

Christians and Catholics, you more peculiarly owe to Him who reigns in heaven, and "who (as the Apostle tells us) is the head of all principality and power."—Coloss. ii 10

Three centuries have now rolled by since the regal gates of Holyrood were last thrown open to give entrance to a Queen; and, as the page of history too truly tells us, three centuries of religious oppression have since lowered, although in vain, on that venerable Church which we glory to call our mother! What then should be our joy, dearly beloved brethren, when on hastening to welcome to her olden place our present most gracious Monarch, we feel that we can do so fearlessly, in the broad and open day—that we are no longer outcasts and aliens in our fathers' land; but that, thanks to a merciful and all-directing Providence, as well as to the more just and lenient counsels of our earthly rulers, we can now turn with safety from the palace-gate to the altar, and there join unmolested in a solemn hymn of loud and grateful praise.

Acting then beloved brethren, on the apostolic example of St. Paul, who desired that supplications, intercession, and thanksgiving, should be made for kings, and for all that are in high stations" (I. Tim. ii. 5); and with a view to call down the choicest blessings of heaven on the Sovereign whose royal presence is soon to gladden our favoured land, we ordain as follows:—

First—That, on Sunday the 4th of September, in all the churches and chapels of this district, where divine service is celebrated, a solemn *Te Deum* shall be sung in Latin, or recited in English, at the principal mass, followed by the versicle "Benedictamus Patrem et Filium," &c., and collects "Deus cuius misericordia," &c., ["Missa pro gratiarum actione, and Quæsumus," (pro Regina)], in thanksgiving for the arrival of the Queen.

Second—That, in a similar manner; on the Sunday following, the 11th inst., the 19th Psalm, "Exaudi," be sung or recited, with the versicle "Domine salvam fac Regiam nostram Victoriam," and the collects "Quæsumus," &c. (pro Regina), and "Deus qui transtulisti," &c. (pro navigantibus), to implore for her Majesty a safe end happy return to her own home.

Third—That, on both of the above Sundays, in the collect for the Queen, after the words, "qui via veritas et vita es," be inserted the following, "una cum Alberto Principe et Prole suæ regis."

And, finally, we direct that the present pastoral letter be read from the altar or from the pulpit, in all the churches and chapels of the eastern districts, before or during the principal mass; on Sunday the 4th of September.

"May the grace of our Lord Jesus Christ, the charity of God, and the communication of His Holy Spirit be with you all." Amen!

Given at Edinburgh, this 27th day of August 1842.

† ANDREW,  
Bp. of Ceramis,  
Vic. Ap.  
† JAMES,  
Bp. of Limyra,  
Coadj.

#### CATHOLIC INTELLIGENCE.

We are indebted to the Editor of the *Philadelphia Catholic Herald*, for the following summary.

The subjoined extracts from a letter from Rome, from the correspondent of the *True Tablet*, are full of interest.

"Yet a sojourn at Rome, in the summer (as compared with what must be called 'the season'), is not without its advantages; no inconsiderable one is the absence of the crowd of bustling, hurrying, sight-seeing travellers. It is now, that gliding through its tranquil streets, or round its walls, majestic in their ruin, the mind holds sweet and solemn converse with the past; and now 400 ever open churches, each with its perpetual succession of votaries, calmly invite to contemplation and to silent prayer. Perhaps, nay not perhaps, but certainly, the most holy and sublime ordinance on earth is the Quarantore, or forty hours' exposition of the blessed sacrament, which is perpetual, and will be perpetuated to the end of time in Rome; the appointed churches, in their turn, deck themselves out in their richest splendour, where, as in His earthly palace, the King of Heaven, in person, receives the adoration of His people. The same objects of veneration, of wonder, of interest, of admiration, of delight, exist at all times; but in the winter the sweet charm of solitude, of silence is wanting; the same temples of 2000 years, the obelisks, aqueducts, fountains, palaces, the monuments of Greek and Barbarian, the grave of Paganism, the cradle of Christianity, stand, indeed, where they did, but the rubbish and dust of the outward world is in its 'season' cast upon them; nor, in respect of climate, temperature, health, and all those matters important to valetudinarians, do I consider the balance of advantages to be against a summer residence.

"It will interest your readers to know that the Right Rev. Dr. Wiseman arrived at the English College, on the 14th inst., accompanied by three young gentlemen, two Messrs. Wheelles and Mr. Blake; his lordship, and indeed all the party, in good health. I understand he does not contemplate a sojourn beyond the beginning of September.

"A prevailing topic of conversation is that of a *Censorship of Sacred Music*, about to be instituted by Cardinal Patrizi, the Vicar of Rome, an office much needed, and which there can be no doubt will be productive of great good in restraining the exuberant fancies of the Dilletanti, not only here, but also, I hope, with you in England, and wherever else on earth our majestic and solemn Gregorian Chant has been supplanted.

"A few evenings back I sauntered into the magnificent hall of the noble college, and was agreeably surprised to witness a defence of logical and metaphysical theses by a younger son of Lord Clifford (William, to wit); Cardinal Acton presided, and Drs. Wiseman, Baggs, and Grant objecting. The young gentleman acquitted himself of his task in a distinguished manner, and much to the admiration of his learned and venerable audience.

