



# CATHOLIC CHRONICLE.

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## THE AUSTRIAN CONCORDAT.

A LECTURE BY HIS EMINENCE THE CARDINAL ARCHBISHOP OF WESTMINSTER.

On Sunday night Cardinal Wiseman delivered, from the pulpit of the Catholic Church of St. Mary's Moorfields, an address in vindication of the Austrian Concordat. The church was crowded on the occasion. After vespers were over,

The Cardinal ascended the pulpit and commenced his address by saying, it appeared to him a duty both of charity and justice to offer at any time a candid, straightforward, and simple explanation upon a subject connected with religion which seemed to be misunderstood. It was a duty which was not confined to any one particular body; but wherever, though prejudice, misrepresentation, or that proneness to err which belonged to all men, a view was taken of any great topic, which appeared to those whom it particularly affected to deserve correction and explanation, it was their duty to rectify erring ideas, or remove groundless apprehensions, and to put in its true light that which was placed in a point of view in which its real character was unperceived or disguised. It was thus, when a few years ago the whole of this country, as they would remember, was thrown into a state of religious excitement, bordering in many cases on frenzy, that he—conscious that the whole excitement arose from a simple misunderstanding of the whole state of that case, which had been made one of public interest, though in reality it was simply a domestic affair of Catholics—did not hesitate to face that great storm and tide of prejudice, and by a little explanation succeeded in removing from many sincere and charitable minds that most painful and dangerous mistake. It was precisely during this season, five years ago, when day after day saw an impulse given to that tide, that torrent of anti-Catholic feeling, which seemed to be spreading like a deluge over this land, and when it seemed perilous to Catholics to raise their voice in defence of themselves or their Church, that on each Sunday evening he treated the subject which thus caused so much apprehension and alarm, and he found an abundant auditory willing to listen to words of peace and truth, and to accept the kindly, charitable, and just explanation which he felt himself called on to give. Now, again, he found, the public mind a ferment, not perhaps equal to that to which he had just referred, but partaking somewhat of its nature. Each day almost there was something appearing to alarm the public mind concerning the proceedings of the Holy See of Rome, in consequence of its having entered into an amicable treaty with another state in reference to the final settlement of its ecclesiastical affairs. When they considered the case, simply as they should look upon any other, unconnected with religious bitterness, he was sure it would have no hold whatever on the public mind, and that it would be esteemed nothing more to our purpose than if one kingdom were to enter into a financial treaty with its neighbor, and arrange certain international laws which in no way affected our commerce or our peaceful relations.—Far more important public measures had ever and over again occurred without exciting anything like an equal amount of public feeling. They would understand that he alluded to that Concordat which had been lately ratified between the Pope, as the representative of the Church—the acknowledged head of the Catholic Church—and the Emperor, or the civil ruler and acknowledged chief of the empire of Austria. Not only had the text of that Concordat been made a subject of observation—not only had it been reproduced in various journals and commented on as being pregnant with the most extraordinary consequences—but it had been made the occasion of a series of writings exceedingly painful not only to Catholics, who most keenly felt the bitterness and the falsehood of the remarks with which those writings abounded, but to every one who was animated by the feelings of a generous nature and held in the highest regard the real honor and the interests of this country. Seeing how much misunderstanding there was on this subject, and how erroneously, and perhaps maliciously, those topics had been presented to the public mind, he had thought it his duty to come forward in a bold and manly way, and state before them unflinchingly what was the doctrine and what were the principles that had actuated all parties to this arrangement, and to show how reasonable all that had been done was, and how far there was the slightest ground or right on the part of any one in this country to complain of it. He would speak plainly on this subject, and perhaps they would bear with him if some degree of honest indignation sometimes guided his words. It would almost appear to one who had watched the signs of the times in our day that the religion of this country required to be kept alive by a perpetual ague fever of terror or amazement—that it was like a cauldron which from time to time must boil over, and spread around it feelings

