

Roman Catholics do not read the Bible that they are going astray; but I believe there is not a man in England who knows the Protestant Scriptures as well as Dr. Newman. He knows every verse in the Bible, and is as intimately acquainted with every passage in it as you are with the first question of your catechism. That gentleman was a distinguished member of Oxford College, and at one time a strenuous supporter of the Protestant Establishment; but once illuminated with a ray of Divine grace, he gave up all the honors which his talents could command to become a humble Priest in Birmingham. The sacrifice made by that distinguished man, with other great men of his day, shows it is not the work of man, but the immediate work of Almighty God.

"Archdeacon Manning is another striking instance of the miraculous influence of Providence in working the conversion of the English people. None of you know the feeling of the English people against their Catholic brethren; so strong is their enmity against them that they are exposed to their sneers and scoffs, and sure to be denied access to employment and preferments, private or public, as far as individual interest or public convenience will permit, yet with all these difficulties in its way the work of conversion is going on slowly, progressively, but steadily. Oxford has supplied 200 converts, who are now humble Priests laboring in the vineyard of Christ, and one tenth of the Protestant Clergy of England would have followed in their track were they not deterred by the apprehension of losing their revenues.

"The English Protestants see that Catholicity is every day progressing, and that conversions, even amongst the highest orders, are becoming so numerous, that they have now become extremely alarmed, and much more inveterate against Catholics than they were ten years ago. In the town of Birmingham, some time ago, a Clergyman there took a large room, sufficient to contain about 700 persons. In the commencement the attendance was very limited, but it is now full of converts, all from the Protestant religion. Yes, my friends, in that town in Protestant England there has been such work done as was not done in England since the time of the Reformation.

"I have been lately in a town called Rugby, and the Priest there told me, that within the last twelve months 300 people embraced the Catholic Faith. My brethren, when I see this, and when I know that the wealth of England—the Queen, the two houses of parliament, the Clergy, doctors, merchants, shopkeepers, in a word, everything but God and truth—are arrayed against us, I confess I can see nothing in it short of the direct calling (as of old) of Divine Providence.

"There was one poor man in particular who became a convert; he was at the time in the employment of a rich trader; but when it was known that he became a Catholic, he was immediately discharged. A friend of mine called on his employer, and asked was it for ill conduct he discharged him? He answered—No; that the poor man was most trustworthy, most regular and attentive to his business, and that all he had against him was his becoming a Papist! In the town of Rugby many respectable tradesmen told me that they knew the Catholic Church to be the true one, but that if they embraced it they would lose their prospects and their bread; no one would enter their shops, and they should close their doors. I have known many such cases; I know a respectable young Clergyman in England; his father is a very wealthy person, and a magistrate of the county. He wrote to me some time since, and said that he wished to become a member of the true Church, but that there was no Catholic Priest near him, and that his father would not let him have money to go to one; nor, while living, afford him any subsistence; or, dying, bequeath him any inheritance. I sent him money to go to a Catholic Priest a distance off—this happened about three weeks ago.

"The saying of Protestants now is, that Catholicity is in the air like an infectious disease; well I believe it is, not, however, as an infectious disease, but as the breath of angels, infusing sweetness and peace into troubled souls.

"You have all heard, no doubt, of the pious and distinguished Passionist, Father Ignatius; he, like a true follower of Christ, sacrificed all for love of his Divine Redeemer—he held a rich living in the Church, was brother to Lord Althorp, then the second in her Majesty's administration—he might have become a Bishop, and have his seat in the House of Lords; but he declined all for the glory of God. He did more; he travelled through Ireland, soliciting the prayers of the Faithful for the conversion of England, and obtained of his Holiness the Pope an indulgence for every Hail Mary offered by any of the Faithful in aid of the good work.

"Oh, my Catholic brethren, how much to be cherished is this holy and salutary work; how much to be desired its speedy and happy consummation. It is to the discrepancy of religious feeling between England and this, the sister country, we are to ascribe the intolerance and hatred of the one, and the afflictions and humiliations of the other.

"What a grand thing it would be for the prosperity of both nations if we were all of one religion; the people of England would then join in their good wishes for the prosperity of this country; then mutual interests would be reciprocally consulted and promoted—good feeling and unmixed happiness would be warmly fostered, and steadily maintained."

The learned gentleman, in conclusion, directed the attention of his audience, in feeling terms, to the wily schemes and insidious efforts which are at present adopted by wicked agencies to seduce the people of this country from the Faith of their fathers and their God.

The discourse ended in prayer for the conversion of England.

ANNOUNCEMENT OF A NEW JUBILEE.

ENCYCLICAL LETTER OF HIS HOLINESS POPE PIUS IX.

