



CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, JANUARY 17, 1851.

NO. 23.

SPIRIT OF THE PRESS.

(From the Times.)

The first act of the great drama which is passing before our eyes, and in unravelling the plot of which is involved nothing less than the fate of the future ecclesiastical polity of these kingdoms, must of necessity be drawing towards a close. It cannot be expected that the counties, the cities, the lay and clerical corporations, whose meetings have been recorded in this journal, will meet again to re-discuss a question to which they have already done such ample justice. Nor do there remain many new forms of local aggregation in which the feelings of the country can find utterance. Besides, indignation, even when most justly roused, must lose by the mere lapse of time the force of a passion, and acquire that of sentiment or principle. By this change it does not necessarily lose any of its practical qualities, but becomes less anxious to express itself in public, and to fortify its fully matured conviction by comparing it with the kindred convictions of others. The next phase of the movement which is likely to present itself we may expect to be signalled by some result of so unprecedented an expression of public feeling, and by a more narrow and careful examination of the different elements of which the movement has been composed and upon which it has operated.

The letter of the Bishop of London, which appears in another part of this paper, announces the first fruits of the resuscitation of Protestant feeling throughout England in the welcome resignation by the Rev. Mr. Bennett of the living of St. Paul's, Knightsbridge, and the celebrated chapel of St. Barnabas. We do not mean to say that such an event might not possibly have occurred even if no storm had agitated the ecclesiastical atmosphere, but so much had been tolerated and for so long by the Bishop of London that it is not easy to see, if the controversy had been left to the process of self-evolution, when it would have been brought to a decisive and pre-emptory issue. We may, therefore, fairly count the *spolia opima* of Mr. Bennett as among the first substantial triumphs of the Protestant cause.

(From the same.)

The answer to the City Lieutenantcy, taken in connexion with the address which it echoes, is peculiarly emphatic, since it pledges her Majesty, as supreme governor of this realm, to employ the power entrusted to her against all "encroachments"—the term employed in the address to designate the aggressions of the Church of Rome. The answer to the address of the University of Cambridge expresses her Majesty's cordial sympathy with the late movement and her determination to uphold the just privileges of the established Church. We are aware how dangerous it is to draw definite inferences from Royal speeches, in which caution and constitutional usage always introduce a certain degree of vagueness. But we think that the fair construction of the language which her Majesty has been advised to use, taken in connexion with the letter of the Premier and the wording of the addresses to which she responds, implies a pledge on the part of her responsible advisers that the Crown will be advised to use its powers, executive and legislative, so far as shall be necessary to vindicate its own rights and the Constitution of the land from the encroachment of the Pope.

(From the Tablet.)

The intention of the cabinet is tolerably obvious. Under cover of a stupid squabble, in which nothing worth a straw is at stake, about the titles of Bishops' Sees, they hope to force upon the Catholic Church fetters which, of course, would never be endured, but which, if endured, would be fatal to the independence of religion. These purposes speak not very indistinctly in a recent number of the *Globe*, which sighs after a Royal *veto* on the appointment of Catholic Bishops; and in the London *Examiner*, another Government organ, which two or three weeks ago insisted on getting put down by law such crimes as the recent Canons of the Synod of Turles; and all foreign, that is, all Papal interference with "our affairs" of this London writer and his English patrons are the education of the Catholic laity of Ireland; the souls of the Catholic laity; their training for Heaven, or for Hell. With these things he conceives the Pope, the head of the Catholic Religion, has no legitimate concern. He is a "foreign" potentate with regard to them, and to be punished as an intruder if he dares to interfere; the said souls, with their eternal interests, belonging all the while to certain English journalists and English politicians, of whom the Editor of the *Examiner*, by the grace and favor of a Power, which is certainly *not* the Almighty, appears to be already constituted one.

