

From the Philadelphia Catholic Herald.
ANNIVERSARY OF THE "AMERICAN
PROTESTANT SOCIETY."

At the recent Anniversary of the "American Protestant Society" in New York, Mr. Kirk, one of the most celebrated Protestant preachers, made a speech, in which he exhibited a little more reason and charity than is generally manifested on such occasions, by uttering the following remarks:

"For I agree in no small degree with Bishop Hughes on the subject of schools. I do not believe that we have a right to compel Catholic children to read the Bible against their will. It is desirable, indeed, that Catholic children should read the Bible; but it is highly doubtful whether it is the province of the State to enforce its perusal. And this sentiment is becoming so general, that it will never be in the power of schools to correct the tendencies of Romanism."

Mr. Kirk is right. The "sentiment" of which he speaks has fortunately become "so general" among the American people that there is every reason to hope that there will be no further attempts to do violence to the conscience of Catholic children, by compelling them to read the Bible, or rather the Protestant version of the Bible, for it is that, and that only, that Catholics object to, although Protestants, when speaking of the subject, carefully avoid this important fact.

On the same occasion, another speaker (Dr. Bacon) made the following acknowledgment as to the failure of the "Reformation":

"In some important respects the Reformation of the sixteenth century was a failure. It has stood upon its frontier line for three centuries, and made no progress. It committed one grand mistake. It failed to seize one element of life without which there is no life. It did not found itself, deep and strong, upon the doctrine of religious freedom. There was the mistake which committed the interests of the Reformation into the hands of kings and electors, that made of Protestantism something like a mummy, bound and bandaged, hand and foot, by the wrappings of State authority and ministerial dictation. That was the mistake that kindled at Geneva the mournful fires of Servetus' stake. That was the mistake that must detract, in spite of all our reverence for his incomparable merits, something from the greatness of Calvin's name, that he did not comprehend the meaning, much less expound, enforce, and exemplify the idea of religious liberty."

Our Protestant brethren are surely growing either viler or more candid than they were formerly. It has generally been their policy to represent Protestantism and Liberty, as having been born and nurtured together, and on the other hand Catholicity as every where and always allied to despotism. But we are right glad that they are beginning to discover, or at least to acknowledge, that Protestantism, in its days of weakness, did by no means disdain the "aid and comfort" of monarchy and tyranny. When, then, in future, they shall be tempted to seek to excite prejudice against Catholicity by representing it as the ally of despotism in days gone by, we hope they will remember their own history.

Dr. Bacon also made use of the name of Bishop Hughes, and gave utterance to the following noble sentiment:

"Here all are for religious liberty. Roman Catholic, Independent, Baptist, Quaker—there are no differences here. I believe Bishop Hughes is as sincere in his belief that the interests of his Church require its separation from the State, as I am that the interests of my Church would be injured by such an alliance. This is our great business—to unfold to the world the broad, beautiful banner of religious equality, to propagate throughout the world the great, germinating, revolutionary idea, that no power of Church or State, no human law or organization has the right to interfere with those rights of conscience, and the rights of private judgment. Let us be true to our trust."

Strange to say there was still another speech delivered on this occasion, which was quite creditable to the speaker, a Mr. King. The following extract from it deserves to be well pondered by his Protestant brethren.

"To speak of Roman Catholics and to Roman Catholics in a manner that we would not speak of and to one another, is a breach of religious liberty. If a few will not do it? I ought to be as willing that he should call me a heretic, as I am ready to call him idolator. I ought to

accord to him the respect and courtesy with which I should wish my own religion treated. In Ireland, Protestantism lies under peculiar disadvantages. It has been associated for three centuries with a system of outrage and oppression upon every just feeling and every religious right. Indeed, I must say that I honour the integrity and the self-respect and the bravery which the Roman Catholic of Ireland exhibits in clinging to the religion and the church which he thinks true in spite of the persecution and oppression which that attachment has cost him. I would do as he does. And I do not hesitate to tell them so in Ireland. We have no right to ask them to give up their belief at the dictation of power or taxation or oppression. No! as long as Protestants oppress an Irishman because he is a Catholic, so long it is to be expected he will remain true to his Catholicism, if he has the soul of a man within him."