TO ALL PATRIARCHS, PRIMATES, ARCHBISHOPS AND BISHOPS OF THE CATHOLIC WORLD.

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BLESSING.—Our heart is rejoiced in the Lord, and we have returned most humble and exceeding great thanks to the most clement and most merciful Father, the God of all consolation, for the numerous testimonies whereby you have informed us, in the midst of the incessant and grievous anxieties wherewith the misfortune of the times has overwhelmed us, of the precious and most abundant fruits of salvation which, by the inspiration of Divine grace, the people committed to your care have obtained through means of the Jubilee which we had granted to them. You have made known to us, in a word, that on this occasion the faithful of your diocese hastened eagerly in crowds to the churches, with an humble spirit and contrite heart, to hear the word of God, to purify their souls from all stain in the sacrament of reconciliation, to approach the holy table, and to add, according to our intentions, fervent prayers to the great and good God. The result is, that a great number, through the assistance of Divine grace, coming out of the fangs of vice and the darkness of error, in which they were miserably languishing, have entered into the paths of virtue and truth, and have begun to work out their salvation. We have been greatly consoled and rejoiced at it. We, who are always so profoundly anxious about, and so intent upon, the salvation of all confided by Divine Providence to our care—and we desire nothing with so much ardor—we demand nothing else in the petitions and prayers which, night and day, ascend from our humble heart to God, than that all people, all nations, and every family, may walk in the paths of faith—may know the Lord, and love Him every day more and more—may observe faithfully His holy law, and follow with perseverance the road which leads to life.

But if, on the one side, venerable brethren, we ought to feel great joy in learning that the faithful of your dioceses have gathered abundantly the spiritual fruits of grace from the Jubilee, on the other side it is not for us a trifling subject of grief to observe what a sad and lamentable aspect our holy religion and civil society present in these disastrous times. No one amongst you is ignorant, venerable brethren, of the perfidious artifices—the monstrous doctrine—the conspiracies of every kind—which the enemies of God and of mankind put into operation to pervert every mind, to corrupt morals, and to cause religion to disappear—if that were possible—from the face of the earth—to break down all the bonds of civil society, and to destroy it even to its foundation.—Hence the deplorable darkness which blinds so many minds—the deadly war which is waged against the Catholic religion and this apostolic chair—the implacable hatred which persecutes virtue and honesty—the most shameful vices which usurp the name of virtue—the unbridled license of thinking, doing, and daring everything—the absolute impatience of all restraint, power and authority—the derision and contempt for the most sacred things, for the holiest laws, for the most excellent institutions; hence, above all, the deplorable corruption of thoughtless youth, the poisonous inundation of bad books, pamphlets, and journals profusely circulated, and propagating every where the principles of evil; hence the deadly venom of indifference and incredulity, the seditious movements, the sacrilegious conspiracies, the mockery and outrage of all laws, human and divine. You are not ignorant either, venerable brethren, what anxiety, what uncertainty, what painful hesitation, what terror fills and agitates all minds, particularly the minds of the righteous, who believe with reason that the public and private good have to bear every misfortune when men wandering miserably from the laws of truth, justice and religion, in order to give themselves up to the detestable allurements of unbridled passions, meditate every species of crime.

In the midst of so many dangers who does not see that all our hopes ought to rest solely in God, our salvation; that to him we ought continually to raise our fervent prayers, in order that his propitious bounty may shed over all nations the riches of His mercy, that He may illuminate every mind with the heavenly light of His grace; that He may bring back into the path of justice those who are wandering; that He may vouchsafe to turn towards Him the rebellious wills of His enemies, to infuse into every heart the love and fear of His holy name, and inspire them to think always, and to do always, what is right, what is true, what is pure, what is holy; and since God is full of sweetness, mildness, and mercy—since He is bounteous towards those who call upon Him—since He regards the prayer of the humble, and loves especially to manifest His power by clemency and forgiveness, let us approach, venerable brethren, the throne of grace with confidence, in order to obtain mercy and find assistance in the time of need.

For he who asks receives, he who seeks finds, and to him who knocks it is opened. Let us, in the first place, render immortal thanksgiving to the God of goodness; in joy let our lips praise His holy name, since in many nations of the Catholic world He deigns to work the wonders of His mercy.

Let us come, then, with one mind, animated with the sincerity of the same faith—with the firmness of the same hope—with the ardour of the same charity—let us not cease a single moment to pray and supplicate God humbly and earnestly, that he may rescue His holy Church from every calamity; that every day it may increase, dilate, and be exalted amongst all people in every region of the earth; that thus it may purify the world from error, conduct men with

tenderness and generosity to the knowledge of truth and to the way of salvation; that God being propitiated may turn away the scourges of his anger, which we have deserved for our sins, may assuage this stormy ocean and restore tranquility—may give to all that peace so much desired—may save His people, and, blessing His inheritance, may direct and conduct us to our heavenly country.

