

become a maniac, and in that state to commit suicide, his friends think no harm of chaining him for his own good; and just so here, in view of this possible fit of Romanism and the further possibility by it of political self-destruction, it is held to be wise and right to clasp a strait jacket on the patient forthwith, for the benevolent purpose of keeping him in safety from his coming self. The imagination of John Bull is terribly frightened with the chimera that he is in danger of losing his senses, that his mind is not safe in his own care and keeping; and he comes to the sage conclusion, that the best thing he can do to avoid so deplorable a catastrophe is to part with his mind altogether, to put it into the hands of his own Prime Minister, the British Parliament, the Anglican Bishops, or anywhere in short that may seem fit, only so as to be fairly rid of it himself and in no peril thus of becoming crazy.

What a Circe after all this Popery must be, if the full grown Protestantism of England in the middle of the nineteenth century, with all sorts of patronage and prejudices to back it, may not be allowed to meet the hag or look her fairly in the face, even on its own soil, for fear of being bewitched by her sorceries into the similitude of a swine.

And how kind of the popular spirit now happily in the saddle, which is so well assured of its own sanity and can see this danger afar off, to break through its usual cant of free inquiry and free speech, its favorite cry of liberty and light, and to invoke the strong arm of power for the suppression beforehand of any and all workings of British mind that may look this way.

We have the same spirit at work in this country, officiously concerned to persuade the American people that Romanism is at war with the idea of a Republic, and that to guard against the danger of itself turning Catholic in time to come, and so by its own free choice committing political suicide, the part of wisdom is now, in obedience to the counsels of this far-seeing and profoundly patriotic school, to forestall and cut off the exercise of all freedom in any such form, or in other words, by putting out the light in season, to save the weak eyes first and then the weak life of the nation.

Seriously, we say, the cause of Protestantism is wronged, the cause of Romanism is powerfully complimented, by every concession which implies in this way that there is any danger of an enlightened people, at this time of day, with its eyes open and its hands unbound, being led deliberately to exchange the boasted beauty and perfection of the first for the supposed ugliness of the second, at the cost of losing besides its most cherished privileges and institutions. Such extreme sensitiveness to danger, such spasms of morbid jealousy and fear, where the foe at the same time is represented as so poor and silly, so loathsome and vile, so miserably decrepid and weak, is to our mind, we confess, one of the most uncomfortable symptoms in the case of Protestantism at the present time.

The truth is however, that there is real room in the whole case for uneasiness, not just because Romanism may be seen to have power, but because Anglicanism is felt to be weak. The constitutional deficiency of this system, its want of ability to assert and carry out in full the proper functions of a church, is in the way of being exposed as never before by the progress of the present crisis; and so searching has this become in its operation, that there is now good reason to expect that it will lead in due time to the breaking up of the Establishment altogether. It is becoming more and more difficult for the two tendencies it carries in its bosom, to move in any sort of union together; and we are not surprised to find that which still makes earnest with Catholic truth leaning powerfully towards secession, whether it be to form a new body or to fall into the arms of Rome. The secessions which have already taken place in this last form, are exceedingly significant. No movement of the sort equally grave has occurred since the Reformation. The importance of it lies not just in the number of the converts, though this is serious enough, but in their character rather, and the circumstances of the change. Newman was the greatest theologian in the English church, and next to him probably Archdeacon Manning. The converts generally have been men of learning and piety, filling prominent stations and connected with the best families. Of their great moral earnestness, the step they have taken is itself the strongest proof. It has been well remarked that every one of them must have gone through a process of fiery probation, of which the world generally can have no conception, to break in such style with his whole previous existence, and pass over through all sorts of sacrifice to his new position. Every single conversion in such circumstances is a true martyrdom, in the full sense of the word. No single case of such martyrdom can ever pass without weight; and in such a time of crisis especially as the present, a hundred cases of the sort coming together must be allowed to carry with them a truly startling and awakening power. It is only the perfection of insipidity to pretend indifference to the fact, in the old world or in the new. The fact itself however, as is well known, is but a part of a much wider and still more serious fact. It is no more than the beginning probably of a great church slide, which is destined soon to shake the whole world with its thundering sound. Nearly two thousand ministers at least are reported as holding ground with regard to the Queen's supremacy, and the late governmental settlement of the question of baptismal regeneration, which will hardly allow them to stay much longer with a good conscience in the Government church. It is difficult to see how Bishop Philpotts can avoid going along with the movement. Such an exodus, whether it may lead at once to Rome or not, must be followed with still more failing of heart and confusion of mind in the Establishment, and with such palpable self-contradiction before the whole world,