The first sentence in the above extract should be well considered by those who are so fond of calling us "Papists," "Romanists," &c. &c. However much we may be used to these epithets we (Catholics) cannot but regard them as discourteous and insulting. If Protestants wish to insult us, they may call us so to their heart's content, but if they wish to enjoy our respectful and unprejudiced attention, they must cease to give us such nicknames.

Among the numerous "speeches" delivered at the various Protestant Anniversaries in New York, there was still another which was a little remarkable. It was delivered by Mr. Magonn, a Baptist minister of Cincinnati, in behalf of Protestant exertions in the West. The following extract from it, as reported in the *New York Recorder*, administers a deserved rebuke to certain narrow-minded Sectarians. The latter portion of it is also "rich and racy."

"There are, however, serious obstacles in the way. We will mention two. First, Romanism. This is the standing death's head and marrow-bones of the day; and we think that much that has been proclaimed on the subject constitutes the most perfect humbuggery. It is said that the Catholics are overflowing the West. Well, why not? Are they poor, miserable, ignorant, bigoted, anti-republican creatures? Let us believe that God has sent them here to be Christianized, and ennobled every way. Do they build schools, colleges, cathedrals? Let us do the same. Are they enterprising, every where hard at work to achieve the triumph of their religion? Let us emulate their zeal, court free discussion in augmented light, kindle back fires, pray for their conversion, and labor magnanimously in behalf of all mankind. The most patriotic citizens we have are Catholics, who but recently fled from foreign oppression, and it seems hard for me to believe that divine grace may not render them as truly devout as other men. Prejudice towards foreigners appears the more contemptible in those citizens who are reaping the richest fruits from their beneficence. All the leading colleges of New England were mainly endowed by foreigners, and many of the great enterprises of the West are led and sustained by men born in other climes. Berkeley, who has immortalized his name in connexion with Yale, was persecuted by the same kind of enmity we are too prone to indulge. The Earl of Dartmouth was an Episcopal nobleman; and Thomas Hollis, the great benefactor of Harvard, was a foreign Baptist. The first printing-press in this country was a donation from Holland; and the whole expense of publishing John Elliot's Indian Bible was borne by persons beyond the sea. The grandest structure ever erected for educational purposes in this Union, is now building at Washington, entirely through the munificence of a foreigner who never saw the United States. What a commentary on Christian benevolence, to scrape together every dime we can raise to send the Gospel to our antipodes, and then quarrel with those who press through ocean storms and the perils of the wilderness, that they may come hither in pursuit of liberty and truth.

"But another obstacle in our way, the greatest and worst of all, remains to be stated. It is detestable protestantism, evangelicalism congealed, Mormonism, popery, atheism, &c. are bad enough but they are quite sufferable compared with this. The persons who in general represent this spirit, were once revival preachers beyond the mountains, class leaders, or in some way have been subject in early life to violent religious impressions. They are burnt-out volcanoes, and in moving West have left behind all the spiritual heat they ever felt. They either repudiate every claim to religion, or perhaps have preaching "once to month." You will find them assembled in some out-of-the-way place, in a windowless and doorless shanty, which, with its windowless and gaping sides look as if it was designed in every storm to illustrate Noah's flood. There they are, the selectest wheat of human kind, the choicest darlings of eternal love, the elect saints who complacently declare themselves to be fore-ordained and predestined from all eternity to sit down in their infernal laziness, while the benighted nations of the earth are sinking to ruin like myriads of dead leaves before the blasts of win-

ter. Lead is as stupid as it is heavy, gold is heavier, and platinum among metals is the heaviest of all; but the heaviest and most stupid thing in the universe is your give-nothing and do-nothing "black-rocker" or "hard-side." He is the fossil remains of Pharaoh's lean kind; and if anything could arrest infinite beneficence, the *vis inertia* of his carcass would stop revolving worlds, and his dark spirit would extinguish every ray of glory round the heavenly throne."

