

ECCLESIASTICAL.

HOLLAND.—*Catholics and Protestants.*—Since the accession of the present king, Protestantism, or more accurately, the Oligarchical Protestant party, which, for 27 years governed the country and ill-treated Belgium, has had a monopoly of education, has thus propagated its principles, has seized hold of all lucrative employments, and now rages more bitterly against Catholicism than ever. But these are only the convulsions of a dying person; for one may truly say that Protestantism no longer exists in this country as a positive religion. The last synod of the *ci-devant* dominant or reformed (Calvinistic) church did, in the sitting of 1841, formally declare that it considered this church as nothing more than a division of the Evangelical church, professing only a general or negative Christianity faith.—The *ci-devant* antagonists of the Reformed, the Romon-strants or Arminians, the Anabaptists or Menonites, the old and new Lutherans—have sacrificed, on their side, the characteristic opinions of their sects to stretch out their hands to their old adversaries the Calvinists. All this is the fruit of the labours of an Association which bears the name of the *Society for the General Good*, established in 1785, and which openly proclaims its intention of spreading general Christianity. This Society, which boasts loudly of its philanthropy and its efforts to bring about a moral and intellectual amelioration, especially among the working classes, requires of its writers never to let it be perceived to which communion they belong. It is this body which has exercised so fatal an influence over primary instruction, of which, by help of a law passed by its influence in 1806, it has ever since enjoyed the monopoly. In fact, this society is nothing more than an instrument for propagating religious indifference—if we may give this name to a negative Protestantism, which is most bitter against Rome—and infidelity; and it labours without ceasing to pervert the youth and to de-catholicize the children of Catholics, who, as well as the Separatists, have hitherto demanded, but in vain, freedom of education.

This society has gained over positive Protestantism a complete victory, which it tries to turn to account by combining all the negative sects against Catholicism. This is no secret. The Calvinistic synod said lately in a public document, 'that they must unite all their forces to oppose a unanimous resistance to the Popish Church.'

Whilst in 1841 a heap of furious pamphlets against the Pope, against a concordat, liberty of instruction, the Jesuites, &c., were published by this society, several ministers of the new Evangelical Church met at Amsterdam, and there completed the fusion of their sects into one only and unique church, which they baptized by the name of the Evangelical Church. Some months afterwards (in July) the Synod of the Reformed Church spoke, for the first time, of his newly-constructed church, and

declared that the Reformed Church was only a 'notable division' of it. This declaration was pretty closely followed by the prospectus of a new weekly journal, called the *Messenger of the Evangelical Church*. Fifteen ministers, the most famous of their various sects, with some professors among them, declared themselves editors of this journal under the direction of three professors of Theology, whose names also figured in the prospectus.—The first number appeared on the 1st Oct., 1841, and it has since appeared regularly every Friday.

This journal is a collection of antiquated imputations and calumnies, brought forward with an inconceivable effrontery. It is the Pope, the Jesuites, who look to extend their domination over Europe, and particularly over the Netherlands. It flatters the Jansenists, whom it calls Catholics. The true Catholics, according to it, are only Ultra-Montanists, Jesuits, busy-bodies, dangerous to the repose of the country, who conspire against the religious liberty of protestants, and wish to subject Holland to the Pope, &c. &c. The stupid accusation is, to revive the old prejudices and superannuated animosity against the Pope and the Popish Church, which the Separatists on their side denounce as the anti-Christ, and the unmentionable lady of Babylon. Moreover, the Reformed Synod has re-established the use of the almost forgotten Catechism of Heidelberg which, in its 87th question, says—'What difference is there between the Lord's Supper and the Popish Mass?' and answers—'The Mass is in its essence a cursed idolatry, and a denial of the only sacrifice of Jesus Christ.' You see, then, that the progress of enlightenment is very great among the Dutch Protestants. But the greatest stroke of genius of the *Messenger* is an article on the antiquity of Protestants, in which it maintains very seriously that Saint Bernard was a Protestant! You will, doubtless, have the goodness to communicate this beautiful discovery to M. de Montalembert, so that he may with it enrich his forthcoming life of St. Bernard.

SPAIN.—*El Catalico* contains letters from Lugo and Toledo, complaining of the want of confessors for the approaching season of Lent. In the former city, only two curates have been left by the government! In the latter, 53 confessors have been deprived, by the physical exertions of the government, and the usurped authority of Gofarquer, the intruded vicar-general! This man has sentenced to the common gaol the distinguished ecclesiastic Dr. F. de Sales Crespo, for protesting that in obeying his command, and yielding up his faculties 'he recognized in him no authority but what he had in God's sight!' We are glad, however, to see that Spain is at last taking alarm. The recent project of law for separating Spain from Catholic unity was too much even for the intruded prelates to support. Accordingly, as we learn from *El Catalico*, of the 23th ultimo, S. Pedro Gonzalez Vallejo, Archbishop Elect of Toledo, has renounced his pretensions to that see. Anxious to punish him for this desertion of

the cabal, the ministry has ordered him to give his reasons for the renunciation. If he gives them, of course he will be sent to the gaol, and tried for sedition. *El Catalico* hopes that this prelate will not content himself with taking this first step towards Rome, and that he will now see the dangerous tendency of the principles he avowed in the Cortes. S. Posada, Archbishop Elect of Valencia, has also renounced his see; and not only is the renunciation of the Archbishopric of Burgos, by S. Orligosa, an ascertained fact, but that prelate has also renounced his titular governorship of the see of Melaga. S. Caldera, vicar of the Archbishop Elect of Toledo, was about to follow his prelate's example. 'Will the government,' demands *El Catalico*, 'have the obstinacy to push forward these wicked designs which have so much horrified even those who cannot surely be suspected by it? and, if it will not withdraw them, will they possibly be approved of by the Cortes? will they possibly be assented to by the regent of the realm? Forbid it heaven!'

