

from, Mr. Sumner, the Canterbury Superintendent, in his views about orders. But, like Abernethy, he refers to his "book;" and in his book, quoted for this very purpose by Y. Z., or the persons "provisionally combined," we find the following passage:—

I wish to point out the difference which exists as to the bearings of this subject, between those persons who separate themselves from a national Church, which is, beyond question, in all essentials, a branch of the Church Catholic—for instance, our own—and those who are members of national Churches, or congregations, not under Episcopal government—as, for example, the inhabitants of those countries on the Continent of Europe where the reformed religion prevails as to doctrine, but where the government of the Church is not, as we believe, Apostolical.

Their own Church may not be in that perfect communion with the Catholic Church which would subsist if there were a unity of discipline as well as of doctrine; it may be the duty of their Church to desire that unity, and to take steps for its restoration; and it may be the duty of individual members of that Church to promote that happy consummation by all prudent and peaceable methods; but in the meantime, not thoroughly knowing what may be the impediments which block up the way to Catholic unity, and of necessity render the progress therein tedious and difficult, I dare not pronounce that Church to be cut off altogether from the mystical body of Christ; and I am sure that none of its members are chargeable with the guilt of schism who do not thwart and impede the efforts of the Church itself to assimilate its government and discipline to the Apostolical model.

We have perused and re-perused this passage, which, by late events, has become the touch-stone of Anglican theology, and we find this in it:—that what Mr. Sumner says (in a private letter) with the greatest possible distinctness Mr. Bloomfield says also; but that, at the same time, he half says it, and half unsays it, and goes round about it, and across it, and parallel to it, but never exactly straight up to or straight down it. Like most Anglicans he has an odd notion of Churches being in a state of half communion. In matters of intellectual honesty all Anglicans are essentially "half." Not being actually in communion with any other Church, and having no prospect of being so, they are naturally on the look out for another half-Church with which they may establish a relation of half-communion.

To express this very odd Ecclesiastical condition by contraries, there is a phrase of which they are very fond, and of which, in the passage just quoted, Mr. Bloomfield gives a paraphrase. They talk of somebody, or something, being in "full communion" with some other person or thing. The expression is evidently borrowed from the same military vocabulary from which Sheil borrowed the phrase of "Christian unattached." Our heretical friends have heard (and perfectly understand) the difference between "full-pay" and "half-pay," and they have imported the distinction—with a difference—into their theology. Some people and Churches are in "full communion;" other people and Churches are in some sort of faint and undeveloped kind of incipient disposition towards communion, of which the only thing that is certain is, that the persons and Churches in question do not communicate with each other. This is half-communion.

Mr. Bloomfield describes this half-communion with an amplitude of verbiage which is no doubt very solemn, suggestive, and singular, but which is also indescribably silly. "Their own Church may not be in that perfect communion with the Catholic Church which would subsist if there were a unity of discipline as well as of a doctrine!" But who can make anything of this amazing trash? The only thing that is clear about Mr. Bloomfield is—as we intimated—that at bottom he thoroughly agrees with Mr. Sumner. Episcopacy he thinks to be "the more excellent way;" believes that it has precedent in its favor; opines that it is safer and a better imitation of what took place a long time ago; but "dare not pronounce" an unepiscopal Church "to be cut off" altogether from the mystical body of Christ.

Mind, there is no question here about the salvation of individuals, but about the external and corporate character of Churches without Bishops; and speaking of these it is that Mr. Bloomfield dare not pronounce them to be in their corporate character other than a part of the visible Church of Christ. This is not as the high church Anglicans would pretend, a mere low church belief, but the standing traditional opinions of their ablest Divines, clearly stated in Wake as well as in Burnett, in Bloomfield as well as in Sumner—that the foreign Protestant communities are not wanting in the character of churches, simply because they are wanting in Bishops. Many quotations are not necessary to prove this. A letter from Wake to Le Clerc (Mosheim VI., 184.) is the very precedent—somewhat softened down—from which Mr. Sumner has borrowed his letter to Gawthorn.

The case being thus established, that the concurrent and traditional belief of the high church Divines is, that unepiscopal communities have the sacraments, and are churches in spite of their want of Bishops; and it being also proved that the attempt to fall back from Sumner upon Bloomfield, is merely playing at deceit, let us see what these "provisionally combined" Anglicans are to do.

First, they are to collect and publish information about the religious condition of the Continent. They are to look up and down, in nooks and corners, and see what they can drag to light of foreign Protestantism, which, though not in "full communion" with them, can be put (on paper at least) on half-pay. A handful of Swedish Lutheranism—a pinch of Dutch Jansenism—anticipations of German revivals—squeezings from the Greek and Eastern Churches. If plenty of money were forthcoming, we imagine it would be part of their plan to buy a real live Nestorian or Eutychnian Church, in order that they might have something of their own to communicate with. As it is, they are like Adam in Paradise before Eve was taken out of his side; and when God said it is

not good for man to be alone. For three hundred years Anglicanism has been alone in the world seeking for a consort; and if there should be anything in the market worth purchasing, it is clear to us that money ought not to part them.

