

numerous reforms might be suggested, and have been often discussed and recommended by men of authority in the Church, yet the two above mentioned appear to me to do the least violence to the present feelings and convictions of the great mass of religious persons in this country, and to be the most likely to produce the only unanimity which wise and good Christians can desire, namely, the unity, not of belief in the bond of ignorance, nor of profession in the bond of hypocrisy, but 'the unity of the Spirit in the bond of peace.'

(From the Manchester Times.)

The storm will blow over. The clergy, the Methodists, and a few dissenting ministers, will deliver sermons which no Roman Catholic will hear, nor any persons likely to embrace their creed. A number of loyal addresses to the Queen will be presented. The rush of steam from the safety-valve of public excitement will cease. It will be found that the Roman Catholics have as yet done nothing unconstitutional, and that the ecclesiastical arrangement which they have made, have invaded neither the civil nor religious freedom of the country. But the difficulties arising from the established church question, and the ignorance of the nation will increase, popery will pursue its quiet and onward course among a people, a third of whom cannot read the word Protestant, the half of whom cannot write it, and comparatively few of whom know what it means. The church of England will prepare converts for the Roman Catholic faith, until some system of national education shall be introduced which shall cultivate the minds and morals of the people, and enable them to think and judge for themselves; and until the Government shall have discovered that the only way to prevent legal ascendancy of rival churches, is to deprive them of all legal power, and to leave them to the truth and force of their religious principles alone.

ROME.

The following is from a letter dated Rome, Dec. 10th, which appeared in the *Univers*:-

Whilst the established Church in England is inciting the populace to burn in effigy his Holiness and the Cardinal of Westminster, whilst some of the Anglican ministers are devoting to the maledictions of the people, to exile, and to death, the Catholic Priests and those who, touched by Divine grace, have abandoned the pulpits of error which they occupied in a Church from which they received a liberal emolument, we have seen one of these ministers, first restored to the Roman Church, then consecrated to the Catholic Priesthood, and ultimately invited by the confidence and affection of the Holy Father, to form a part of the family and intimate friends of the Supreme Pontiff. Mgr. Talbot, Participant Secret Chamberlain of his Holiness, assembles around the tomb of the Holy Apostles in the crypt of St. Peter's all his ancient colleagues in the Protestant ministry—converts in common with himself, together with the other English Catholics residing in Rome, to celebrate the holy mysteries on the altar of Confession, and distribute the Eucharistic bread to these fervent Christians. Would that it were possible to depict the silence, the devotion, the fervor, the holy joy, the anxieties, the hopes, the wishes, the prayers of that assembly in such a manner as might convey an adequate idea of them to all those other assemblies similarly composed of Englishmen, in which they groan and hiss, and call down penalties upon the heads of their Catholic brethren. For the rest, if the instruction which springs from that pious and holy manifestation is lost upon men blinded by hatred, assuredly supplications so fervent will not be lost before God. The Prince of the Apostles, St. Peter, will render them accepted by the Founder of the Holy Church, and will give them numerous conversions as a recompense.

Meanwhile the Lord has already favored them with the enjoyment of that consolation: two Anglican Ministers have lately made their abjuration in the city of Rome. One of them, tutor to the children of the Governor of the Ionian Islands, possessed a considerable benefice; the other was not less amply provided for; whilst both alike had reason to look forward to a position still more brilliant and lucrative. We know that many others are receiving instruction, in preparation for their abjuration. What is taking place in England, is not without its influence upon this extraordinary movement. At Rome, especially, we are well placed for pronouncing a sound judgment upon these frenzies, when we witness the mildness, the patience, the prayers, which the venerated Head of the Church opposes to so many outrages and blasphemies. I have already said, and I think it right to repeat for the consolation of those who might be disturbed by so frightful a storm, that here all is tranquil—no one is disturbed: we pray, and are hopeful. It is, no doubt, true that we have near us Him who commands the waves, and who can say, "O ye men of little faith, why have ye doubted?" Have confidence, therefore. Storms and persecutions have never done harm to the Church. This we know, here, and that is why we are neither astonished nor afflicted.

(From a Correspondent of the New York Commercial Advertiser.)

Rome, Dec. 3, 1850.

The violence of the popular feeling in England, in respect to the appointment of the Archbishop of Westminster, has apparently no other effect here than to confirm Romanists in their bad opinion of Protestantism. Rome was perfectly cool and confident of having the advantage in the controversy before the Archbishop's appeal to the British people; since then, they consider it quite safe here to announce "a glorious victory." Some of the most influential

journals of France, which were disposed at first to allow to England a serious ground of complaint at the measure of the Pope, and particularly at the insolent tone of his bull, reinstating the Hierarchy, now side with Rome. It is rumored, moreover, that a letter has been received here from the King of Prussia, couched in very flattering terms towards the Pope. On the whole, the Court of Rome is at this moment in high feather to find itself, after such a terrible humiliation as it received in 1848, in a position to brave a tempest of popular fury in England, and to carry out its utmost intolerance at home.