IRELAND.

COLLEGE OF ALL-HALLOWES—His Grace Archbishop Murray held the annual Ordination in the Chapel of this College, on the 13th, 17th, and 18th inst. The following young Missioners were promoted to Holy Orders; they are all, with very few exceptions, destined for our foreign dependencies, where the want of religious instructors has been so long and so deeply felt by our civil and military fellow-subjects:—Rev. Dennis Spellisay, Christopher Conway, and Andrew M'Govern, for the Mauritius; Rev. James M'Glue, for Madras; Rev. Edward Farrelly, for Boston (U.S.); Rev. Bartholomew Stock and Thomas Mulvey, for Richmond (U.S.); Rev. Dennis Bryno, for England (Lancashire District); and Rev. Denis M'Iver, for Jamaica. In addition to these, several others, destined for the places above-mentioned, and for Scotland (W.D.), Trinidad, and Texas, received Tonsure and Minor Orders in his Grace's private chapel on Friday, the 12th inst. With reference to this truly useful establishment, we are happy to be able to add that Mr. John Donegan, of Upper O'Connell-quay, has presented to the young clergymen, through their Rev. Superiors, five silver chalices, pixes and oil-stocks. Last year we noticed a similar gift from Mr. Donegan, and we are now requested gratefully to acknowledge on the part of the Rev. gentlemen, this second donation.—*Dublin Evening Post*.

PROTESTANT UNION.

DIVISION IN THE LUTHERAN CHURCH.—There has recently been an attack made upon Dr. Schmucker, by Dr. Kurtz, the Editor of the *Lutheran Observer*. They have been charged with rationalism. The prospect is that there will be a division of the Church. *Chris. Chronicle*.

PRESBYTERIANISM.—The Methodist papers are engaged at present in exposing the horrid doctrines of "the Confession of Faith," and the Presbyterians are occupied with an exposition of the abominations of Methodism. We believe both. "The World's Convention" in London has been productive of the happiest results amongst the Bible Christians, and the effect of the Evangelical alliance is a most profound hatred for the religion of each other. The Methodists, it must be acknowledged, have thus far the best of the controversy. They are inflicting heavy blows on the hydra of Calvinism, and may, eventually, destroy it altogether.

These are portions of their creed, says a Methodist paper, "that we regard as unscriptural and most dangerous to the morals of society and the souls of men." "In self-defence, says the same paper, we propose to lay before the world the peculiarities of the Calvinistic creed and expose its anti-scriptural character, and show its monstrous deformities."—*Cath. Telegraph*.

CINCINNATI.—*First Communion*—These delightful festivities of our Church are now everywhere edifying our congregations and consecrating many a youthful heart to God. The ceremony at the healthy and beautiful residence of the Ursulines at St. Martin's, near Fayetteville, Brown county, was peculiarly interesting. Ten of the pupils made their first communion on the first Sunday of May. It would require the pencil of a Chateaubriand to describe the scene. Youth, innocence, flowers, fragrance, walks in the green wood, hymns, sweetest tears, peace and joy were all blended in one to make it the happiest of days. There were thirty-five first communicants in the two churches of Covington, on the same day; fifty-four of the students of the college at St. Xavier, last Sunday; fifty at St. Joseph's, and we know not how many in St. Mary's, St. John's, Holy Trinity, St. Philomena.—*Cath. Tel.*