The notion is, "to pave the way to the restoration of full communion," either which Churches in Europe or Asia, or, as we said, with squeezings, or parings, or pinches, or strips of Churches:—in the very words of the writers, "or to such congregations formed out of them as may be willing, from their belief in its Catholic obligation, to adopt the primitive polity of the Universal Church."

They propose to help the Calvinists of the Continent to "recover the Apostolic Ministry of the threefold Orders of Bishops, Priests, and Deacons, upon the distinct understanding"—that Bishops are necessary? that without Bishops no power on earth can produce Priests or Deacons, or administer the Sacrament of the altar? Not at all. But "upon the distinct understanding that, in accepting it, they do so as conveying blessings of which, in their present condition, they are destitute." But what those blessings are they do not, and dare not, attempt to define. It is perfectly clear to us that the loudest brawlers against Mr. Sumner believe exactly as he believes, and have no more real Faith in Episcopacy than in Jupiter or Neptune.

The "provisional combination" do not address themselves to the Superintendents, but only to "members of the second and third orders of the Clergy, and to the laity"—because they will be able to place themselves in a position of mediation which Bishops could not so readily adopt—and besides everybody knows that the Superintendents are not to be trusted. At all events, the Superintendents, expressly and by name, are the only persons in the entire Anglican establishment who are excluded from a project the avowed purpose of which is to re-Christianise continental Protestantism, to drive heresy out of the Eastern Churches, and to negotiate terms of "full communion" with foreign Bishops and foreign Ministers. By the confession of the sickly remnant of Puseyism, the only persons in their pretended Church who are not fit to have a hand in such a work, and are expressly excluded from it, are their pretended Bishops.

But the gem of this production is in the end of it. One of the designs of the "provisional combination" is to "bring, as opportunities offer themselves, the true Catholic and orthodox aspect of the English Communion before the eyes of members of the Greek and Roman Communions."

One is at a loss to know whether to laugh or to weep at this unhappy exhibition. This—such as it is—is the grand result of the mighty triumph which has just been achieved by Anglicanism in the supposed overthrow of Mr. Sumner by those who agree in every word he has written!

CATHOLIC INTELLIGENCE.

CATHOLIC DEFENCE ASSOCIATION.

A meeting of the members of the Catholic Defence Association was held on Friday, October 19, 1851, in the Hall of the Mechanics' Institute, Lower Abbey street, Dublin.

On the motion of J. Reynolds, Esq., P.M., seconded by John Sadlier, Esq., M.P., the chair was taken about half-past twelve o'clock, by Lord Viscount Gormanstown.

The Chairman, on taking the chair, briefly expressed his thanks for the honor conferred upon him.

Mr. Reynolds, M.P., then said that it became his duty, as one of the honorary secretaries of the association, to inform his lordship and the meeting that this was an assemblage of the members of the Catholic Defence Association, and it differed in its constitution from the meeting at which the Primate had presided in the Rotundo, in the month of August; inasmuch as that was an aggregate meeting of the Catholics of Ireland—indeed, of the Catholics of the United Kingdom—and the present was a meeting of those who had qualified themselves by payment of the sum of a pound or upwards: and might be almost called the second meeting of the association. (Hear, hear.) Since the aggregate meeting the committee then appointed, of which his lordship (the chairman), and he (Mr. R.), were members, had occasionally met to make the various preliminary arrangements preparatory to the holding of the present meeting. (Hear.) At all the meetings of the committee the Prelates attended, and the address, which would be read by his hon. friend the member for Athlone, to the Catholics of the United Kingdom, after full revision and correction had been adopted by the committee. On yesterday (Thursday) there was a large meeting of the committee, at which the Primate presided, and, after the lapse of some hours, the rules and objects were finally adopted in the shape in which they would be read to the meeting by his hon. friend the member for Athlone. (Hear, hear.) He begged to state that at that meeting it was also moved by the hon. member for the town of Galway (Mr. Martin Joseph Blake) who was then present, and seconded by the High Sheriff of the town of Drogheda, that the hon. member for Carlow (Mr. Sadlier), the hon. member for Athlone (Mr. Keogh) and he (Mr. R.) should be requested to continue to act for the present as the honorary secretaries of the association; and speaking for the hon. members for Carlow and Athlone as well as for himself, he begged to say that wishing to do all they could to assist the association, they had consented to continue, as was desired, to act as honorary secretaries. (Loud cries of "Hear, hear.") They were resolved from that time till the meeting of parliament to give their attention from day to day to the objects of the association, and to do all they could to consolidate and strengthen it.—

In conclusion, he begged to announce that his hon. friend the member for Athlone would now read the address that had been agreed to, and also keep on the rules and objects of the association. (Cheers.)

