

two sons; the Princess de Garparin; the Countess de Rostophin, wife of the Governor of Moscow; the Baron de Thuyt, Ambassador; the Countess de Tolstoy; Madam de Schwitzin, a friend of the Count de Maistre; M. Luchowsky; M. Schitznaw and his two daughters; the Princess Wolkonski, &c.

The Annals of the Propagation of the Faith relate the progress of the Catholic Faith in Turkey, in Syria, in Egypt, in Australia, and in Western Oceania. Eastern Oceania is almost entirely the conquest of Catholicism, and the Missionaries of France and other countries are renewing at this moment in many a far off isle, the miracles of regeneration and civilization once operated by the Jesuits in Paraguay.

Letters have been received within these three weeks from some of the Jesuit Fathers in China, where that illustrious order has numbered so many glorious martyrs during the last two centuries, which announce the harvest springing up far and wide from that seed of blood. How magnificent would be the spectacle of China united to the Holy See! and how much, if we could penetrate the secrets known only to God, has the noble Company of Jesus—that wonderful creation of his watchful Providence over the Church—accomplished towards hastening the event!

We cannot conclude without a word upon the events which are taking place in our country.

"Three countries observed a great preacher who has been more than once quoted in these columns, 'have been the seat of a total revolt from Jesus Christ; England, France, and Germany. As to England, It is long since incredulity has possessed there either power or renown. If your ears have been attentive to the echoes of the British Parliament, that most elevated expression of the national thoughts, you will not have heard from the beginning of the century to the present day, a word which has been an injury or a menace against Christ—England has emancipated the Catholics; she has recalled to the tribune of her Parliament the proscribed voice of the subjects of the Papacy; she has opened her fields to the plough of the Monk, and her schools to the science of the Roman Clergy.—The ancient walls of Oxford have heard the most celebrated doctors of Anglicanism speak of Jesus Christ after the manner of the Primitive Church; they have witnessed the Retreat of many amongst them, who have passed from the chair to the humility of the cell, there to recite the Divine Office after the manner of Religions, and to supplicate at the foot of a crucifix, the return of their own soul and of their country to the faith of the Anglo-Saxons. Catholic Chapels and even cathedrals, have risen in splendour from the land of proscription, and Jesus Christ has walked forth in triumph with His Bishops and His Priests in the very streets where they were once pursued with swords and stones. England, at length is snatched from unbelief, she who was the first to shield it with the protection of her Lords and her men of wit."—*Conférences de N. Dame*, Dec. 1846, par le R. P. Henri Dominique Lacordaire.

Such is the reflection of one of the most powerful minds in France upon the present state of England. Bossuet had said of her, one hundred and sixty years earlier, in a tone of mingled sorrow and hope—"When I consider the admirable piety which so long flourished in that island, once the example of the world I feel, if I may say so, my spirit moved within me, after the example of St. Paul, in beholding her wedded to heresy; and I groan to see that in abandoning the Faith of so many Saints which she produced, she should be compelled to pronounce condemnation upon them, and to lose at the same time, those glorious examples which were given to her for her enlightenment. But I hope more than ever, that God will look upon her in compassion. . . . I dare even trust in our Lord that the very excess of her aberration will become a means of recovering from it."—*Œuvres*, tom. ii., pp. 95, 133, edit. Guille.

"Oh! that I might go," exclaimed St. Francis de Sales, "and preach the gospel to that country lying in darkness and the shadows of death!" what would these illustrious servants of God say if they could see the same country now! or rather how do they rejoice in beholding from their place of rest, that work of mercy and healing for which their own prayers were so

often offered, and which, perhaps even now owes so much to their intercessions! Yes, there is "joy in heaven," in the contemplation of the tender ministry of that patient and wearied shepherd, who at this day is once more visiting this scattered flock, and carrying one by one upon His shoulders the sheep which had strayed from the eternal fold. He has not visited us only to quit us again, and He will complete that which he has begun. His sheep will know his voice that voice which has so long been silent amongst them, and they will gather together at the sound; and He will "guide them into pleasant pastures."

It is time to conclude. If we have succeeded in suggesting the thoughts with which the present aspect of Christendom fills our mind, or in persuading any to believe that mutual love and charity must be good for us at this solemn moment, when God is manifestly working amongst us; we shall have done well.—We abstain from any such enumeration of His mercies in our own land as we have briefly attempted in speaking of others.—What he has done, is known, for it has been wrought before the eyes of us all. May none offer a vain opposition to what he has yet to do!

T. W. M.

LETTER FROM ABBE DE LA MENNAIS TO A PROTESTANT,

WHICH CAUSED HIS CONVERSION TO THE CATHOLIC FAITH.

SIR,—Your very polite letter of the 27th ult. informs me of your being a member of the Protestant Church, and though not a little shaken in your opinions by a perusal of my reply to Mr. Vincent of Nismes, in defence of my work on religious indifference, an objection to the doctrine of the real presence, you tell me, still withholds you from considering the Church of Rome as the sole and only depository of truth in the Christian world; to which you add (having reasons for concealing your name) a request, that I may reply to you through the medium of the periodical print called the *Defender*. With true and heartfelt joy do I embrace, Sir, the opportunity you offer, in order to remove, as far as I can, this last and only impediment to your conversion to the only true Church of God; happy, indeed, if He, from whom all light and every good descends, will but aid my feeble efforts in enlightening your understanding, so as to discover truths so indispensable to your eternal welfare, and sought after by you with so much uprightness of mind, and purity of intention. Before we proceed further, allow me, however, to direct your attention, Sir, to a great incongruity in the method which you seem to have adopted.

The point at issue is simply this: To know, to a certainty, the doctrine once taught by Christ, and in what church it is taught and professed.

The Catholic reasons thus:—"The Catholic Church, the depository of revealed truth, must of necessity be known by some exterior marks, all being called to her communion, and the greater part of mankind being utterly incapable of an examination into matters of controversy. I find all those marks united in the Catholic communion alone; I have, then, according to the command of Christ, but to hear her voice, knowing that, founded on his divine word, she will teach truth to the end of the world."

"On the contrary," say you, after having examined the peculiar doctrines of each communion, "that alone shall be the true Church, which teaches what I shall consider reasonable, and that alone."

Now, do you not perceive, Sir, that you begin with a downright supposition of your own infallibility? that is, you put yourself personally in the place of the very Church you sought. And, in God's name, what would you want her for, if, without her, you were yourself incapable of error? "Oh! but," say you, "with all the boasted inferracy of the Catholic Church, if I can prove but one error in her doctrines, she certainly cannot be the Church of Christ?" Very true. But, Sir, how can you be assured, that what seems to you to be an error, is one in reality? Who, in such a chaos of opinions, is to decide between you and the Catholic Church? For example, you think that you see a manifest contradiction in the doctrine of the real pre-