There was considerable talk, not long ago, of the intention of the Government to send Mr. Freeborn away; but there is not much danger of that. I have seen a despatch from Lord Palmerston, in which he informs Mr. Freeborn that he has no intention to withdraw him for anything the Roman Government may say, as his conduct has either been prescribed or subsequently approved by himself; that in case of his expulsion he shall not appoint any one in his place, but shall authorise measures to obtain indemnity for losses and expenses incident to the breaking up of the consular agency.

In this way Lord Palmerston supports his staunch agent at Rome. Many of the English here consider this course undignified on the part of the British Cabinet.

CATHOLIC INTELLIGENCE.

THE CATHOLIC HIERARCHY.

CARDINAL WISEMAN'S SECOND LECTURE.

On Sunday evening a crowded congregation assembled at St. George's Roman Catholic Cathedral to hear Cardinal Wiseman's second lecture on the constitution and functions of the Romish Hierarchy. At the termination of the usual evening service, the Cardinal ascended the pulpit, and delivered a lecture of which the following is an outline. He said that at the conclusion of the previous lecture he had exhorted his hearers to put their confidence in the protection of the Crown for the preservation of that religious liberty which had been constitutionally granted to them. Nor had he been disappointed in his hope. Nothing could give them a better idea of the firmness of the Crown of these realms, or the excellency of our Constitution, than the events that had occurred in the course of the preceding week. Most firmly rooted, indeed, must that throne be in the very hearts of the nation, when its occupier need exhibit no anxiety, nor be moved from a just and even course by a commotion which was disturbing the nation from end to end. A voice had been heard from the throne, tender, yet firm as became a Queen, extending protection to those who had been assailed, and equal rights to all. It was his pleasing duty thus publicly to acknowledge his sense of the truly Royal course which had been adopted by our Sovereign, and of the equity and moderation that had suggested it. With respect to the functions of the Catholic Hierarchy, he had endeavored to prove in his last lecture that its establishment in this country was no invasion of the rights of any one, and it followed that its action lay strictly within a Catholic sphere. Their wish was not to increase their power, but to systematise and consolidate it. Every man had a right to do what he liked with his own freehold, provided he did not infringe upon the right of his neighbor, and it was quite lawful for him to decide upon what was necessary and proper for himself. They were asked, why had they sought for the Hierarchy? And his answer was, had they transgressed the law, or gone beyond the limits of their undoubted right? If they had not, it was for them alone to judge what was necessary for their Ecclesiastical government. The establishment of a Catholic Hierarchy was a protection which they had a right to attain, for the Catholic system was a combination of an unity so perfect, each branch was so connected one with the other, that they must all remain joined in unalterable connection, and in communion with the blessed See of Peter. But this union between the various branches of the Church and its Supreme Head did not consist in direct and constant communication, but in unity and harmonious connection, the result of which was that unity which they so highly prized. The Churches of Spain, of Italy, of France and of various other countries, stood in a relation to the great centre of unity somewhat similar to that in which some of our colonies stood to the crown of these realms. Those colonies had been granted local constitutions, with the power, under certain limits, of self-government. On certain occasions of great importance, it might be necessary to refer to the Government at home, and there might be certain regulations according to the distance of the colony from the mother country. But could any one be surprised if the colonies, which had not been so favored, should wish to attain the same level, and to be brought within the privileges and benefits of local constitutional government? Such was precisely the position of the Catholics of this country. They wished to be in equality and communion with the other branches of the Christian Church, and they sought by constitutional means to carry their desire into execution. It was an event of a very recent date that a Vicar-Apostolic in London had jurisdiction in Australia on the one side, and in the West Indies on the other. At length a Vicar-Apostolic was sent to Sydney, and he had recently been made Archbishop of that town. Was it unnatural, then, that the Catholics of England, who had for two hundred years been under Vicars-Apostolic, should wish to be placed on a level with these places? and was not the establishment of a Hierarchy in America, an offshoot of the English Vicariate, calculated to increase the desire? Any increase of power or prerogative which might ensue from such a change were mere trifles to the solid advantages that must accrue. Some of his