And that God may be made more accessible, and give ear to our prayers, and hear our petitions, let us raise our hearts and hands to His most holy Mother, the immaculate Virgin Mary. We could not find protection more powerful or more effectual with God. She is to us the most tender of mothers, our firmest reliance, and the very spring of our hopes, since she asks nothing which she does not obtain, and her prayer is never refused. Let us also implore, in the first place, the intercession of the Prince of the Apostles, to whom Jesus Christ himself has given the keys of the Kingdom of Heaven—whom He has established as the foundation stone of His Church, against which the gates of hell will never be able to prevail. Let us then pray to Paul, the companion of his Apostleship. Let us pray to the patron of each city and country, and to all the blessed, that our most merciful Lord may shed upon us in abundance and munificence the gifts of His bounty.

Moreover, venerable brethren, while we ordain here public prayers in our holy city, we invite you by these letters that you unite yourselves and the people committed to your care with us in a community of petitions. We invoke, with all our zeal, your fervent devotion and your piety, in order that in your respective dioceses you may prescribe also public prayers with the object of imploring the Divine mercy.

And in order that the faithful may enter with greater ardour and earnestness on the prayers which you shall appoint, we have resolved to open anew the celestial treasures of the Church, under the form of a jubilee, as will be clearly indicated to you by other letters which accompany these.

We entertain this firm hope, venerable brothers, that there are angels of peace, who, holding in their hands censors of gold, will offer on the golden altar our humble prayers, and those of the whole Church, in order that the Lord himself, receiving them favorably, and hearing our petitions, yours, and those of all the faithful, will dissipate all the darkness of error, avert the menacing tempest of so many misfortunes, stretch out a succouring hand to Christian and civil society, and grant that all may have the same faith in their hearts, the same piety in their works, the same love for religion, virtue, truth, and justice, the same zeal for peace, the same attachments to the bonds of charity, and that thus, throughout the entire world, the reign of His only Son our Lord Jesus Christ, may be every day more and more augmented, strengthened, and exalted.

Finally, as an anticipatory pledge of every celestial gift, and as a testimony of our ardent love for you, receive our apostolic benediction, which, from the bottom of our heart, we give you, with love to you, venerable brethren, to all the Clergy, and to all the faithful confided to your care.

Given at Rome, at St. Peter's, the twenty-first day of November, 1851, and of our Pontificate the Sixth.

PIUS IX. Pope.

ADDRESS TO THE BISHOP OF NOTTINGHAM.—On the 2nd inst., (the day of the enthronisation of the Right Rev. Dr. Hendren, Lord Bishop of Nottingham.) an address, of which the following is a copy, was presented to his Lordship in the Presbytery:—

"To the Rt. Rev. the Lord Bishop of Nottingham.

"My Lord—We, the undersigned, in the name and on behalf of the Catholics of Nottingham, beg to approach your Lordship with all the respect and affection due to your high office and exalted character, and to bid you welcome.

"Words are wanting to express our feelings of gratitude to our Most Holy Father for the favor conferred by him upon this diocese in the selection of so illustrious a Prelate of the Church to rule over us.

"That this ancient town should be fixed upon as the see of your Lordship, in preference to any other, is to us a matter of pride and exultation, and we confidently indulge the hope that such a privilege may be the means of extending the principles of our holy Faith, and of diffusing its blessings throughout this densely peopled district.

"Permit us, my Lord, for a moment to call your attention to the fact that not more than 25 years ago we did not number 100 Catholics in Nottingham, and were actually for six months without a Pastor, while at this hour we count our communicants by the thousand, and the beauty of the Cathedral in which we have to-day paid our homage to your Lordship is, we trust, a lasting proof and a standing memorial of the sincerity of our hearts and our love for the true Faith.

"Although a stranger amongst us, my Lord, we have learnt to admire and revere in your Lordship those distinguished merits and virtues so befitting the Christian Bishop; nor are we ignorant how deeply you were venerated for your high character, how warmly you were cherished for your loving and paternal heart, by both Clergy and laity of your late diocese.

"These words, my Lord, are but a faint expression of the feelings of your spiritual children. We can only repeat the assurance of our loving and humble obedience, and from our heart of hearts pray that you may long continue amongst us, to edify and console us by your many virtues, ever employed for the honor and glory of God, and that when called away it may be to exchange this life of trouble and toil for a life of celestial bliss."