that it will have no power finally to uphold itself even in form against the forces that are at work on all sides for its overthrow.

In this way it is that the crisis before us, as we take it, is bringing the pretensions of this Established church to such a course of fiery trial as it has never been called to pass through before; and the result of the trial is sure to be that Anglicanism will be found wanting, having no power to make good its own high sounding promises and claims. It is some instinctive apprehension of this, we doubt not, that excites it so much just now against the so-called Papal aggression. With all its superiority of patronage and wealth, and Protestant prejudice to boot, Anglicanism very plainly is afraid to meet Romanism on fair terms, before the tribunal even of the Anglican mind itself. It virtually confesses judgment, and condemns itself by its own verdict. It must either give up the church doctrine altogether, and so fall down to the level of the lowest Puritanism, or else be led by it to proclaim itself the sham only of what Romanism has the show at least of being in fact; and either horn of the dilemma is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit. Hard enough it is of a truth, in such circumstances, to be calm and quietly self-possessed. But the exposure is only aggravated by the want of power to meet it in this way. The style in which both parties in the Establishment, High Church and Low Church, allow themselves too generally to rail at Romanism and the late conversions, is anything but dignified or rational, and must in the end rebound with righteous retribution on the credit of their own cause.

THE POUNDS, SHILLINGS, AND PENCE PRELACY.

(From the Weekly News.)

Well, now that the country has had full time to consider the question—now that the immediate heat of debate is over, and the voices of Hall and Horsman are hushed for a time in grim repose—what does England think of her Bishops? We don't put the question with any bitterness of sectarian feeling, but as men of sense and men of the world, we would soberly ask our readers with what feelings have they regarded that pious scramble of consecrated elderly gentlemen for unjust and inordinate gain, which the late ecclesiastical discussions have disclosed? For ourselves, we honestly avow that disgust, unmitigated and intense disgust—has been the feeling engendered by this sordid masque of mitred mammonism and reverend rapacity.

Fathers in God doing foolishly even as the sons of Belial; the Chief Priests of the Religion of Self-denial giving way to an excess of that covetousness which they tell their people is Idolatry; the chosen overlookers of His Church, who drove the money-exchangers out of the Temple, huckstering and chaffering away their honor and their conscience for the gold that perishes, careless even of good-repute, so that they can heap up riches, not for the church, but for their own households. It is a sickening spectacle, and this, too, in a nation where the cry of spiritual destitution and of the necessity for church extension is perpetually being raised—by none more zealously than by the holy pilferers themselves.

How much longer are these things to endure amongst us? How is it, that in this Protestant and Practical England, of the nineteenth century, Prelacy is still suffered to exist in a prodigality of wealth and power, which no kingdom of Catholic Europe can show anything to equal? The Daily News has lately put this contrast in so striking and concise a form, that we shall make no apology for reproducing, in the very words of that able and honest Journal, the following remarks on the comparative cost of Episcopacy in England, France, and Spain:—

"Whilst there are 65 bishops in France with only £400 a year each, or £26,000 in all, the gross income of our Bishop of Winchester in 1850 was £28,358 0s 7d, or £2,353 0s 7d more than all the bishops of France received by way of stipend from the State. Is this reasonable, proper, or decent?"

