

despotism or the Inquisition is unbecoming and ungracious in this, above all other sects; for no other denomination exercises more Inquisitorial control over the minds and consciences of its adherents. Our readers may remember a long article, which we published last week, copied originally from the *Preston Chronicle*, a Protestant paper, and containing facts, that disclose but too plainly the well regulated system of tyranny, that has been established by the spiritual rulers of the Methodist body. To any one who is acquainted with the character of John Wesley, the founder of that sect, neither their organised domestic tyranny, nor their anti-Catholic bigotry at the present crisis can appear wonderful or extraordinary. Children, according to general rule, are not unlike their fathers: nor is it strange, that the fanatical instigator of the Gordon riots, the sycophant of George III. and his tyrannical ministry, the professed and steady opponent of American Independence, should have transfused into his children and heirs of his spiritual power no small share of his own fierce and intolerant spirit. But the recollection of these things, and the light recently cast upon the doings of their brethren in England, ought at least to impose some restraint upon our own Wesleyan ministers, whose pulpits daily ring with invectives against the Catholic Church. If they have no doctrines of their own, no moral precepts to impart to their people, let them discourse politics, or any thing else they will, from the pulpit: but, until the name of Wesley and the doings at Blackburn are forgotten, let us hear no more of Rome and her tyranny.

THE RITUAL OF THE ESTABLISHED CHURCH.

(From the Leeds Intelligencer.)

There is the murmur—as yet all but inaudible—of a rumor that the Government of the present day is contemplating, and that seriously, the advisability of a step—shall we say of an innovation for centuries unprecedented in the legislative history of the kingdom? We sincerely hope, in the very trustfulness of our hearts, that the statement is but one of those thousand fallacies which the never-tiring tongue of fame is ceaselessly employed in propagating. Should we be deceived in this hope, and should there, in reality, exist a possibility that the rumor to which we allude is not entirely without foundation, we should scarcely be able to find words sufficiently strong wherewith to express the agitation, the fear, the dismay, with which we should be constrained to regard such possibility—that of an alteration in the Liturgy of our National Church. Of all the time-honored institutions with which our land for ages has been blessed, through all the vicissitude that the civil, ecclesiastical, and social policy of this country has beheld, sure are we that no one of those institutions is more highly esteemed, or more justly appreciated than the right to preserve intact and inviolate, in its beauty and integrity, the ritual of the Church of England. The memorial of piety and of learning which our forefathers, in their wisdom, have thus bequeathed to us as the best legacy that it was in their power to leave, should be considered by their descendants as a trust sacredly to be guarded with their utmost vigilance and care. Nothing short of a necessity far greater—of a demand far more imperious, than any which we have hitherto seen or known—should be permitted to sway our opinions on this point, much less to lead us to desire the advent of a change which must necessarily tend to unsettle, if not to sap, the very foundation of a Church which we are proud to think and to acknowledge has done more for the benefit of the community, as well as for Protestantism at large, than has been achieved by any other upon earth—we think it our duty to warn our readers to beware in time, and before it be too late. This is not a question of party, or section, or of class. It is one of deep, immeasurable, boundless moment to every soul among us who claims a membership with the Established Church. Casting aside all minor differences of opinion, it is the bounden duty of each and every one who values as he ought the inestimable blessings she has, in times past, conferred, and which, if properly tended and preserved, she must indubitably continue to spread around her, to take care that neither apathy nor slothfulness, indecision nor division, prevent him from speaking out boldly and at once in defence of the inviolability and integrity of the ritual of his National Church.

