspondent to the sentences passed by Judge Torrens in a couple of cases of manslaughter, tried at the late assizes—the one at Lifford, Donegal, the other at Derry. The convict in the first case was a Roman Catholic, named William Downes; in the second, the criminal, whose name is Ross, was, we are told, an Orangeman. The former was indicted for manslaughter, and was, with great difficulty, convicted of that offence, after the jury, who wished to find a verdict for riot only, had been thrice remanded by the learned Judge. The indictment in the second case charged the crime of wilful murder; the evidence was clear and conclusive; but as the crime appears to have been committed without premeditation, a verdict of manslaughter was returned. Accordingly, Mr. Justice Torrens sentenced Ross, the Orangeman, to twelve months' imprisonment, and Downes, the Roman Catholic, to ten years' transportation.

Brief reports of both trials will be found in another column. Our readers will, we think, be puzzled to discover what it was which constituted the extra enormity of the offence which Judge Torrens visited with a long transportation, unless it were the difficulty his Lordship found in extracting a verdict from the jury. To a non-legal mind, the crime of Ross—that of stabbing, with scarcely the slightest provocation—seems far more heinous than that of Downes, who was simply convicted of participating in a party riot, in which the life of a man was unhappily lost. It may be perfectly just and necessary to repress party rioting by the strong arm of the law; but that is not to be done simply by making a severe example of one unfortunate rioter, and letting hundreds of others, who are equally guilty, escape scot free.

The following Memorial from the jury who convicted Downes has been presented to Mr. Justice Torrens. We trust it may have the effect of staying the execution of a sentence which seems so vastly disproportioned to the offence, especially when contrasted with the very lenient punishment inflicted in the other case to which we have referred:—

The Queen against William Downes.

We, the members of the jury who tried the prisoner in this cause, and returned a verdict of guilty against him for the manslaughter of Robert Clarke, beg to represent to the Hon. Judge Torrens, that we believed he had not any direct participation in the assault made upon the deceased Robert Clarke, and that he was not the person by whom the stone which took away his life was thrown; but we were satisfied, upon the evidence adduced before us, that he did participate in a breach of the peace which took place after Clarke received the injury, and therefore found him guilty of riot, which finding, we changed into a verdict of manslaughter entirely under the direction of your lordship, and being informed that, being guilty of riot, he was guilty of the manslaughter, which was committed in the riot.

Many of us are acquainted for several years with the prisoner. We know him to be a quiet, inoffensive and well-conducted man, and therefore respectfully recommend him to your lordship's merciful consideration.

(Signed)  
Bernard Doherty, Mathew Murray,  
Foreman, Richard Gregg,  
Robert Russell, Samuel Kennedy,  
Robert Graham, James Blackwood,  
Finley Gregg, Moses Gregg,  
John Doherty, Joseph Scott,  
Andrew Glass.