Jan. 31st.—The *Tablet*, a London Whig and Catholic journal, mentions that it has received a letter on this subject from an English priest, which, after recounting the succours received in past days from the Spanish clergy by Irish Catholics, persecuted and exiled from their land, invites the clergy of generous Ireland to hold meetings for the purpose of drawing up a manifestation of their sympathies with the afflicted Spanish Church, compassionating her woes, and desiring her all possible consolation. We cannot do less than show our very great gratitude to this deserving English ecclesiastic, not precisely for the unmerited praise he bestows on our periodical, but most especially for the interest he takes in our Church. Equally worthy of our thanks is the quoted Catholic periodical of London, which at the end of the letter alluded to adds, that it cannot do less than give its most cordial approbation to that charitable thought. Oh, this recalls to us those goodly days of Christendom when there was only one heart and one soul, all feeling the sufferings and joys of any one of the brethren in faith as though they were their own.—*El Catalico*.

HIS HOLINESS THE POPE, Gregory XVI., held a secret consistory in the apostolic palace of the Vatican, on the morning of the 24th of January, at which, after a short allocution, he proclaimed cardinals of the Holy Roman Church; of the order of deacons:—

Mgr. Francis Xavici, of the Princes Massimo, prefect of the sacred apostolic palaces, *majordomo* of his Holiness, born at Rome, Feb. 6. 1806, created and reserved *in petto* in the secret consistory of the 12th of February, 1838.

Of the order of priests:—

Mgr. Charles Acton, auditor-general of the Rota, born at Naples March 6, 1803, created and reserved *in petto* in the secret consistory of the 18th of Feb., 1839.

Mgr. Louis Vannicelli Casoni, governor of Rome, vice-chamberlain, and director-general of police, born at Ameglia,

Apr' 16, 1801, created and reserved *in petto* in the secret consistory of the 23d of Dec., 1839.

Afterwards his Holiness proclaimed cardinals of the Holy Roman Church; of the order of priests:—

Mgr. Frederick John Joseph Celestin, of the Princess of Schwarzenberg, Archbishop of Salzburg, born at Vienna, in Austria, April 6, 1809.

Mgr. Cosimo di Corsi, auditor-dean of the Rota, born at Florence June 10, 1796.

PRUSSIA.—Mgr. Ceissel, the new Catholic coadjutor Bishop of Cologne, dined at the royal table on the 5th of January, and on the feast of the Epiphany celebrated the divine office in the Catholic church.

BELGIUM.—Three young Germans, but recently arrived at the College of Hanswyck, were lately received into the bosom of our holy religion at the celebrated church of our Lady of Hanswyck.

Rome, Dec. 10.

The sacrament of Baptism was administered to day by Cardinal Fransoni, to Adam Caviglia and sister Judith, both Jews, natives of Rome, they received the name of Francis Regis and Mary Regis. The Viscount and Viscountess de Gontant Biron were the Sponsors.

The same holy ordinance was also administered to Cisman Bey a Mohamedan, aged 23, who received the name of Peter Deodatus. His Sponsor was Count de la Ferronays. The ceremony took place at the church of the annunciation, near the convent of Dominicanesses.

THE PROTESTANT BISHOP OF JERUSALEM made known, immediately after his installation, to his colleagues of other confessions, that he desires to live with them in peace and union in Jesus Christ, and that he would never try to make converts of the Catholic or Orthodox Christians. However, neither the Greek Patriarch nor the Catholics showed much satisfaction at his appearance. The Greeks considered it an evil omen that he had come on board the *Devastation*, and that this vessel had been obliged, by storms, to put in three times (at Lisbon, Gibraltar, and Malta). 'As to the Jews, they are of opinion that the Bishop is blessed by the Lord, because a lady in his suite was brought to bed on board, and Madame the Bishopess herself followed the example when she reached Jerusalem.—*Malta Chron.*'

CATHOLIC REGIMENTAL SCHOOLS IN MADRAS.—Lieut.-Col. Breton, has introduced into his regimental schools at Belary (with the complete concurrence of Dr. Spencer, the Protestant bishop) the Irish system of education, and the Irish school books. The Catholic chaplain of the station is allowed to visit the school at least once a week, to superintend the religious instruction of his tender flock.—This regiment forms an exception to the unjust & proselytizing system of education which is still kept up in almost all the regimental schools in the Indian army.—*Madras Examiner*.

CATHOLIC JOURNALS IN SPAIN.—Besides *Catalico*, a new journal, the *Reparateur*, in continuation of the *Voix de la Religion*, has been published in Madrid from the 10th January; and at Barcelona another miscellany, called the *Civilization*, is especially devoted to the development, in the field of politics and history, of the genius of Christian institutions.—*L'Univ.*