The members of the Cabinet, for whom the *Examiner* rolls its thunder, are unquestionably aiming at

a restoration of the penal code after the most approved modern bureaucratic form. They know, none better, the powerlessness of the old forms of persecution. They are perfectly aware that nothing can be done to weaken the Catholic Church by keeping out of power such men as Mr. Stiel, or excluding from Parliament such peers as Lord Beaumont. Accordingly, they have no notion of putting a ban upon the men whom they can buy; upon the saleable Catholic; upon the tools who are in the market for their own use. These they propose to buy and sell, and use as heretofore, and they hope, by the aid of these tools, to throw fetters about the Church; to cripple the appointment of her Bishops; to restrain the exercise of her discipline; to tie her up with all kinds of State impediments; and, step by step, to reduce her to the abject condition of a slave of the State—emasculated and powerless.

WHAT IT IS, WHY IT IS, AND HOW TO CHECK IT.

(From the Weekly News.)

It has been remarked with profound truth by the great historian of the Papacy, that the spiritual power of Rome is never more formidable than in the periods immediately following those of its greatest apparent depression. The eventful days in which we live, bid fair to furnish another signal illustration of the correctness of Professor Ranke's observation. At the close of the eighteenth century, the Papal superstition seemed everywhere to be succumbing beneath the spirit of the new Philosophy,—the authority of her traditions was fast melting away before the ardor of free-inquiry, the reverence once felt for her rituals was changing into ridicule—her priests were mocked at—her revenues confiscated—her very Pontiff was a prisoner in the iron grasp of the armed soldier of Democracy. Fifty years have passed away, and the change is striking indeed. Slowly but surely the silent and subtle energies of the indestructible Church have been employed in the re-establishing her lost dominion. They have done more than this, they have extended it.

No one who compares the state of religious feeling, either in Europe or in England, with that which existed at the beginning of the century, can fail to perceive the vast accession of power which has since then been gained by the Romish communion. France, at the time to which we refer, was either infidel or indifferent. At the present moment her very infidelity is changing its tone of antagonism for a tone of toleration; her masses are fast relapsing into the dominion of the priesthood. Some of the first of her statesmen and most distinguished of her litterateurs are ardent in their zeal for the ancient faith. *Ecce reser* *binfame* has ceased to be the motto of her philosophers, and hatred to the Church is no longer the indispensable profession of her wits. The great achievement of the soldiers of that Republic (!) which began her career as the "liberator of the nations," has been to re-establish the feeble tyranny of the Pope over the indignant citizens of Rome. In Ireland, in Belgium, in South Germany, we see the same fact of increasing influence manifested under various forms. In England it has shown, and is still showing, itself in the shape of those Romanising tendencies of the Anglican clergy which must surely be regarded by all thinking Protestants as a much more dangerous symptom than that more startling assumption of open power which has just been filling the land with a storm of indignation and alarm.

Now it is obvious that there must be some principle on which all this re-actionary triumph of Rome depends, and some active, able-directed agency, by which that principle has been worked out.

That principle we believe to be simply this: Rome, with her never-failing subtlety, has perceived the true spiritual want of the age, and in manifold ways has set about meeting it. In the intellectual and cultivated classes, that want has been a necessity for some principle of faith and stability—among the poorer classes, a necessity for the active ministrations of a vigilant and missionary priesthood. Men of cultivated but timorous minds have shrunk back from the consequences to which the free spirit of universal inquiry was leading them. The Church has artfully availed herself of this recoil. Democracy in politics, infidelity in religion, have been represented as the inevitable logical consequences of the two great principles—that all power is derived from the people, and that all judgment on matters of faith should be free. The first principle of all Protestant churches, and the first principle of all constitutional governments, have been insidiously undermined on the ground that the one leads to atheism, and the other to anarchy.