Speaking on the same subject, after declaring the mantle of Dr. Arnold to have fallen on Dr. Kennedy, of Shrewsbury, and referring to the Primate's rejoinder to the lay address, the *Globe* remarks: "We are inclined to acquiesce in the Archbishop's opinion; and, to say the truth, we much doubt whether the wretchedly low condition of theological scholarship in England could furnish even a decent proportion of divines qualified to undertake a doctrinal revision of the Liturgy. Of less important changes we know none that would be more popular and beneficial than such an abbreviation of the Church service, or rather its division into short fragments, as was, by the way, attempted under the proscribed regime of St. Barnabas. But no such objections as arise from the spirit of exclusive Protestantism now afloat could be brought against a subject of almost unrivalled practical importance—the concession, that is, to the laity of some modified veto on the nomination of clergymen to benefices. The question has scarcely been even discussed in England; and, without prematurely giving an opinion on its suitability to the wants of the present crisis, we shall take an early opportunity of noticing the practice in this respect of the Protestant Churches on the Continent."

One-fourth of the population of the flourishing city of Providence, R.I., are Catholics. A new church is shortly to be erected in that city.—*Boston Pilot*.

FOREIGN INTELLIGENCE.

FRANCE.

THE MINISTERIAL CRISIS.—General Changarnier is fairly ousted, is replaced by General Baraguay d'Hilliers, and has left the Tuileries for a lodging in the Rue St. Honore. The new appointment seems, on the whole, judicious. M. Dronyn D'Luhsy's name, in particular, as Foreign Minister, gives strength to the Cabinet. Messrs. Ducos and Fould, as Ministers of Commerce and Finance, are approved by the mercantile classes. Gen. Regnault de St. Angely (Minister of War) is what is called a thoroughly Elysean name—that is, a partisan of Louis Napoleon and the Bonapartist interest. As such, the appointment gives much dissatisfaction to the Right. On Thursday last, on the motion of M. de Remusat, the Assembly voted that a committee should be formed to consider the present circumstances, and counsel for the dignity of the Assembly. General Cavaignac voted for the urgency of this measure. Next day the committee was appointed, consisting of the following representatives:—Bixio, Baze, Cavaignac, Buffet, Montebello, Flandin, Passy, Gustave de Beaumont, Daru, de Broglie, Nettelement, Lanjuinais, Morellet, De Mornay, Lamartine. M. de Broglie was chosen president, and M. Lanjuinais for secretary; the committee showing itself favorable to the proposition of M. de Remusat. The most vehement opposers of the Government are Baze and Nettelement. Gustave de Beaumont, Daru, and Bixio, deprecate all wild measures, such as placing Changarnier at the head of the troops; and, in fact, the majority of the committee, if disposed to vindicate the dignity of the Assembly, are by no means inclined to encourage revolutionary measures. The first step of the committee was to demand the publication of the *proces-verbaux* of the permanent committee. These papers refer to the proceedings of the Bonapartist clubs, the review of Satory, and the dismissal of General Neumayer. The documents are very voluminous, and the report of the committee will consequently be delayed some days. The publication of them was voted unanimously. The committee held long sittings on Saturday and Sunday. The bureaux met on Saturday to consider the question of the exercise of arrest for debt against representatives. The majority of the bureaux appeared to prefer the proposition of M. Pougeard, whose principle was borrowed from that of England, having for its object to consider as having forfeited his seat every member who, after three months from notice given to the questors of the Assembly, should not have satisfied his creditor. A committee was appointed to examine the subject under the presidency of Odillon Barrot.

ITALY.

In the present agitated state of public opinion in England on the late inroads of the Papal power, it is important to know when conversions of persons distinguished by their position in society take place from either one Church or the other. For that reason I think it right to inform you that yesterday (New Year's Day) Lord Campden, son of the Earl of Gainsborough, and Lady Campden, made a public recantation from the Protestant Faith, and were received into the Roman Catholic Church. Lord and Lady Fielding, who have also lately come over, were present, as well as several other persons who have preceded or followed their example. In fact, Rome is crowded at this moment with English converts from every rank in society, and the Roman nobility vie with each other in paying them the most marked attention. In all public ceremonies they obtain the best places, and the Pope and the Cardinals never fail to notice them in public.—*Cor. of Daily News*.

SPAIN.