"The fifteen archbishops of France annually cost the State £8,400 by way of stipend; and the nine archbishops of Spain receive amongst them £12,600 a-year. Whereas our two archbishops have between them £25,000 a-year, or £4,000 a-year more than the 24 archbishops of those two Roman Catholic countries."

"In 1850, the Bishop of Durham received £25,419; and for that sum in Spain 25 bishops would have been supported; and for the £24,272 which our own diocesan, Dr. Bloomfield, received in 1848, the 'Bishop of Rome,' as he calls the head of the Roman Catholic Church, would in France have kept 60 prelates; all equally boasting with him of apostolic descent."

These figures have a stern significance about them, which no arts of rhetoric can amplify, no efforts of sophistry explain away. Our contemporary is inclined to make some allowance for the Parliamentary duties that we here add to the spiritual and ecclesiastical functions of our Prelates, and for the claims of married life. We confess we are of sterner stuff. Instead of making the duties of spiritual lordship a plea for the enormity of prelatial incomes, we would relieve the Fathers in God from the burden of those temporal functions which are so exquisitely inappropriate for the spiritual servants of Him whose kingdom was not of this world. Our conviction is that, at which the boldest and most honest of English Parliaments arrived two hundred and eleven years ago, "that the legislative and judicial power of bishops in the House of Peers in Parliament is a great hindrance to the discharge of their spiritual functions, prejudicial to the commonwealth, and ought to be taken away by Bill."

As to the allowance claimed on the plea of matrimony, we can only say that the recent disclosures have tended to strengthen a doubt which has more than once passed through our minds, viz., whether the Romish rule of clerical celibacy may not, after all, be less unjustifiable than we are in the habit of

representing it. Certain we are that the nepotism of the bachelor priests of Rome has never led to grosser lust of gold, or more rapacious eagerness to accumulate, than the paternalism of that decorous and connubial clergy who hold the chief prizes in the Church of Tomlin, and Monk, and Malby.

Surely, after what has passed this Session, Lord John, of very shame, will be compelled to bring in a Bill debarring bishops, by legislative enactment, from appropriating to themselves a farthing more than their fixed Parliamentary stipends. To go on trusting for another septennial period to their moral sense, or their honors in matters affecting their incomes, may have the effect of enriching a few prelatial families, but will surely end by ruining the church. Episcopacy, as by law established, cannot survive many more such exposures as that of Bishop Monk's lease of Horfield, Bishop Pery's squabble with the Commissioners, or Bishop Malthy's retention of his £75,000 surplus.

CATHOLIC INTELLIGENCE.

Yesterday (Tuesday) the Cardinal laid the first stone of a new church at Mortlake, Surrey, to be dedicated to St. Mary Magdalen. The district used to belong to Richmond, and includes some hundreds of Catholic inhabitants, almost all of the laboring classes. The church is to hold about 400 persons, and is designed by Mr. Blount, who has already gained credit by the convent which he has erected in Blandford-square. After this function was over, his Eminence proceeded to Norwood, where he presided at a distribution of prizes at the Female Orphanage, under the direction of the Augustinian Nuns of that place.—London Correspondent of the Tablet.

On Sunday last, his Eminence the Archbishop of Westminster, administered the Sacrament of Confirmation to six or eight recent converts, all of them persons of some distinction, whose names have never appeared as converts in the public papers.—Ibid.

CONSECRATION OF THE BISHOPS.—Drs. Errington and Turner will be consecrated at St. John's, Salford, on Friday, by his Eminence the Cardinal Archbishop of Westminster. The Bishop Elect of Shrewsbury, Dr. James Brown, proceeded through Preston yesterday week (Friday) to pass the Retreat at Stonyhurst previous to his consecration at Oscott on Sunday next.—Correspondent of the Tablet.