and emotions that inflamed and burnt; or rather, he would say, that instead of there being in England a religion pure and undefiled—a perennial and inexhaustible fountain for sending forth waters that refreshed and invigorated all around, and diffused fertility throughout the kingdom—there appeared to him to be something more like a volcano, which required for its relief from time to time not only an outburst, which was to be heard almost at the extremities of the earth, but which was to reduce everything around that was pleasant and lovely to look upon, to desolation and ashes, to gratify the feelings of those who triumphed in the blaze and the destruction. It would seem as if here at least the savour of charity was not that sweet odor of Christ which, like the Magdalen's spikenard, filled the whole house, and as if from time to time, indeed, the religion of this country must become explosive and destroy everything about it. It seemed that those who raised their voices to enlighten the public mind, and wished those voices to be re-echoed over the whole world, believed that the greatest weapons they could use were scurrility and brutality, employing, as they did, the most foul epithets towards a body which included among its members many of the most noble and the most worthy of the earth, and indulging in violent declamation, which only created confusion while it did not enlighten—the scornful laugh, the spiteful snarl, and even the most indecent jests and remarks on matters which religion itself had made sacred. This treaty between the Emperor of Austria and the head of the greatest church in the world, and which has been the result of the greatest deliberation and care, is spoken of as if it had been some miserable fiction or romance, or a laughable production which some two or three persons had made to amuse the world. And that was thought to be the way to express the mind of a great and mighty nation, which pretended to speak to the ends of the earth, which sent forth its trumpet notes across the ocean, which affected to treat religion always with respect and dignity; and which arrogated to itself the possession of the only true religion upon the earth. Had they yet to learn that there was a dignity in silence, that there was a greatness in reserve, that there was a majesty in grave, solemn warning and counsel. Had they yet to learn that, if they wished to have their speeches and sentiments looked upon with respect by others and conveyed to the ends of the earth, they must not be lightly flogged, but possess the qualities of the eagle—the strong, well poised, slowly moving action which showed deliberation, and which was significant of strength—in fine, that great kingly power which went from nation to nation, giving to each oracle that would be received as wisdom well matured and deliberation gravely pursued? But, on the other hand, how could they expect that the judgments they had formed on this matter, and which they intended to react on foreign countries, would have the slightest weight? Here they had two states—one a mighty empire which had always been criticised for the slowness of its resolves and for the multitude of its councillors—with immense resources not merely of material but of intellectual wealth—which drew its councillors from a variety of nations speaking many tongues; and they had an emperor, surrounded by these councillors, going on for two years discussing that treaty, which had but now appeared, clause by clause, and with the greatest minuteness and care—on the other hand, there was a prelate and a colleague of his own (Cardinal Wiseman's) with whom in early life he sat side by side at the same bench at school—a man remarkable, not for what they would call the cunning of this world, but for real genuine piety, for grave qualities, for considerable application and great success in study; of great experience in the treatment of ecclesiastical affairs, who was the chosen nuncio at Vienna. They had these two powers; but the second was but the representative of a power which was far superior to that of any temporal power in the vastness of its aim and exercise. The Pope, with his experienced councillors, with the wisdom of the whole Church at his command, was on the other side; and for two years the negotiations which had resulted at length in this treaty had gone on, step by step, in the most deliberate manner between the contracting parties. The document, in question came first to this country from the correspondent of a newspaper, who showed in the remarks with which he accompanied it, that he did not know the meaning of the words that were used in it. It was drawn up in the peculiar language of Catholic ecclesiastical diplomacy—that was to say, the words used in it had a different meaning from that of ordinary Latin in which it was written, and it required a person versed in ecclesiastical Latin and in the principles of the canon law to understand it and interpret its meaning and significance. Yet, though two years were spent in drawing it up and perfecting it, it was not two hours in the hands of a newspaper editor before he, to whom the subject was

