

State of Catholicism throughout the World.

Discourses pronounced at Rome at the opening of the Academy of the Catholic Religion in the year 1849, by the Cardinal Pacca, Dean of the Sacred College, Bishop and Legate of Velletri, &c.

Concluded from page 91.

I cannot contemplate without grief the situation of the Catholic church in these two kingdoms, in which it was heretofore so flourishing; it is with a very different feeling that I consider what passes in another country, in which for many ages religion groaned under a most bitter and relentless persecution. There they refused to the unfortunate Catholics even the consolation of freely exercising their worship; and not only was not that worship tolerated, but it was prescribed under penalties the most severe and the most cruel. At present, by a wonderful mutation, we see in those same regions new temples and magnificent cathedrals rising up; we see the building of convents and monasteries for the religious of the two sexes—and a well-wishing and generous hospitality is offered to the priests of those foreign nations who have been struck down by the persecutions of their country. It is easy to perceive that I speak of England. These facts are not a little consoling; but there is no reason to flatter ourselves with the idea which some persons do, that the Anglican sect is on the point of expiring. It is very true that it is every day losing ground, abandoned as it already is by numberless sectarians who have fallen into a complete incredulity, and by many others, who, enlightened by Divine grace, are returning to the bosom of their mother—the Catholic church, which has never ceased to feel for them the utmost tenderness. Nevertheless, this Anglican church, all tottering and shaken though it appears to be, is supported by two firm stays—the power of the aristocracy and the opulence of the clergy.

As long as it shall be permitted to the great ones of this country, to distribute to their brothers, to their children, to their nephews, the opulent revenues of episcopal endowments and the rich benefices which annually raise 6 million pounds sterling, it is in vain to hope for the disappearance of this sect. But if the Lord continues to bless the zeal and the labors of our clergy in England, we shall soon witness the abandonment of Protestant pastors by the greater portion of their flocks. It is seldom in Ireland that the Protestant minister of a parish has a larger congregation than his wife and children and clerk. As to the rest, that which the Anglicans call defection, but which we call conversion, will force the Government to make serious reflections. In other times it might be feared that it would make the persecution more violent; but in the actual state of Europe we must look for favorable results from it to the cause of the Catholics.

England, then, offers us consolation in the midst of the sufferings of the church; but our consolation and our joy increase

still more when we consider the state of the church in Belgium. I have seen, in the course of my life, four different dynasties reign successively in this industrious and interesting country. The three first rivals, and oftentimes opposed by political and commercial interests, agreed and perfectly resembled each other in one thing—in their application to trample upon and torment this good people, as truly Catholics, by religious innovations. These three first dynasties having been driven off either by foreign arms or by the insurrection and resistance of the people, Divine Providence has at length accorded peace to those good Catholics, and it has executed its design by a wonderful stroke of its omnipotence, by one of those means which the straightened ways of human wisdom might find contrary to the proposed end, means well expressed by this ingenious proverb of the Portuguese language—*Deus sacroce dirigit sobre una rega estorta.* God writes straight on a curved line. In effect, God to procure peace for the Catholics, called the fourth dynasty. He raised upon the throne a new prince, a stranger by country, born and educated in Protestantism, and attached to the sect of Luther. Who would not have thought but that the enemies of religion would have found a support in him? Well this prince, worthy to be proposed as a model to those who have had the good fortune to be born in the bosom of the true church, has perfectly learnt the truth and justice of the celebrated words of the great Olaus, Bishop of Cordova, to the Emperor Constantine: *Tibi Deus imperium commisit, nobis que sunt ecclesie creditur.*—It is to you, prince, that God has committed the empire: but it is to us that He has confided the interests of His church.

When the new King of Belgium took possession of the throne, the words he addressed to the clergy expressed the same thought, and he has faithfully kept his promise, for to give to his people a guarantee and complete assurance of the attachment of the new dynasty to the Catholic religion, he desired that his children should be baptized and brought up in our holy and august religion.

But why should I forget our dear Italy, which doubtless, ought to present itself first to my thoughts? This beautiful and rich country of Europe, one of the most privileged, one of the most favoured with the gifts of nature, which has received a sweet and wholesome climate, a sky almost ever serene, a soil so fertile, as always to generously recompense the sweat of the toiling agriculturist. She has produced an intelligent people, capable of great enterprises, as the celebrated Romans sufficiently proved in ancient times, and the Sovereign Pontiffs, in modern days, who have chiefly belonged to our nation. And the popes have indeed done great things, not only in the government of the church, but also in favor of the temporal interests of the world and of civil society, by their wholesome influence and their wise authority. This