SPEECH OF DONOSO CORTES.—On the 30th ult., the Government estimates for the ensuing year were approved of by 189 votes, the opposition being 32 in number. The most important incident was a violent opposition speech delivered by the famous Donoso Cortes, the Montalembert of Spain. He said that the Government had outraged all the principles of national morality by the example of inconstancy, bad faith, and extravagance, given to the whole nation, that the government was wholly absorbed in material interests, and neglected the religious and moral wants of the nation. Speaking of the Bourbon dynasty, he said that Henry the Fourth of France was the personification of the Bourbon family, that was destined to cause nations to become wealthy, and then perish by revolutions. The Austrian dynasty had attended only to the religious wants of the country, and neglected the material wants, and had perished by hunger. The Bourbon race in Spain had identified itself with material interests, and had brought a kind of curse with it. Every period of Spanish history has had its symbol. When the monarchy was great, it symbolised itself by the creation of a magnificent palace; when it became exclusively religious, by a convent, as in the time of the Philips; at the time of the decline of the Spanish empire, by the Escorial, which is at one time palace, convent, and sepulchre. Now that both Government and people are corrupt, they have symbolised themselves by the erection of a costly theatre, while they neglect to pay their debts. After drawing a parallel between the corrupt practices that degraded the last days of the Orleans Ministry, he said that the Narvaez Cabinet was following the same example. He said that Socialism would soon develop itself in Spain for the same reasons it had developed itself in France. Socialism would not fall till the great system of almsgiving established by the Church was brought into practice again. The Church had divided the poor into three classes—the farmers, the workmen, and the beggars. To the farmer she rented land as cheap as possible, the workmen received employment either in manufactures or in raising beautiful monuments, and the beggars

were fed. That division no longer exists; and as there is monopoly of capital, there is war between the proprietor and the workman, and Socialism will be the consequence; and at the first disorder that occurs in Spain, the Government will see that there are more Socialists than they imagine. The Government should not spend the public money in erecting theatres, but in repairing the crumbling churches, those palaces of the poor, and should exert itself to better the public morals.

AUSTRALIA.

Letters and papers from Port Philip, New South Wales, Launceston, and Hobart Town, to the 5th October, have come to hand. They describe the existence of a strong and combined movement against the further extension or continuance of the convict system. A great league was forming for the purpose of agitating the question throughout the whole of the Australian colonies, all of which, it is remarked, are deeply interested in the matter. At Hobart Town the members had taken the following pledge:—"We solemnly pledge ourselves neither to hire nor employ directly or indirectly, convicts, male or female, whether called exiles, probationists, pass-holders, or ticket-of-leave men, and whether sent under the present or any other system of transportation, which shall arrive in the colony after the present date." Meetings of the colonists had been held at Hobart Town, Launceston, Adelaide, Port Philip, Sydney, and other places, at which resolutions of the same character were unanimously passed. There had also been meetings of the various trade unions, from which it appears that a determined opposition will be organised against the further continuance of the system. The arrival of the *Nile* at Hobart Town, with convicts on board, had caused great excitement, especially as it was stated that seven other vessels were laid on for the colony. The colonists appear to be warmly interested in the subject of free emigration, and committees were to be formed for the purpose of providing for the reception of all who might arrive out, so as to afford them necessary assistance on their landing, to enable them to obtain situations, or to further their views in assisting them to become settlers.

The *South Australian Register* states:—"We have seen a mineral specimen which convinces us that the Burra Burra is not the only monster mine in the colony. We are not at liberty to indicate the whereabouts; but believe we can trust in the veracity of our informant as to the fact." The same journal states, "It is understood that the Royal Mining Company's recent purchase at the Emu Springs is an undeniable good one, a fine course of ore having been discovered in one of the shafts at the depth of eight fathoms."

CATHOLIC INTELLIGENCE.

