

*From the Catholic Herald*

The following we take from our excellent and talented contemporary the *Dublin Evening Post*.

**PUSEYISM.**

"We take the following paragraph from the *Morning Advertiser*:

"Puseyism is spreading far and wide. It is insinuating itself into every crevice of the social system. So insidious in many instances are its approaches, that persons have drunk the deadly poison without being aware of the circumstances. It is working laboriously, though not openly, in every part of the globe. In North America, in the West Indies, and East Indies, New South Wales, and every other place where civilization has made any progress, it has obtained a footing, and is making rapid advances. As regards the Church of England, the new heresy, or rather the revival of an old one with new additions, may now be considered fairly triumphant. Three-fourths of the clergy are its strenuous abettors; and their ranks are every hour receiving fresh accessions. That church is now essentially Popish; in a short time she will become so avowedly, as she now is in secret. Oxford recently erected its monuments to the memories of Cranmer, Latimer, Ridley, and other Reformers. It would not surprise us if ere long other monuments were to be erected in the same place, to the memories of Bonner, and some half dozen of the other leading opponents of the Reformation. One thing is clear—that no evangelical conscientious clergyman can remain much longer within the pale of the establishment. The Puseyites repudiate the idea of either English Dissenting ministers or Scotch clergymen being considered ministers of the Gospel at all. They look on them only in the light of laymen, and maintain that all the ordinances they administer are invalid. Children baptized by Presbyterians, Wesleyans, or Independents, they represent as not being baptized at all. Hence, did they only possess the sanction of the secular power, they would shut up all the Dissenting chapels in the land, and seal the lips of all Dissenting ministers."

We think there is a great overcharge here, and that the Editor has not considered his premises—or, rather, has not made himself accurately informed of the facts.

We do believe, for example, that Puseyism is spreading—but we do not believe it a *heresy*. Or, if it be—for we do not choose to meet the point just now—that it is only one of the various *heresies* with which the Church of England has been overlaid from its very commencement; from that happy period.

When Gospel truth first shone from Babylon's eyes.

Again—we do not believe that Puseyism is making any great progress, or any progress at all, except amongst the Clergy, perhaps, and we doubt whether *inter eos*. For, in the first place, the majority of our Colonists to Canada—the great emporium—are Scotch Calvinists and Irish Papists, the English generally going to the United States. But, as to the members of the Anglican Church in these Colonies, they are too busy in taming the wilderness to dream of

entering into theological controversies—and the same cause holds true of the Australian Colonies. With regard to the recommendation of our London contemporary to the Evangelicals to abandon the Church—it is, we must say, particularly simple. Why, they, particularly the Calvinistic portion, are the majority; and it is our opinion—and has been so for a long time—that from the Evangelicals the Establishment has much more to apprehend than from the Tractarians of Oxford.

On the other topics broached by our contemporary, we do not think it necessary to touch. But, on the whole, we would say to the *Advertiser*, it need be under no apprehension for his Church, so long as its Temporalities remain."

**JESUIT MISSIONARIES.**

[From that excellent and talented periodical the *Religious Cabinet*, printed in Baltimore, we quote the following extracts concerning the Jesuit Missionaries in America. Let our Protestant mock Missionaries, male or female, show any thing like the following in their pretended apostolic exertions to convert the heathen.]

It is gratifying to find that another distinguished writer, a Protestant historian, of our own day and country, has likewise done full justice to the Jesuits. Bancroft, in his history of the United States, (vol. iii. ch. 20) gives a detailed and eloquent account of their missionary labours in Canada and the valley of the Mississippi. The limits of this article will only allow the following extracts. Page 120, he thus glances at the general history of the order:

"The establishment of the 'Society of Jesus,' by Loyola, had been contemporary with the Reformers, of which it was designed to arrest the progress.... Its members were, by its rules, never to become prelates, and could gain power and influence only by influence over mind. Their vows were poverty, chastity, absolute obedience, and a constant readiness to go on missions against heresy and heathenism. Their cloisters became the best schools in the world. Emancipated, in a great degree, from the forms of piety; separated from domestic ties; constituting a community essentially intellectual, as well as essentially plebeian; bound together by the most perfect organization, and having for their end a control over opinion among the scholars and courts of Europe, and throughout the habitable globe, the order of the Jesuits held, as its ruling maxims, the widest diffusion of its influence, and the closest internal unity. Immediately on its institution, their missionaries, kindling with a heroism which defied every danger, and endured every toil, made their way to the ends of the earth; they raised the emblems of man's salvation in the Moluccas, in Japan, in India, Thibet in Cochin China, and in China; they penetrated Ethiopia, and reached the Abyssinians; they planted missions among the Caffres, in California, on the banks of the Marañon, in the plains of Paraguay, they invited the wildest of barbarians to the civilization of Christianity." He bears

the following testimony to their worth as missionaries in North America, (p. 122.)

"Away from the amenities of life, away from the opportunities of vain glory, they became dead to the world, and possessed their souls in unalterable peace. The few who lived to grow old, though bowed by the toils of a long mission, still kindled with the fervor of Apostolical zeal. The history of their labors is connected with the origin of every celebrated town in French America; not a cape was turned, nor a river entered, but a Jesuit led the way."