hearers might remember—although, indeed, recent events were calculated to drive recollection from the minds of men—that in the spring of the present year there was an earnest attempt made by the most zealous members of the Church of England to promote synodical action in their Church. Things went to such a length as to threaten disruption between Church and State; and the Bishop of London proposed a bill to obtain something like free ecclesiastical action in the question of baptism, but his prayer was not granted in consequence of his Church being so fettered and hampered by that State upon which he was then calling to assail the Catholics. There were then many who said that the Church should assert its inalienable rights, and some went so far—oh, that they would now remember their words!—as to say that if the Church did not re-assert the doctrine of baptismal regeneration, she would, in fact, unchurch herself, and be responsible for the loss of one of her most important dogmas. And yet she was obliged to forego that duty and to abide by the results. While all that agitation was going on amongst us, in almost every country of the continent their Catholic brethren were calmly and gravely meeting in repeated Synods, passing decrees and regulating practices, so that in future ecclesiastical histories this year would most probably be termed the period of Synods. If such Synods were necessary for continental Churches, how much more necessary were they for the English Catholics? For 300 years their Church had been under the ban of the State, and for nearly 200 had had death or exile hanging over the heads of the Bishops and Clergy. The noblest and best of the religion had been visited with fines and confiscation; they had no resources for the education of their nobility and gentry but the foreign colleges, and were without places of worship, without schools, and without ceremonies. Surely such a state of things required some revision. Nobly had their little Church righted itself after the long storm, but still all that had been done was only preparatory to the re-establishment of the regular Hierarchical system. Under the late system the Vicars-Apostolic were each as independent of the other as if he resided in a different country—there was no connection between them, no head to call the Pastors together. But under a Hierarchy the case was different. The Bishops were all governed by a Metropolitan or Primate, and their united decisions became of universal obligation. It was clear, then, that this Hierarchy was essential for Catholic purposes only, and yet, strange to say, it had been represented as having quite a different object. They had been told again and again that this measure contemplated all England, as if already Catholic, and that the documents by which the Hierarchy was established were not used for Catholic, but for national purposes. He had looked carefully back over those documents to see whether there were any grounds for such an assertion, and he could not find one line to justify the excitement that had sprung up on this question. Beginning with the Apostolic letter by which the Hierarchy was constituted, he found that it was addressed entirely to Catholic England, and spoke exclusively of a Catholic Constitution; and, towards the conclusion, its object was stated to be the changing of Vicars-Apostolic into a regular Hierarchy. In like manner he had looked over his own Pastoral, announcing his appointment to the See of Westminster, and it only increased his astonishment at the manner in which his words had been misrepresented. That document was directed to the Clergy, secular and regular, and to the Faithful of the Diocese. No one could imagine it as addressing any other than Catholics, and at its conclusion it stated that the measure was a restoration of true Catholic Hierarchical government in communication with the See of Rome. Surely no one could have imagined that in that Pastoral he could have proposed to include all the Protestants of this country with the Established Churches of England and Ireland. The Hierarchy of England was originally established by St. Gregory the Great, whose missionary, St. Augustine, was created Archbishop of Canterbury, and from that time to the Reformation the English Church were in communion with the See of St. Peter. At that period the distinctions were lost or abandoned, and the church from that time recognised by the State rejected communion with the Apostolic See, and in its turn was rejected by every other Episcopal Church in the world. Catholics had never recognised that Hierarchy, never recognised it as part of the Catholic Church, and for 300 years had suffered at the scaffold rather than recognise it. The simple fact was then, that since the Reformation there had not been in this country any Hierarchy acknowledged by the Catholics or by any other Church in Christendom. That lately established was recognised, and thus the unity of the English Catholic Church with the other Churches of Christendom had been restored. He did not speak this contemptuously, he merely stated it as a fact, reminding his hearers at the same time that the Anglican Church did not seek such communion, but, on the contrary, absolutely repudiated it. There was then no wrong done to the Church of England, which stood alone, and wished to remain in that position. This led him to an important document which had lately appeared, and which had an immediate bearing on the subject they had been considering. He alluded to the address presented by twenty-eight Bishops of the Church of England to the Queen. They might naturally suppose that a document so important had been most carefully prepared, and yet it appeared that three different drafts had been prepared from the first sent by the metropolitan to his suffragans, not for their consideration, but their subscription. Now, if there was one point upon which it might be expected all these drafts would agree, it would be the fundamental doctrine of Royal supremacy. At a time when addresses from Bishops to their Clergy; from Clergy to their flocks, and from public men to their constituents, were being issued in