MISSION OF THE PASSIONIST FATHERS IN GLASGOW.—Three of the Passionists, Father Ignatius (Hon. and Rev. George Spencer) and two others of his Order, were lately engaged in giving a Mission to the Catholics of Glasgow. It commenced on Sunday, December the 1st, and concluded on the 22nd. St. Andrew's being the most central and capacious of the Catholic Churches in Glasgow, was selected for carrying on the Mission. The Rev. Mr. Spencer delivered the opening sermon, in which he explained the nature and object of such Missions, and the dispositions with which the Faithful were to attend in order to profit by them. On this, and on each Sunday evening during the Mission, not only was the interior of the church filled long before the time appointed for the exercises to commence, but the doors and passages leading thereto were absolutely crammed with people, eager to catch even a passing word of the preacher's discourse. The church is capable of containing upwards of 4,000 persons. There were three discourses delivered daily by the Missioners—one in the forenoon and two in the afternoon. The style of the Missioners was simple, so as to be understood by the humblest of the congregation; and that all classes might have an opportunity of profiting by the Mission, there was free admission into the church. The Rev. Fathers spent eleven hours out of the twenty-four in the Confessional. The Right Rev. Dr. Smith, and the senior Clergyman, the Rev. Mr. Gordon, in the kindest manner, and at considerable inconvenience, resigned their Confession-vestries to two of the Missioners. The Bishop and his Clergy were indefatigable in hearing the confessions of the multitudes that presented themselves, the exercise of the Jubilee being carried on at the same time with the Mission. Great was the labor of the Bishop and his Clergy, but abundant was the fruit which they saw it produced. How edifying it was to behold the eagerness with which the multitude pressed forward each succeeding evening to hear the Word of God from the lips of His Ministers! What numbers were to be seen, with hearts overwhelmed with contrition, prostrate at the tribunal of confession to seek for the pardon of their past transgressions, in virtue of the Divine mission which the Priests of the Catholic Church have received, "to loose or to bind!" During the time, how many a strayed sheep was brought back to the "one fold of the True Shepherd!" How many have received counsel in their doubts, comfort in their afflictions! How many, whose minds have been tortured by the keen stings of remorse, weighed down by the accumulated crimes of years, have been inspired with confidence and hope! During the Mission, the Rev. Mr. Spencer administered the temperance pledge to a large number of postulants, reminding them at the same time that the obligations they thereby contracted did not amount to the moral responsibility of an oath or a vow. The Sunday on which the Mission closed was by far the most imposing of the entire. In the morning there was a general

Communion; after which came the ceremony of renewing the baptismal vows. The closing sermon was also preached by the Rev. Mr. Spencer. He recapitulated the various subjects treated of during the Mission, dwelling particularly on the vices most prevalent in large manufacturing cities, such as Glasgow. He earnestly recommended the frequentation of the Sacraments, prayer, and devotion to the Blessed Virgin, as the most efficacious means to enable them to persevere to the end in the good resolutions they had formed. He next passed a high eulogium on the Bishop and Priests of Glasgow for their zeal in ministering to the wants of their flock, and expressed how deeply he and his fellow-Missioners felt for the kindness shown them in Glasgow; and concluded by imparting the Papal Benediction to an immense congregation. Immediately after, the Right Rev. Dr. Smith, robed in his Pontificals, gave a Solemn Benediction of the Blessed Sacrament. The whole was concluded by having a *Te Deum* sung by a full choir, led by Mr. Harken.—*Correspondent of Tablet*.

RESTORATION OF THE BISHOPRIC OF ROSS.—It affords us peculiar pleasure to be enabled to communicate to our Catholic readers of the South the fact that our Most Holy Father the Pope has graciously acceded to the earnest prayer of the Right Rev. Dr. Murphy, the respected Bishop of the united dioceses of Cloyne and Ross, that the dioceses over which his Lordship so worthily presided should be divided, and Ross restored to its ancient episcopal rank and dignity, in the Catholic Church of Ireland.—The Bull for the consecration of the new Bishop, the universally respected Right Rev. Dr. Keane, late P. P. of Middleton, lies now in the hands of the Most Rev. Dr. Slattery, the venerable Archbishop of Cashel.—*Cork Examiner*.