Mr. Keogh, M.P., said he had now to read the address, and the objects, and the rules of the association, and to move that they be inserted on the minutes. The hon. and learned gentleman having then read the address of the association, said he would let the meeting hear the objects and rules of the association. A publication purporting to be a correct representation of those rules had already appeared; but he had now to announce that that publication was a perfectly unauthorised one, and that, so far as it purported to be a representation of the rules and objects of the Catholic Defence Association, it was quite incorrect. Several meetings of the committee, presided over by his Grace the Lord Archbishop of Armagh and Primate of all Ireland, had been held since the aggregate meeting in the Rotundo; and at the meeting held on Thursday the following members of the committee were present:—His Grace the Lord Primate, the Lord Archbishop of Tuam, the Lord Archbishop of Cashel, the Lord Bishop of Clogher, the Lord Bishop of Elphin, the Lord Bishop of Cloyne, the Lord Bishop of Clonfert, the Hon. Mr. Preston, John Sadlier, M.P.; Martin J. Blake, M.P.; the High Sheriff of Drogheda, Mr. Macan; and the Rev. Dr. Cooper, the hon. member for Dublin, and himself. (Cheers.) The following was the document:—

OBJECTS AND RULES OF THE CATHOLIC DEFENCE ASSOCIATION OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND.

1. Its first object shall be to procure by every legal and constitutional means the repeal of the Ecclesiastical Titles' Assumption Act, and of every other statute imposing any religious or civil disability on the Catholics of the British Empire; and to prevent the passing of any future enactments affecting the spiritual or civil rights of Catholics, or any partial legislative interference with their rights without their approval.

2. It will endeavor to procure the repeal of all laws which now obstruct and endanger the continuance of Catholic endowments and charities.

3. It will also inculcate strict allegiance to the throne, and the maintenance of peace and good-will amongst all her Majesty's subjects.

4. It will aid in the protection of the poor from the insidious efforts of those who assail their religious Faith by a system of intimidation and pecuniary proselytism.

5. It will endeavor to secure to the inmates of workhouses, gaols, and all other public institutions, Christian treatment, and principally to guard their Faith and morals against proselytism and corruption.

6. It will assist in affording to all classes the means of obtaining a sound Catholic education.

7. It will endeavor to secure the free exercise of their religion, and the means to observe its practices, to the Catholic soldiers wheresoever employed, at home or abroad.

8. It will struggle to procure the appointment of Catholic Chaplains in all vessels engaged in her Majesty's service, in which Catholics are employed, as also in convict ships, and to make provision for the religious education of all Catholic soldiers and sailors.

9. It will promote the publication and distribution of religious books, approved of by the Prelates, amongst the poorer class of Catholics in the British empire.

10. It will vindicate, through the medium of the press and otherwise, Catholic doctrines and principles.

11. It will contribute to the intellectual and moral training of the people, and to the improvement of their social condition.

12. It will assist Catholic institutions and protect Catholic endowments, especially those established for educational and charitable objects, and upon all occasions promote the removal and alleviation of the prevailing social misfortunes of the people.

13. It will inculcate a strict and religious obligation of selecting as representatives of the people men whose known integrity and talents best fit them to support in the Imperial Parliament our religious rights, to remove the many grievances under which the Catholics of the United Kingdom still continue to labor, and to carry out the objects of the association.

RULES.

1. That as one of the great objects of this association is to vindicate and develop Catholic doctrines and practices, so much misrepresented, it shall consist exclusively of members of the Catholic Church.

2. All Catholics who have paid, or shall pay to the treasurers the first annual subscription of one pound, or upwards, on or before the 1st of November, 1851, shall be members of, and entitled to speak and vote at the public meetings of the association, and be qualified to be chosen or elected members of the committee.

3. All Catholics who pay an annual subscription of one pound, or upwards, after the first of November, 1851, on being moved and seconded by members, shall be eligible to be enrolled as members of the association, with similar privileges.

4. All Catholics who shall have collected and paid into the treasurer's hand one pound or upwards, shall be eligible as members, and be entitled to vote and speak at all the meetings of the association.

5. All Catholics who shall pay one shilling, and less than one pound, shall be entitled to be enrolled as members, to be present at all the public meetings of the association.

6. All Archbishops, Bishops, and Clergymen, shall be *ex-officio* members of the association, on intimating to the secretary a wish to be enrolled as such.

7. All moneys received to be lodged in the bank to the credit of the Archbishop of Tuam, the Bishop of Meath, the Earl of Arundel and Surrey, John Reynolds, Esq., M.P.; John Sadlier, Esq., M.P.; and John Clarke, Esq.