THE NEW LORD BISHOP OF CLIFTON.—We understand that it is the intention of the new Lord Bishop of this diocese (Dr. Burgess) to reside at Prior Park. If such be the case we cannot help thinking that the funds of this noble college which are in a very depressed state, will be greatly increased; and that, therefore, the direful forebodings of Catholics, and the ill-concealed triumphs of Protestants, at the supposition that this edifice will at length fall from the hands of the true Church into the possession of an heretical communion, will both be put a stop to.

It is said that the Rev. Mr. Manning (ex-Archdeacon of Chichester) is to be the incumbent of the church recently purchased from Mr. Blew at Gravesend. There will, we understand, be two prelates appointed to that mission.—Catholic Standard.

CATHOLIC UNIVERSITY OF IRELAND.—Rev. Dr. Cooper acknowledges to have received, through the hands of the Lord Primate of all Ireland, the sum of £50 from Patrick Ryder, Esq., St. Louis, United States, in aid of the Catholic University fund.

DIocese of WATERFORD AND LISMORE.—The Right Rev. Dr. Foran, Lord Bishop of Waterford and Lismore, arrived in Carrick-on-Suir on Monday, and examined all the children and adults prepared for Confirmation on that day, and expressed himself highly pleased with their answers. There were sixteen hundred persons confirmed.—Limerick Reporter.

The Most Rev. Dr. Purcell, Archbishop of Cincinnati, was in Munich on the 20th of June. He was to arrive in Paris on the 1st July, and it was expected that he would sail for the United States before the 1st August.

PROFESSION OF EIGHT NUNS IN GLASGOW.—On Wednesday last, one of those ennobling spectacles of self-sacrificing devotion, to be seen only in the Catholic Church, was witnessed by a most respectable congregation of our co-religionists in St. Andrew's Church, Great Clyde-Street. Eight ladies in the bloom of womanhood, in defiance of all the scoffs, slanders, and calumnies which have recently been flung with so much ferocity against conventual establishments, have, in this city, dedicated their lives to the cause of charity and the practice of virtue—have abjured the world, except to visit the sick or tend the dying—have renounced their temporal wealth and taken the cross of the Christian's archetype as their portion and inheritance—and have vowed to consecrate both their bodies and their souls to the prosecution of Christian-perfection, and the unfettered exercise of deeds of mercy.—Glasgow Free Press.

The Rev. Mr. Parry, who lately officiated at St. James's Church, while the Rev. J. H. Woodward was "availing himself of the legal time for doubting," is about to join the Catholic Church. He is to be accompanied by a young lady who was once a constant attendant at St. James'.—Bristol Times.

CONVERSION OF PROFESSOR GFRERER.

We (N. Y. Freeman's Journal) learn from several German papers that the very celebrated Professor Gfrerer, lately librarian of the great public library in Stuttgart, was received into the Catholic Church during the course of last spring. His reception is reported to have taken place at Our Lady of Hermits, Einsiedeln, in Switzerland. The following is the report of the Frankfort Journal, a chief organ of radicalism in Germany:—

"It caused great excitement to see the great

Professor Gfrerer as a new convert walking in the middle of the procession of the Blessed Sacrament on the feast of Corpus Christi. Some months ago one of his daughters entered as a Sister of Charity in the service of Jesuitism. The act performed by the great Doctor is the more striking, as he, being yet a Protestant pastor, attacked the dogmatical basis of Christianity more severely than even David Strauss; and on account of his anti-Christian principles his parish was taken from him. Gfrerer has neither the character of a poet nor of a fanatic. It is only by a cool consideration, he can have taken this step. We are very anxious to know, if it be the power of Gfrerer to answer to his former doings, which were the cause of so great an excitement."