The following alterations have been made in consequence of the death of the Rev. Dean Faly:—The Rev. Mr. Hughes to Elphin; the Rev. Mr. Henry replaces the Rev. Mr. Hughes; the Rev. Mr. Rush to Furry; and the Rev. Mr. Carlisk, C. C., from Loughlin, to Roscommon.—*Roscommon Journal*.

We deeply regret to learn that one of the most gifted and exemplary of the Roman Catholic Hierarchy, the Right Rev. Dr. French, Bishop of Kilmacduagh and Kilmenera, is at present lying ill at his residence in Gort. We hope shortly to hear of the venerable gentleman's convalescence.

THE THURLES SYNOD.—A paragraph appeared in our evening contemporary of Saturday, to the effect that it had learned, on what it considered perfectly good authority, that the Thurles Synod will not be confirmed by the Pope, and will, consequently, not take effect. Since then, we made inquiries in a quarter as likely to be informed of the fact, if such it were, as almost any that could be; and the reply was, that not a word had been there heard upon the subject, nor was it likely that there was any foundation for the rumor.—*Cork Examiner*.

MOVEMENTS OF ARCHBISHOP HUGHES.—The Archbishop reached Rome in time for the Christmas holidays. His presence at the English College on the Festival of St. Thomas of Canterbury, which was there celebrated by many of the Cardinals, is noticed in one of our French papers of the latest Paris date. Lord and Lady Fielding are still mentioned as in his company.—*New York Freeman's Journal*.

CONVERSIONS.—Among those who have recently been received into the Catholic Church in this city by the Rev. Dr. Forbes, at the Church of the Nativity, we are gratified to state, is the Rev. Ferdinand Elliot White, with Mrs. White and family. Mr. White has always been regarded as one of the most respectable men of his age in the Episcopal Church. He is a gentleman thoroughly educated at Harvard University, and distinguished alike for good sense, irreproachable character, and fidelity to every charge with which he has been entrusted. We are happy to say that the work of enquiry and conversion goes steadily on, and were we permitted, as in the present case, to make mention of names, we are sure we should surprise some of our contemporaries, such at least as argue that because little is said, little therefore is doing or done. Solo Deo, tamen, sit omnis gloria, honor, laus.—*Il*.

Some time since a student of Yale College, belonging to one of the first and wealthiest families in the city, was baptised by the Rev. Father O'Reilly, and for his devotion to the dictates of his conscience, he has suffered banishment from his father's roof.—Since then, T. W. Gwilt Mapleson, well known for acquirements in the art of Heraldry and illuminated M.S., which have gained for him an American as well as an European reputation, was received by the same venerable clergyman.—And quite recently, the Rev. Edward J. Ives, formerly and for a long time an Episcopalian Clergyman in a neighboring town, renounced Protestantism—made his profession of Catholic doctrine, and was baptised by the same Reverend Father.—*New-Haven correspondent of the American Celt*.

On the Epiphany, at Hereford, Robert Biddulph Phillips, Esq., of Longworth, Herefordshire, a magistrate and Deputy Lieutenant, and formerly Sheriff of the county, was, after many years' study of the subject, received into the Church by the Rev. J. B. Morris, of Prior Park.—*Tablet*.

The Rev. Edward Walford, M.A., late Scholar at Baliol College, Oxford, has been received into the Catholic Church, at St. Mary's, Rugby. Mr. Walford gained the Latin Verse Prize at Oxford, in 1843, and the Theological Prize both in 1843 and 1849. He was formerly Assistant-Master of Tunbridge School, and for the last three years has been engaged in tuition at Clifton.—*Correspondent of Tablet*.

The English Catholic Directory, just published, contains a list of the names of twenty-five ministers