8. No sum of money exceeding 5*l.* to be paid away without the sanction of a majority of the finance committee, duly convened for that purpose.

9. The accounts to be audited once every three months, by two auditors appointed at a public meeting of the association.

10. The accounts, when audited, to be published in two Dublin and two London newspapers.

11. All the officers, clerks, and servants of the association to be appointed by and to be under the control of the general committee.

12. All public meetings of the association shall be held at such times and in such places as the majority of the general committee, duly convened for that purpose, shall determine.

13. The general committee shall meet in the city of Dublin once a month, for the disposal of business.

14. The secretary shall summon a special general meeting of the committee at any time, on a requisition in writing, stating the objects of the meeting, and signed by at least five members of the committee, of which meeting ten days' notice must be given.

15. No member of the association to be allowed to address the public meeting more than once upon any one question, except the mover of an original resolution, who shall have the right of reply.

16. An amendment may be proposed on any original motion; but no second amendment shall be received until the first is disposed of.

17. A motion of adjournment may be proposed at any time, except when a member is addressing the meeting.

18. A member may, at any time, call another member to order, and the decision of the chairman, on all questions of order, to be final.

19. No resolution to be proposed at any public meeting, except a copy of same be lodged with the secretary five days before the meeting.

20. The affairs of the association to be conducted for the present by a general committee, consisting of the Archbishops and Bishops, peers, members of parliament, Clergy, and laymen, to form a quorum.

21. The general committee to have power to select from amongst themselves sub-committees, for the purposes of the association.

By order of the Committee,

JOHN REYNOLDS,

JOHN SADIlier,

WILLIAM KEOGH,

Hon. Secs.

Sir Timothy O'Brien moved the adoption of the rules, which was seconded by Mr. Joseph Lyons, J.P., and passed unanimously.

Mr. Keogh then read the list of members proposed to be appointed as a general committee.

Mr. Maher, M.P., proposed the appointment of the Prelates, noblemen, and gentlemen, as a committee.

The motion was seconded by Mr. Serjeant Snee, and passed.

Numerous letters were read from gentlemen, desirous of enrolling themselves members of the society.

His Grace the Archbishop of Tuam arrived in Tuam on Saturday evening, in the enjoyment of excellent health.

DR. CAHILL'S VISIT TO GLASGOW.—The Rev. Dr. Cahill arrived at the Broomielaw on Saturday last, Oct. 11th, by the Vanguard steam-packet from Dublin, after a pleasant and rapid voyage. He was received, on landing, by a deputation from the Catholic Orphan Society, who had a carriage in waiting. He was conveyed to the Bishop's house, adjoining St. Andrew's Church, where he was received with the most distinguished consideration and cordial hospitality.

We are happy to say that the rev. gentleman never looked in finer health or spirits, and that he seemed to appreciate highly the warmth and cordiality of a Scottish welcome. During the day numerous Clergymen belonging to the surrounding districts waited on the distinguished Divine, a mark of attention and respect which he amply repaid by the free and instructive exercise of his vast conversational and intellectual powers. For many days previously the tickets of admission to the best places in St. Andrew's had been eagerly bought up by the wealthier classes, including a large number of ladies and gentlemen belonging to the various denominations of the Protestant community; whilst all the tickets for the humbler places were purchased with an avidity which showed the intense feeling of admiration and esteem entertained for Dr. Cahill by his poor fellow-countrymen—if we may call them so, who are rich with the grace of God—in Glasgow.—*Glasgow Free Press.*

It is with regret we have to announce the death of the Rev. Patrick Kelly, parish priest of Castletown, which took place on Sunday morning. Few men possessed an honest heart, untainted with pride or vanity. Gentle and meek in his intercourse with his parishioners and society in general, his qualities were deeply appreciated by the surrounding clergy and people, who had the honor of his acquaintance. He was interred on Tuesday, in his parish chapel at Castletown, attended by a large number of his sorrowing parishioners, where they await the resurrection that is prepared for the just—he was aged 67 years.—*Dublin Freeman.*

DEATH OF THE REV. ARTHUR O'NEILL, P.P., CARRICKFERGUS.—On Sunday night last, the Rev. A. O'Neill, P.P. of Carrickfergus, died at his house at a very advanced age. He was one of the oldest officiating Catholic clergymen in the diocese of Down and Connor, and died universally respected by parties of every religious denomination.—*Belfast Mercury.*

The new Church of St. John the Evangelist, Gravesend, is advertised to be opened on Thursday, the 30th ult. The interesting circumstances under which this church was obtained are doubtless well remembered. It was the proprietary chapel of Mr. Blew, a Clergyman, who made himself disagreeable to the Superintendents of the State Religion in Kent