"Dr. Baggs's 'Dissertation on the Anglo-Theological System, called Puseyism,' delivered at 'the Sapienza,' and which, in a former letter, I informed you had excited considerable interest amongst the Romans, has just been published by the 'Academia di Religione Cattolica.' It is a temperate, well considered, and succinct account of the Causes, Rise, Progress, and Principles of Puseyism, and, if I mistake not greatly, would be received with eagerness by the religious public in England, if translated."

We find, in the *Univers*, a letter dated St. Petersburg, the 27th, Aug., in answer to an article of the *Quotidienne* on the Pope's allocution, relative to the situation of the Catholics in Russia, in which the Emperor was described as personally opposed to the system of persecution pursued towards them during the last four years. "I have lived," writes the correspondent of the *Univers*, "among Russians of all ranks and conditions, and I must say, to their credit, that I never met one who did not deplore the barbarous acts of their government. I heard Ministers of State openly express their sorrow at seeing the Emperor persist in so impolitic and cruel a system, and blush at the amount of torture inflicted on the unhappy Catholics. The Russian clergy, the Council of the Empire, the Senate, nobility, people, and the different bodies of the State unite in condemning a policy which is only worthy of the Scythians. Count Strogonoff, the Minister of the Interior, lost his portfolio last year because he would not sanction the spoliation of the property of the Catholic Church. Count Benkendorf was high falling likewise into disgrace for having taken some interest in the fate of several victims of this persecution. Notwithstanding the earnest entreaties of a female friend, to whom he is entirely devoted, Count Nesselrode, so powerful at Court, was afraid, some time ago, to beg pardon from the Emperor for a poor mother who was thrown into prison after her children had been wrested from her in order that they might be brought up in the Russian religion. Finally, to save Princess Wolchonsky, and obtain for her permission to go into exile, the Empress was obliged to interfere, and throw herself at the feet of the Emperor. His Majesty has repeatedly declared that his mission is to destroy *Polonism* and *Dominus vobiscum*."

We have seen the lithographed drawing of the New Roman Catholic Church Woolwich, which bids as far as externals are concerned, to become an ornament to the town. So great has been the increase of members of this religion in Woolwich during the last few years, that although there are five services performed in their present place of worship on the Sunday, yet there are crowds to be seen reading outside the door, and performing their doctrines with a degree of reverence which protestants would do well to imitate. — *Keutish Standard* (Tory.)

From a Report made to the Catholics of Liverpool, by a Committee for establishing a Catholic mission at Liscard in Cheshire,

we extract the following passages, which are equally applicable to the necessity existing here for co-operation and assistance among the faithful to aid in the propagation of our holy faith. Such has in all ages been the prevailing feature of Catholicity—a wish and exertion by its followers to avail themselves of every opportunity afforded to evince their zeal and willingness to do the work of their divine Master.

"All must hail with delight the return to Catholic feeling, which every where manifests itself, and if appeals to their charity have of late been numerous, let it not be a subject of complaint, but rather of congratulation, that their great and holy cause is gaining strength, and extending itself to every part of the kingdom. These considerations and this apparent happy return to the faith of our fathers, inspire the Committee with hope and confidence that this, their undertaking, will be supported and assisted by all. To the objections which may suggest themselves from the difficulties of the times, from local wants, and the like, one anecdote from our history, one specimen of the history which animated the breasts of our forefathers, will be a sufficient answer. It is related by Asser, the friend and biographer of our glory, King Alfred, that at a time when that great and religious prince, with his people, was engaged in rebuilding the churches and monasteries which had been pillaged and burned by the Danes, he sent a sum of money to the Indies for the relief of the poor and persecuted Christians of Melliapour."

We find the subjoined information regarding "*Romanism*" as the writer is pleased to term Catholicity, in the columns of "*Christian Observer*," in the "*Report of a Western Tour*," from which we have the extract. We would recommend the concluding paragraphs to the perusal and consideration of those traders in defamation for whose benefit it is mainly intended.

"Romanism is intrenching itself with consummate skill, as if behind ramparts of granite, at every prominent point. She is not yet openly aggressive, and will not be till the fears excited by her career of conquest and desolation in other lands shall here be lulled to rest. Meanwhile, as though all her vast resources were under the control of one master-spirit, she plants her Cathedrals, and colleges, and nunneries, as if they were to last for ages, at just such places as will tell with terrible effect in the preparation, for the conflict, and in the great battle itself, when it comes. The unwise policy thus far pursued in combating Romanism, and its present seeming inoffensiveness, have drawn a dangerous measure of public sympathy around it. *Denunciation* makes more Romanists than *Jesuitism*."

An opportunity was not long wanting to us of shewing how regardless of good advice some of our contemporaries prove themselves, for in looking into the miscalled "*Christian Intelligencer*," we find the "*Report of a Western Tour*," omitting the concluding paragraphs of our extract, and the article itself thus ushered in by the Editor of that most *Christian* sheet.