The principles of blind faith and fixed authority—of an unquestioning assent and an infallible Church, have been artfully held out as the sole means of escape from that moral chaos which, according to these teachers, threatens to engulf, in one wild con-

fusion, all existing Governments and all established modes of worship. The taste as well as the intellect of mankind has been pressed into the service of the Church, and many a Protestant whom mere appeals to the understanding would have failed to convince, has been perverted by an enthusiastic admiration for that mediæval art, and that mediæval lore, which is so inseparably interwoven with the history of the Roman Catholic Church. Pugin has bewrayed many whom Newman would have left untouched.

How the emissaries of Rome have acted on the poorer classes, was triumphantly told by Cardinal Wiseman, when contrasting the pomp of the Protestant worship in Westminster Abbey, with the humble ministrations of the Catholic priesthood amid the crime and misery that are huddled together under the shadow of the beautiful Cathedral.

Such, very shortly stated, we believe to have been the principles by acting on which, especially during the last twenty years, Rome has been enabled to do more than win back the ground she had lost.

But what has been the secret, subtle, ever-present agency by which these principles have been carried into effect? We have little doubt that when the secret history of the late Papal re-action is laid before the world, it will be found that Rome has been again indebted for her triumph to that famous order which Loyola founded, Clement the Fourteenth suppressed, and Pius the Seventh, in the earliest part of the present century, re-established. To have so profoundly judged the true spiritual condition of the age—to have so accurately measured and adequately provided for the re-action sure to be generated by the extravagances of speculation, and the Saturnalia of miscalled liberty—to have conceived a scheme of such far-reaching policy so clearly, and to have followed it out so unswervingly, demanded all the combined sagacity, craft, and enterprise, which no society of men have ever displayed in anything like the same measure as the renowned order of the Jesuits.

The only mode, we are convinced, in which the Protestant Church of England, including in that term laity as well as clergy, can reasonably hope to oppose the increasing encroachments of Rome, is by so reforming and purifying her ritual and government, as to make it, in truth, what it now is only in profession—a living and efficient representative of the real Protestantism of England. If her rubric really fails to prohibit such mummeries as those which Mr. Bennett has just resigned his cure of souls rather than abandon, let that rubric be efficiently reformed; let the forms of her services and the order of her ceremonies be brought into something like reasonable harmony with the wants and requirements of the time. When all is done, the struggle for mastery may be of doubtful issue; but if this, at all events, be not done, success is hopeless indeed. How can that Church hope to stand which alienates her best friends, by permitting within her own pale the practices and observances of her most inveterate foes?

BRITISH RELATIONS WITH ROME.

(From the Spectator.)

Agitation is a stormy sea, that commonly flows faster and more fiercely than those intend who let it loose: perhaps Lord John Russell did not intend all that has followed his agitating letter to the Bishop of Durham. The feeling evoked has become national in its extent, headlong in the fervor of its alarm and of its anger at the encroachments of Popery and the intrusion of an alien authority. But the agitation is now going beyond that point: the theological element is creeping in, and from questions of authority earnest agitators are extending the dispute to questions of doctrine. If once the spirit of "Exeter Hall" enter into the arena, we shall be afflicted with a war of sectional intolerances. The excitement which commenced in public is beginning to penetrate into families, borne thither by enthusiasts who find too ready partisans in the women. It is always bad for domestic peace when the agitation of public affairs, especially of spiritual matters, reaches the softer sex: the priestly zealot has no partisan so bitter, no spy so insidious, as the women of the household. Not only, therefore, is the theological turn which the agitation is beginning to take pregnant with inconveniences—for how can theological "truth" be settled by public meetings, or even by official commissioners?—but it may also be wounding to the community in the tenderest part. Every effort should be made to keep the treatment of this inopportune and embarrassing subject to the *political* ground.