altogether new, with a dashing and flowing pen, wrote an indignant article blowing the whole thing to pieces. What could men abroad say of our prudence in this country or of our justice or common sense? or how could we reconcile those violent attacks and those flippant remarks with that high tone of superiority for which we placed ourselves above the wisest of men in other countries? On the contrary, would not the conclusion to which all men would come be this: "Well, after all, if there is all this declamation and abuse to be urged against this Concordat, it must really be something very good and the result of great wisdom and deliberation!" That was the judgment that would be passed upon our uproar and our excitement, and it only surprised him that the thing had not gone farther and assumed a more systematic form—that county meetings had not been called, or the city, or the Court of Aldermen been convened together to protest against Austria obtaining the powers conceded to her by this Concordat. His Eminence proceeded to dilate at much length on the doctrine of non-interference by a foreign power in this country, upon which we so stoutly insisted five years ago, during the time of what was called the Papal aggression, and asked how, after that, we could justify our interference in the matter of this Concordat, which was purely an affair between Austria and the See of Rome, with which, he contended, we had nothing to do? He also commented upon the manifold forms and shapes which the national religion of England had assumed and the evils and difficulties which beset the English church in language of savage unctuousness, and drew a fanciful and highly wrought picture of the spectacle we should present if any serious attempt were ever made to settle or reconcile the differences among the Protestants, and to bring them back to anything like unity, contrasting at the same time this state of things with the harmony and concord which obtained in the whole Catholic Church throughout the civilized world. He concluded his address, of which the above is necessarily but a summary, by saying that he would recur to the subject again on future occasions, for he had as yet but slightly touched it, and he desired to express there, openly and publicly, his thanks to the Almighty for having given to the Church that fresh proof of his goodness and love towards His faithful disciples.—Times.

## WHAT "KNOW-NOTHINGISM" HAS DONE FOR THE U. STATES.

(From the N. Y. Times.)

It is estimated, by persons familiar with the rate of immigration, that if the average be no greater the next six months than the past, there will be a falling off in 1856 of some 150,000 or 180,000 in the number of foreigners arriving on our shores. This is a weighty fact, and deserves careful consideration from those who, in business or morals, are speculating on the future of our country. Probably 80,000 of these who stay at home are Germans; the rest of the deficit is made up almost entirely of Irish. If each of these immigrants had consumed or spent \$4 in New York as he passed through, it will make a difference next year to the City of some \$700,000 in income. If each had possessed in ready money the average which the returns from Castle Garden show at present—namely, about \$30—it would diminish the import of specie into the country by about thirteen and a half millions of dollars; money which is not even an exchange, but is so much clear addition of wealth. Then all these people consume our products; they rent our houses, they wear our cloths, they eat our corn, and wheat, and rye; our beef, and mutton, and fish; they buy our timber and brick, and iron and coal; they read our books and papers and magazines. Setting down the average cost of living as \$2 a week to each man, and woman, and child—which would be a low estimate—and supposing that they, at least, earn all they consume by their labor, we have a loss next year to the producers of the country—to the farmers, the grocers, the builders, the clothiers, the house-owners, the brick-makers and coal-miners, the editors and booksellers, of seventeen millions of dollars. If these estimates be correct, we have a direct loss next year to the country, in this decrease of immigration, of over thirty millions of dollars.

We cannot easily appreciate this loss until we take some corresponding destruction of value in our more apparent wealth. People do not readily see loss and gain on a great scale. It has taken centuries to make the mass understand that a farthing or a penny duty on a pound of some foreign article imported, is an immense loss to their own pockets.