hundreds, and in which they (the Catholics) were told that they were violating the Royal supremacy, they certainly had a right to expect an intelligible definition of that doctrine. But he would read what these three drafts said on the subject. In No. 1, which was sent to Exeter from Lambeth, it was stated that "an unparalleled insult was offered to her Majesty's prerogative, and to the Church of which her Majesty was the earthly head in this kingdom." In the next, from the same to the same, the words were "an unwarranted insult has been offered to the Church in this kingdom, over which your Majesty's authority is supreme." In the third it was finally set down, that "An unwarrantable insult has been offered to the Church and to your Majesty, to whom appertains the supreme government of all the estates of this realm, Ecclesiastical and civil." If this last passage was to be understood as referring merely to civil government, it was one to which no Catholic would refuse to subscribe. They were aware that the Bishop of Exeter had refused to sign even this qualified document, and told the Queen that she was not the head of the Church of England. His (Cardinal Wiseman's) object in calling attention to this document was merely to show how the parties differed who so loudly accused the Pope of having offered a national insult. But there was one point upon which all these extraordinary documents agreed, and that was in bitter hostility to the Catholic Church and religion. They were accused of teaching the people doctrines which were perilous to their salvation, inconsistent with Scriptural truth, and full of blasphemous fables. This document had not, to be sure, the authority of a Synodical act, but it was the declaration of 28 Bishops, chosen, it must be presumed, for their theological acquirements, and forming, in fact, the Ecclesiastical counsel of the nation. The Church of one hundred and sixty millions of people throughout Christendom, and of ten or twelve millions of her Majesty's subjects, was stigmatised as blasphemous, repugnant to God's word, and perilous to salvation. Was it possible that so many could live on such spiritual food? Was it not as likely that those millions might be physically sustained by corrosive sublimate and prussic acid? Hearing such sentiments expressed, what then was their duty with regard to the Establishment? Why, simply to become part of that old and glorious Church which had taught the truth for ages, to be recognised as one of the family of Christian Churches, with sees pure, episcopate, and full and equal privileges, perfect instruction, although young in growth; and as the ancient Church built all its basilicas on the same plan, whether grand or small, whether the gorgeous temple of the Lateran or the wayside church so was the English Catholic Church the same in structure and in principle as any of the Churches of Christendom. In conclusion, he would congratulate his hearers that, differing from the state of the Anglican Church during what was called the Gorham controversy, when no one sympathised with it, the English Catholic Church had with it in its present struggle the prayers of all the Churches in Christendom. Every Catholic country in the world took the deepest interest in their position, and implored heaven with prayers in their behalf. From the vast multitudes assembled in magnificent churches to the scattered populations of the country, from the Bishop of an ancient see to the mountain Curate, there was a volume of prayer ascending for them; and even in the cloisters of the consecrated virgins, where all worldly offices might knock in vain, the state of their Church was sympathised with; and from the silent cells the spouses of God were offering up their prayers to heaven for the welfare of the Catholics of England.—(From the report given by the *Daily News*.)

OPENING OF SAINT JOSEPH'S CATHOLIC CHURCH, GLASGOW.—A few weeks ago we referred to the opening of a Catholic Church, dedicated to St. Patrick, in this city. The observation we deem it necessary to make to-day refers to the second new chapel that has been finished in Glasgow, and opened for Divine worship, during the present month—namely, St. Joseph's. The progress that Catholicity has made in this locality, and other parts of Scotland, during the last few years, is truly astonishing—church after church, congregation after congregation, have sprung forth with almost magic velocity; and, when it is borne in mind that the Catholics in this country labor under great difficulties with respect to religious matters, it must afford all true Catholics sincere pleasure. Three new churches have been built in this city during the latter part of the present year, two of which are completely finished; the remaining one will be ready for Divine worship about the latter end of the ensuing month. That this is a proof of the zeal, ability, and persevering industry of the Catholics of Scotland, which very few Catholics could surpass, I think is beyond contradiction. But it is not in Glasgow alone that Catholicity has flourished—through every part of Scotland new missions have been opened, churches built, and supplied with efficient Pastors to administer to the spiritual necessities of their flocks.—*Correspondent of Belfast Vindicator*.

CONVERSION AT MARSEILLES.—LORD FIELDING.—We abridge the following from a paragraph in the *Gazette du Midi* (Marseilles paper) of Dec. 25:—On Saturday last, Dec. 21st, a numerous Ordination was held in our cathedral. There were five Priests, eighteen Deacons, five Sub-Deacons, seven Minor Orders, and a considerable number of tonsured. The ceremony was very imposing. Among those present were the Most Rev. Dr. Hughes, Archbishop of New York, and Lord and Lady Fielding. The latter were accompanied by two Anglican Ministers; one a recent convert, and the other about to be solemnly admitted into the Catholic Church on the present occasion. After the ceremonies of the ordination were over, and before Lord and Lady