is what you have proved, illustrious and demicians! in various ways in the course of preceding years. But what are the favors of Heaven in comparison of a benefit far greater—that of having received from the East into the bosom of Italy, in our most happy city of Rome, the chair of truth, the supreme tribunal of the church, this good and tender mother who has always nourished—and who has never ceased to nourish, with the purest milk of heavenly doctrines, all the churches of Italy. It is she who has combated and who yet combats every day, to alienate far from her bosom the infernal poison of heresy and schism.— Since those ancient days when first the Emperors of Constantinople, and afterwards the Kings of the Goths protected and sustained Arianism, the Roman Catholic church has always stood in the way of heretical sects establishing themselves in this country; and in the sixteenth century in particular, when from the pit of hell so many heresies spread over the north, and endeavoured to penetrate into Italy and to take root here, it was Rome that drove from us the terrible plague of those religious wars, which inundated Germany with blood during thirty years, and France at first during forty years, and afterwards England, Bohemia, and Hungary. Nevertheless, we had also the unhappiness of seeing, in the 17th century penetrate into Italy, a hypocritical sect from Flanders, and which in order to hide the more securely its intentions and dark projects, disavowed its real existence. Though proscribed and struck with anathemas of the Holy See, it found an easy access, a well-wishing reception in certain cloisters, whose destruction it had already perfidiously meditated, and in the universities, where unnatural children of Italy, unworthy to bear its name, and ungrateful towards Heaven and its numerous blessings, embraced the errors of this sect and dared to defend them. From this double source of public instruction were spread and rapidly propagated among politicians, magistrates, and men in the bosom of civil tribunals, those principles of defiance, of jealousy, and of hatred towards the Holy See, which, even under the reign of princes, whose private and public conduct was Christian, and whose intentions were pure and religious, reduced the church to the sad bondage of Agag, she who in sacred things should be a free and independent queen.

One of the most illustrious bishops of the seventeenth century, in a discourse pronounced before one of the most powerful monarchs, the immortal Bossuet, speaking to Louis XIV., said—'Holy authority of the church—necessary bridle of licentiousness, and only support of discipline—what hast thou become?— abandoned by some, usurped by others; either it is entirely abolished, or it is in the hands of strangers. But it would require a long discourse to expose all these wounds, Sir, the times will enlighten your Majesty of it.'—(3d sermon for Palm Sunday, 2d part.)

Thus spoke Bossuet: but since his

had to our own the wounds indicated on the church in our dear country, as well as in every other, have not been healed; they bleed yet, they bleed abundantly. But let us hope, I shall say with the illustrious Bossuet, that the times will enlighten good princes, and disabuse them of their errors. Perhaps heaven destines this era of consolation and of goodness for the glorious Pontiff who now governs the church to recompense that sacerdotal firmness, that apostolic courage with which from the heights of Vatican, in presence of the great powers of Europe, he has made us hear the solemn voice of Peter—that voice which the enemies of religion feign not to fear—that voice which even now shakes the world, and which can always, if not check, in a moment, every evil, at least console and fortify the just, and prepare, for those who have strayed, the way that will conduct them back to the compassionating bosom of their mother.

Be not astonished, my well beloved colleagues, and all you illustrious auditors, if I have spoken with liberty, and frankly. I think that a man, beneath the weight of 87 years, and already near the end into which he shall soon go down, ought to be ordinarily deaf to the pusillanimous counsels of human prudence!

THE BROTHERS OF ST. JOSEPH—NEAR SOUTH BEND, ST. JOSEPH CO., IA.

It is not very generally known that a community bearing the name of "The Brothers of St. Joseph" has been in existence in Indiana since 1841, under the direction of the Priest of the Holy Cross and the patronage of the Right Rev. Bishop of Vincennes. The following synopsis must prove both useful and interesting to many pious Catholic families and virtuous young men, particularly with those unacquainted with the nature, aim, location, &c., of that institution.

The Brothers of St. Joseph in their institute, are nearly similar to the Brothers of the Christian Doctrine in Canada; their own salvation and the sanctification and education of youth forming the great objects of their efforts. Those who are competent to teach, give instruction in the different branches of education at the institution, or are placed over schools in different parts of the country. Those who are mechanics have separate apartments at the institution; and every facility to make their several arts useful both to the community and to the apprentices they receive. Those Brothers who are not qualified to become teachers or mechanics, are employed either on the farm or in the household.

The institution was at first located at St. Peter's, Davis' Co., but the Bishop possessing a tract of some five hundred acres of land denominated "St. Mary's of the Lake," near the South Bend, and perceiving the peculiar advantages attached to that beautiful place for the purpose of such an institution, presented it to the Brothers last autumn; they then removed there.

Those who beheld the paucity of the