THE CHURCH ESTABLISHMENT.—The Rev. James Maher, P.P., Carlow, has a very able letter to Lord John Russell in the *Dublin Evening Post* on this subject, and which gives some notion of the enormous wealth of the Establishment. The revenues of the Irish Secs (he says) are derived chiefly from estates. The following is the report of the Ecclesiastical Commissioners, made

in 1833—Armagh, 87,800 acres; Tuam, 39,531; Dublin, 23,926; Elphin, 29,235; Down, 30,941; Derry, 39,021, &c. &c. Profitable lands annexed to Irish Secs, 485,880; unreclaimed, 183,715. Grand total, 669,595 Irish acres. The territorial patrimony of the Bishops, or overseers, of less than a million of State Protestants was, in 1833, nearly a million of statute acres; or, according to Beaufort's Map of Ireland, one-nineteenth of the entire soil of the kingdom.—Lord Melbourne, in 1835, brought together in a striking point of view some of the startling anomalies of the Establishment. "It appears," he says, quoting the last Parliamentary report, "that there are 1,250 benefices in Ireland. Some of these are made up of unions of parishes, consisting in some cases of three, four, and five, and in others of eight and nine parishes. There are 975 single parishes, in each of which there are less than fifty Protestants, but of which the united income is £170,000 a year. There are 155 parishes with an income of £12,000 a year, which does not contain one Protestant. There are 173 parishes of which the income is £19,000 a year, and in each of which the number of Protestants is under ten. There are 406 parishes, of which the joint income is £54,000 a year, in which the Protestant population seldom exceeds fifteen, and never exceeds fifty."—*Vide Mirror of Parliament*. In what manner (he asks) have these parishes been administered? How has this wealth been disposed of? Who in Heaven's name, is benefited? Lord Mountcashel, in his correspondence with the late Bishop of Ferns, Dr. Elrington, p. 106, gives the following instance as an exemplification of the system.—Archdeacon Cotton was presented by the Archbishop of Cashel, his father-in-law, with the union of the parishes of Thurles, Rahilly, Shyane, and Athnett, to hold with the archdeaconry, consisting of Crohane, Lismalin, Madeshill, and Mowney. The Primate, knowing that each of these unions was adequate to support several clergymen, refused a faculty for the holding of the plurality. The Archbishop then filed a bill in Chancery to compel him to do so, in which he succeeded."

DEDICATION AT RONDOUT, N. Y.—Mr. Editor—On Sunday, 21st inst., the corner stone of a new Church was laid in Rondout, by Right Rev. Bishop Hughes. After the usual ceremony was performed by the Bishop, according to the rite prescribed in the Roman Pontifical, the Bishop deposited a zinc box in the centre of the corner stone, containing the following statement and particulars: Pius the 9th, Supreme Pontiff, James K. Polk, President of the United States; John Young, Governor of the State of New York; P. Keely, Architect; Whiten Weeks, Builder; Rev. M. Maxwell, Pastor, "with a few silver coins of the Union, and newspapers of the above date.—After this was completed, the Bishop ascended the platform erected in the yard, shaded over with evergreens.—Our worthy and talented Prelate took his text from the 85d Psalm, and gave a discourse so excellent and appropriate, that he was listened to with the greatest attention, by a numerous and respectable assemblage of ladies and gentlemen, of all religious persuasions.

TREMENDOUS MEETING TO RAISE IRISH VOLUNTEERS FOR IRELAND.—The Louisville, Ky., Democrat says:—We believe since our city was built there never was so large an assemblage gathered under one roof as that which crowded the court house. The immense chamber, capable of holding 2000 persons, was literally packed with human life, and the stairways, lobby, and avenues were blocked up by persons anxious to obtain entrance. The meeting was called by the hasty circulation of a handbill, which in the course of the afternoon was borne through the principal streets on a staff, preceded by a military band.

HENRY CLAY AND IRELAND.—The following is from the *National Intelligencer*:—

ASHLAND, April 3, 1848.
Dear Sir—Upon my return home, after an absence of several months, I found here your obliging letter proposing to enrol my name as an honorary member of the Linnet Club, established at Cincinnati. I accept the compliment with pleasure; and cordially wishing all success to the club in the laudable objects for which I understand it was instituted, I shall be most happy to contribute anything in my power to their accomplishment.

I am, most respectfully, your obedient servant,
H. CLAY.
R. F. Ryan, Esq.