Texas was thought a valuable acquisition, by many, in its rich farms, though we paid a round price for it; yet the value of all the farms in Texas, and Arkansas besides, is no greater than the value lost by this year's decrease of immigration. New York and

Pennsylvania boast themselves of rich crops of wheat, but the whole worth of their crops, if no greater than in 1850, would be two millions short of the worth to us of these immigrants who stay at home for a single year. It would seem a fearful blow to the country if, by war or fire, or any calamity, our whole exported manufactures, all these to cherish which we have been paying duties so long, should suddenly be utterly destroyed; yet the loss would be four millions of dollars less, taking the value in 1854, than the loss, this year, from impelled immigration. The quick destruction of all the flour and corn, and the products of agriculture, which we usually export, which bring wealth to so many thousands, would be but a little greater than the destruction, this year, of value imported by the immigrants. If one-third of the cotton crop of last year had been lost, what lamentations would have re-echoed from one end of the Union to the other! how many would have been bankrupt! how many would have felt poorer! Or, if the whole Indian corn crop, last year, of New England, New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia, had perished, what a Jeremiad of mourning would have arisen! To appoint a new Fast would have been the least which our Governors could have done. Yet the first of these supposed losses is no greater, and the last is less, than what we shall silently bear, this year, from decreased immigration. Will not some good Know-Nothing Governor intitate a Fast?

The country will feel the deep injury done to its prosperity by this diminution of immigration even if it does not see its source. Every man who owns tenement houses, the ship builder, the ship owner, the cheap grocer, the butcher, the railway companies, the thousands who own stock in them will feel it. The householder will pay higher soon for his carpenter, his plumber, his painter; the house-mistress must after a time give more for her cook or her laundress. The farmer must offer higher wages to his men, and put a higher price on his cattle, his milk, his potatoes and wheat. Less new land will be broken, and those who have invested in Western lots must be disappointed in their plans. Business at the great depots of commerce in the West will be less active, because there are fewer hands to help it. Not so many railroads, or canals, or steamboats, or flat-boats will be built, because there is less travel over them, and less labor at hand to build them. The cost of new cities, of schools, churches, stores and dwelling-houses, will be greatly increased, because there are fewer workmen at higher rates. Each professional man must, after a time, feel this; the client can pay less; the church-goer less; the patient less. High wages to laboring men are not, in themselves, necessarily an advantage; they depend on their relation to the value of food, and clothing, and means of living. With fewer hands to labor in this country, every article of living would be more expensive, while the impeding and stoppage of business would not be compensated by the higher rates to the workman. The well-being of each class in a country like this, depends on the well-being of every other. If the workman gets \$4 a day, who before got \$2, he gains nothing if his bread and clothing cost double; and he loses, if there are just half the means for business enterprises which were before. There will be less work for him; and all that he uses will cost more.

Under this falling off of immigration, will cease something of that almost incredible spring of enterprise and prosperity which has thus far characterized our communities. It will thus be seen that this wonderful progress was not a mysterious blessing conferred by an unexplainable Providence, nor altogether the fruit of the old Scandinavian and Saxon blood. It will be found not altogether due to our rich virgin soil, or our wide territory, or our deep rivers; nor entirely to our Puritan industry, or our Republican Government, or our isolated position.—We shall see then, perhaps too late, or perhaps after a deep depression of every branch of industry and commerce, that these squalid, imbruted Irishmen loading in tatters or homespun; these foreign, guttural, garrulous Germans, with their nut-brown faces and broad-shoulders; these conceited Englishmen and hairy Frenchmen, and out o'elbows Scotchmen, and sharp-eyed Welchmen, and rag-picking Italians, all had some part, and no small part, in building up this grand structure of our prosperity. We shall feel then—and that at no distant time—that we depend on them, as well as they on us; that their hard-earned florins and sovereigns, their tough hands and brawny muscles, even their very patience of drudgery and disagreeable work, are all rich importations to our national wealth.

We shall then see in every dirty ship-load poured forth upon our docks, not so many intruders, or idlers, or beggars, or dependents, but so much invaluable addition to the riches of the country. And perhaps then, also, as we have missed the ready ingenuity, the cheerful toil, the natural taste, the social hap-