"For fifteen years enduring the infinite labors of the Huron mission, exhibiting, as it was said, 'an absolute pattern of every religious virtue,' Jean de Brebeuf, respecting the nod of his distant superiors, bowed his mind and his judgment to obedience. Besides the assiduous fatigues of his office, each day, and sometimes twice in the day, he applied to himself the lash; beneath a bristling hair shirt he wore an iron girdle, armed on all sides with projecting points; his fasts were frequent; almost always his pious vigils continued deep in the night. In vain did Asmodeus assume for him the forms of earthly beauty; his eye rested benignantly on visions of divine things. Once impara- dised in a trance, he beheld the Mother of Him whose cross he bore, surrounded by a crowd of virgins, in the beatitudes of heaven. Once, as he himself has recorded, while engaged in penance, he saw Christ unfold his arms to embrace him with the utmost love, promising oblivion of his sins. Once, late at night, while praying in the silence, he had a vision of an infinite number of crosses, and, with mighty heart, he strove, again and again, to grasp them all. Often he saw the shapes of foul fiends, now appearing as madmen, now as raging beasts; and often he beheld the image of death, a bloodless form, by the side of the stake, struggling with bonds, and at last falling as a harmless spectre at his feet. Having vowed to seek out suffering for the greater glory of God, he renewed that vow every day, at the moment of tasting the sacred wafer; and as his avidity for martyrdom grew into a passion, he exclaimed: 'What shall I render to thee, Jesus, my Lord, for all thy benefits? I will accept thy cross, and invoke thy name;' and in sight of the Eternal Father and the Holy Spirit, of the most holy mother of Christ and St. Joseph; before angels, apostles and martyrs; before St. Ignatius and Francis Xavier, he made a vow never to decline the opportunity of martyrdom, and never to receive the death blow but with joy."

"The life of a missionary on Lake Huron was simple and uniform. The earliest hours, from four to eight, were absorbed in private prayers; the day was given to schools, visits, instructions in the catechism, and a service for proselytes. Sometimes, after the manner of St. Francis Xavier, Brebeuf would walk through the village and its environs, ringing a little bell, and inviting the Huron braves and counsellors to a conference. There, under the shady forest, the most solemn mysteries of the Catholic faith were subjected to discussion. It was by such means that the sentiment of piety was unfolded in the

breast of the great Alusistari. Nature had planted the seeds of religious faith: 'Before you came to this country,' he would say, 'when I have incurred the greatest perils and have alone escaped, I have said to myself, some powerful spirit has the guardianship of my days;' and he professed his belief in Jesus, as the good genius and protector, whom he had before unconsciously adored. After trials of his sincerity, he was baptised; and, enlisting a troop of converts, savages like himself, 'Let us strive,' he exclaimed, 'to make the whole world embrace the faith in Jesus.'

"Each sedentary mission was a special point of attraction to the invader, and each, therefore, was liable to an Indian massacre. Such was the fate of the village of St. Joseph. On the morning of July 4th, 1648, when the braves were absent on the chase, and none but women, children and old men remained at home, Father Anthony Daniel hears the cry of danger and confusion. He flies to the scene—to behold his converts, in the apathy of terror, falling victims to the fury of the Mohawks. No age, however tender, excites mercy; no feebleness of sex wins compassion. A group of women and children fly to him to escape the tomahawk, as if his lips, uttering messages of love, could pronounce a spell that would calm the madness of destruction. Those who had formerly scoffed at his mission implore the benefit of baptism. He bids them ask forgiveness of God, and dipping his handkerchief in water, baptizes the crowd of suppliants by aspersion. Just then the palisades are forced. Should he fly? He first ran to the wigwams to baptize the sick; he next pronounced a general absolution on all who sought it, and then prepared to resign his life as a sacrifice to his vows. The wigwams are set on fire; the Mohawks approach the chapel, and the consecrated envoy serenely advances to meet them. Astonishment seized the barbarians. At length, drawing near, they discharged at him a flight of arrows. All gashed and rent by wounds, he still continued to speak with surprising energy,—now inspiring fear of the divine anger, and again, in gentle tones, yet of a more piercing power than the whoops of the savages, breathing the affectionate messages of mercy and grace. Such were his actions till he received a death blow from a halbert. The victim to the heroism of charity died—the name of Jesus on his lips: the wilderness gave him a grave, the Huron nation were his mourners. By his religious associates it was believed that he appeared twice after his death, youthfully radiant in the sweetest form of celestial glory; that, as the reward for his torments, a crowd of souls redeemed from purgatory, were his honoring escort into heaven.

"Not a year elapsed, when, in the dead of a Canadian winter, a party of a thousand Iriquois fell, before dawn, upon the little village of St. Ignatius. It was sufficiently fortified, but only four hundred persons were present, and there were no sentinels. The palisades were set on fire, and an indiscriminate massacre of the sleeping inhabitants followed. The village of St. Louis was alarmed; and its