Upon this, Prof. Gfrerer writes thus in the *Briburg Zeitung*:—"To the article of the *Frankfort Journal* I have to reply that its author said many things that are not true. I never was a Lutheran or any other pastor. After having finished my studies in the University of Tubingen, in the year 1825, I performed the functions of a tutor, first in Tubingen, then in Stuttgart, till 1829. Since then I have held the office of Librarian in the public library of Stuttgart. 2d. My daughter never has been a Jesuit-nun, or a Sister of Charity, but enjoys excellent health in my own dwelling at Mr. Schall's brewery, Slipstreet, Friburg. 3d. The author is greatly mistaken if he takes me for a sceptic; I maintain quite positive opinions. For instance, as to the author of that article I am persuaded, that he is not only a liar, but also an ass. 4th. As to my book on ancient Christianity, I have to remark, that its tendency was exactly contrary to that which the author says; I always searched for the truth and I am certain that I have found it. As regards the point of my having been present at the procession on the feast of Corpus Christi, I shall not only myself be present at such solemnities at all times to which I still shall live, but I also shall try to induce by all means the whole corporation of the University to do so. My only wish is, that the author of that article would for the future, tell his lies in a more likely manner, and perhaps they might be copied by other journals."

IRISH INTELLIGENCE.

PROSELYTISM IN KNOCKTOPHER.—DINGLE BIRDLIME.

TO THE EDITOR OF THE TABLET.

"Carmelite Convent, Knocktopher, 30th June, 1851.

DEAR SIR,—Birdlime is a certain compound of of bituminous matter used by bird-catchers. Our modern soul-catchers, *alias* proselytisers, have made a vast hit in their adoption of the birdlime principle. They go about through the regions of poverty and misery, and they lay their snares for the hungry man, in order to capture his soul. It is not by the feet that these capture men, but by the stomach. Their lime consists of a certain compound vulgarly called sifrabout, and with this they are often successful for a time. I enclose you a paper placed in my hands on yesterday, by a poor fellow from a neighboring locality, who was once caught by this man-lime, and who, in sorrow for his misfortune, came to me, by the authority of the Lord Bishop of Ossory, to be re-united to the Fold of Christ, from which he had been cut off by his apostasy.

About a year and a half ago this new penitent—Patrick Freany, was attracted to the glebe of a neighboring Parson.

Having eaten several times of that dangerous food, he was considered by the Parson as sufficiently grounded in the initials of Protestantism to be sent to that place you so justly call "Dingle of the Devils." Having before his perversion acquired a little knowledge of Latin, he was sent to Dingle "to study for the Church." Under the care of the illustrious Doctors of that holy region, Patrick Freany was progressing admirably in his studies, when that ever-troublesome monitor of the soul, conscience, attacked him, and with such violence as to compel his retreat from Dingle of the Devils, and his return to his native place, Mullinavat. After much entreaty, and some very long and fatiguing journeys, in order to obtain permission to return to the bosom of the Church, on yesterday, before Mass, and in presence of a vast congregation, he made the following declaration and his profession of Faith; at the end of which, by the authority of the Lord Bishop of Ossory, I absolved him from the censures of the Church, and restored him to her Communion. To rescue this man from the danger of the man-lime, which so long held him captive in Dingle, and to assist him to work out his livelihood by honest industry, I wish to solicit the aid of a few of your readers towards giving him a passage to America. Had I the means myself, I would not ask any one to contribute, but I am destitute of that; and even still owe the money I borrowed last year to send out the famed Kitty Corcoran, who, notwithstanding her former perversion by Parson Foote, is now an ornament to society in America. Excuse this trouble from, dear Sir, yours,

MATHEW SCALLY, O. C. C.

"DECLARATION.

"I Patrick Freany, do, on this day, Sunday, 29th June, 1851, in the presence of this congregation, most solemnly declare my heartfelt sorrow, and, as I hope with Divine aid, my sincere contrition for the enormous and public scandals I gave to the Faithful, by my adoption of the profession of Protestantism, during my stay in the so-styled, Mission of Dingle, during the space of eleven months. I also most solemnly declare, that I was, throughout all that time, as convinced of the truth of Catholicity, and of the errors of Protestantism, as the most orthodox member of the Catholic Church; and that pride and poverty were the causes of my adhesion to the pre-