The *Risorgimento* of the 6th inst., contains the following, under date Rome, 30th ult.:

"I have been assured that Lord Minto has written a letter to a high personage here respecting the Catholic Hierarchy in England, with a recommendation that it be communicated to the Court of Rome. I am

informed that it has been read to M. de Rayneval, the French Minister, who, being the most zealous and officious friend of the Vatican, will make it known to his Holiness. It is said that Lord Minto describes the embarrassment in which the Government of her Britannic Majesty is placed, and ascribes to the want of prudence with which the Bull, erecting Westminster a diocese, has been published, the painful consequences the Roman Catholics will have to undergo should the present ministry not be able to protect them and treat them with the impartiality which characterises the policy of Lord John Russell. Lord Minto, it appears, concludes by expressing a hope that the Pope will adopt some measure calculated to remedy the evil, and calm the general effervescence of the country."

"THE SONS OF SCEVA."—A WARNING TO THE "PUSEYITES."

(From a Correspondent of the Tablet.)

"The (Puseyite) Clergy are, in some cases, the object of popular outrage more coarse and dangerous than any which have yet been offered to Catholics."

We have reason to know that daily, or almost daily, since Lord John's famous epistle, Mr. Bennett has received letters threatening his life; that he has received parcels containing matter of the most loathsome description; and that he has been hooted in the streets. And the Sunday services of St. Barnabas have been attended, ever since the same date, by mobs outside, and disturbers within, &c., &c.—The *Guardian* of November 27, 1850.

The present condition of that section of "her Majesty's Clergy" commonly called the Puseyites, is well calculated to excite the commiseration of all feeling persons. Held up to the nation by the First Minister of the Crown as objects of hatred and scorn—disowned by their Bishops—derided by the people—deserted by their followers—persecuted for opinions; without faith, without hope, without renown, they resemble shipwrecked adventurers, who, sitting helpless on some timbers of their lost vessel, drifting on the ocean waste, see the angry waters swelling around them, their numbers rapidly diminishing the while, leaving the survivors a forlorn few. Poor dreamers! they have indeed been rudely awakened to the disagreeable realities of their position. Imagining themselves to be the guides and teachers of the lost sheep of England's fold, they looked for a flock, and behold they have collected around them a herd of wild beasts, glaring at them with savage looks, and gnashing upon them with their teeth; they expected a company of meek disciples, and lo! they are attended by a band of scorners; they hoped to win the people, and behold! the people are eager to deliver them up to the authority and power of the Parliament. Rash men; they talked of the authority of the Church in the house which the State built and maintained; they preached penance and mortification in the *Establishment* of worldly ease and comfort. This was, indeed, to "beard the lion in his den;" to disturb the wild boar in his lair. The result has been such as to surprise only the daring intruders on the creature's repose. The astonished beast, after many warnings given in vain, has at length risen with an angry start, and now, with stiffened bristles and clamping of tusks, admonishes those who trouble him to make good their retreat, ere he turns to rend them. But the Puseyites—or, to be courteous, "Anglicans"—are, for the most part, men of a gentle nature, of cultivated minds, and of delicate sensibilities, and the chief cause of the injuries which they have received is their alleged love for Rome. Whatever indignation, then, we might feel because of their perversity or surprise at the blindness which prevents them seeing that their Church is but "the creature and slave of the State," is swallowed up in a sense of profound pity, on a view of their deplorable condition. Not in a spirit of mockery, therefore, but kindly to admonish them, we would recall to the memory of the would-be "Anglo-Catholic" Clergy the history of the fate of certain pretenders to spiritual power.

There were, in the days of St. Paul—for we are about to quote from a source no less authentic than the Acts of the Apostles—some Jews who were much struck by the Apostle's power over unclean spirits. Now, these Jews would not submit themselves to St. Paul's jurisdiction; yet, they sought to use his authority, and to wield the might of that Name in the power of which he worked the wonders they had witnessed. Accordingly, they "attempted to invoke over them that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus whom Paul preacheth. And there were certain men, seven sons of Sceva; a chief Priest, who did this.—But an evil spirit answering, said to them: Jesus I know, and Paul I know; but who are you? And the man in whom the evil spirit was, leaping upon them, and mastering them, prevailed against them;