The Rev. Father Ignatius (Hon. and Rev. G. Spencer), of the Order of the Passionists, preached on the 23rd November, at the Church of Saint Louis-des-Francais, on the association of prayers which he has undertaken to form for the conversion of England. The Rev. Father speaks in French with sufficient facility, and what deficiency there may be in the correctness of the language is compensated by a great charm of *naïveté*. Thus he constantly interested his audience. He was especially touching when he related his conversion, and every one was visibly softened. Entering afterwards on his subject, he brought out with great truth the immense advantages which the conversion of the British empire would prove to the Church. In answering to the objections of those who adjourn to a still very remote epoch this happy return to unity, he traced the most consoling picture of the restoration of Catholicity, of its immense conquests, and of its legitimate hopes for a future perhaps close at hand. He then developed the thought which is the foundation of his work—viz., that we can by prayer hasten that day, and shorten the time. Recalling the remembrance of Peter the Hermit, he said that he, too, was called to preach a new crusade, but a crusade of prayers, of devotion, and of charity; that the question was to snatch from error a land heretofore fertile in confessors and kings, in order to conquer it to the truth and to the Holy Catholic Church. He recurred to the Anglican Church, recalling the circumstance that he had been a Minister in it for several years; a testimony full of the greatest benevolence. Equally tender were his words for England, "the great and mighty England," which he gloried in having for his country. It was his love, as a devoted child of this noble mother, that engaged him in the enterprise he had formed. He wishes to save this beloved country. Speaking of the religious propagandism with which England covers the world, of the immense sums it devotes to the spread of error, he made it evident what a power Catholicity will acquire on the day when this force, which rests on 100 millions of subjects, on a navy which covers all the seas, shall be placed at the service of the Catholic Church. Then, in concluding, he said, in the most graceful manner, that he begged prayers, but that he also begged alms. "Yes," he exclaimed, "I have become a beggar, and I glory in it. I beg for Jesus Christ; I beg for His Church." He reminded them that he was Superior of a house, "or rather of a field which is called a house, and a church," and this house and this church could not be built except with the aid of the alms of the Faithful. Lastly, he announced that the following week he would preach a Retreat for his countrymen in the Church of St. Agnes della piazza Navona.—*Univers.*

Mr. Manning, the celebrated ex-Archdeacon, is also at Rome. Happy Church of England, which, but just restored, can offer the world names like those of the Wisemans, the Newmans, the Mannings, the Spencers, the Talbots, that is to say, science and virtue in their noblest personification.—*Ibid.*

REV. DR. CAHILL.—The friends and admirers of this gifted orator and divine, will be gratified to hear that he is in the enjoyment of excellent health and spirits, still pursuing his course of instructions and edifying lectures through England, where so many engagements awaited him after his visit to Scotland; and that he is to return to Dublin (at least for a short time,) where they will have an opportunity of hearing him in the church of St. Michan, North Anco street, where he so often before instructed them by his thrilling eloquence and convincing arguments on gospel truths. He will preach in that church on the Feast of the Nativity of our Lord, and also on the first Sunday of the new year, in behalf of the parochial schools of that populous district.

The "Catholic University" project is making progress in a circle of the Catholic Prelates hitherto favorable to the Provincial Colleges, and in a few days adhesions will be given into Primate Cullen and the Synodical majority of Thurles, that must remove all doubt of unanimity in the episcopal bench as to this important movement in Ireland of the Court of Rome.—*Limerick Reporter.*

A Catholic Chapel is about being built at Ballinasloe, on the site of the old edifice.

NEW GERMAN CHURCH IN LONDON.—At the conclusion of a sermon delivered on Sunday at the German Catholic Chapel, Great St. Thomas Apostle, the Cardinal Archbishop of Westminster announced to the congregation that the Redemptorist Fathers, who have the care of this mission, would immediately call on them to subscribe to the erection of a new German church, which would be worthy of their religion and country. The Cardinal said that the plan was projected, but the site was not yet decided upon; however it was likely to be in Whitechapel, which contains a large German population.

The Rev. Dr. McKinnon, Parish Priest of St. Andrews, Sydney County, a native of Nova Scotia and of Scotch descent, has been appointed Bishop of Arichat. He was a distinguished student of the College of the Propaganda.—*St. John's Weekly Freeman.*

The new Catholic Cathedral in the city of New Orleans was consecrated with imposing ceremony on Sunday, 3th ult. Archbishop Blanc, Bishops Portier of Mobile, Chance of Natchez, and a large number of clergymen participated in the ceremonies of the occasion.

CONVERSION.—The *Universal Gazette* of Augsburgh, states that on the 24th of October last, the brother of Count Auguste de Platen, a celebrated poet, embraced the holy Catholic religion. He is a veteran of the Grand Army, and was a superior officer in the war against Russia. The Baron Karrer, Professor at the University of Ratibon, had also, shortly before Count de Platen, been received into the Church.—*Dublin Freeman.*