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MR. H. W. WILBERFORCE'S LECTURES.

(From a Birmingham Correspondent of the Tablet.)

The above gentleman delivered his third and last lecture on "Reformations in the Catholic Church, and the Reformers," on Monday evening last, in the Corn Exchange. There was a very numerous attendance of the Clergy and others, amongst whom were the Very Rev. Dr. Weedall, the Very Rev. Dr. Moore, President of Oscott College, accompanied by the Hon. and Rev. Mr. Law, late Vicar of Harbourne, Chancellor of Bath and Wells, and brother of Lord Ellenborough, who was received into the Church on Friday last, and made his first communion on Sunday; the Revs. J. Bond, Ambrose St. John, T. Leith, M. O'Sullivan, M. Cartie, Haughe; George Edmonds, Esq., &c.

The Lecturer commenced by recapitulating the main points of his previous addresses, dwelling particularly on the reasons which he had advanced in proof of the impossibility of any reformation ever taking place in the doctrines of the infallible Church of Christ, and noticing the striking contrast between the results of the reforms effected by St. Ignatius and his followers, and Luther and his adherents. He then proceeded to say it was his intention that evening to speak to them of the effects of the two kinds of Reformation which had been effected, and first, he would notice an objection which might be raised by Protestants against the contrast he had already drawn. They might say the contrast was not fair. They admitted that Lutheranism had died out, but Protestantism, the effect of it, had not died out—it still lasted and endured; and although the Catholic religion existed, the institutions and orders of the Church, after spreading over the world, had grown old, and died out. They might say, did not the Pope suppress the Jesuits, and did not the work of Saint Ignatius come to an end and die out? Well, it was true, the operations of the followers of St. Ignatius were stopped for a time in particular parts of the world; but did his work die out? No, no. Did the spirit he had infused into the Church die out? No. Did the reformation in the habits and morals of the people which he commenced die out and come to naught? No. The same spirit manifested itself in others who succeeded him. The Oratorians arose under St. Philip Neri; the Redemptorists, under St. Liguori; and the Order of Charity under another Saint. They took different names, and in that only did they differ from St. Ignatius. In doctrine, in spirit, in object, they were all the same. Their mode of life was essentially the same—mortified, meek, humble and persevering. St. Ignatius refused to have his Order called after himself, requiring that it should be called after the name of his Divine Master (hear, hear.) And well and faithfully did he and his followers try to imitate their model. The founders of the other orders were no less zealous in the propagation of the doctrines of the Church, without any the slightest difference of opinion being amongst them upon the great fundamentals of Christianity, and to the present hour the Faith they taught is unimpaired, unaltered in any shape or form (hear, hear.) Not so with the doctrines of other reformers. Let them go into Germany, and there they would find that the doctrines taught by Luther, in opposition to the Church, had died out (hear, hear.) It was not to be found only in old books now repudiated. They could not find perhaps one professor in any of the German universities who now held and taught the doctrines of Luther. So thoroughly has religion been changed, that if Luther himself could return to the earth, and come face to face with the modern professors in his own old universities, he would not know or recognise there any of their various new creeds. He would say that he held more of the Catholic than what was now called the Protestant doctrine, and if he had not learned better manners by this time, he would unhesitatingly exclaim, "Seize these heretics and burn them alive!" (laughter.) And the same would apply to the scene of Calvin's labors. They would not be able now to find the doctrine which Calvin taught, or that for which he burned Servetus (hear, hear.) In fact, if the whole of the old reformers were now alive, they would hand over to the secular power all, or nearly every one of their successors, so thoroughly had their peculiar notions and creeds died out. Not so with the reformers of the Catholic Church. Their creed had not been altered. It was the same to day as it had ever been (loud applause.) Let them show him an institution or a society of men upon earth which had lasted eighteen hundred years, unchanged and unchangeable in doctrine. They could show him no other than the Catholic Church (cheers.) Every other system had undergone change, or entirely died out. They knew at the present time the state in which the great national church of England was in. They saw the leaders of that Church setting aside and repudiating either as erroneous or useless, doc-

trines heretofore held sacred and essential. They were now setting aside the greatest authorities of which the Reformation of England could boast, and abandoning every thing in the shape of unity (hear, hear.) No settled opinion, no fixed authority, was now admitted—all was confusion, all a conflict of words and opinion, and this was the result of that great change called the Reformation. What a contrast between the Protestant and the Catholic Church: one all unity, the other all division. They saw the Catholic Church extending her operations in every quarter of the globe, conforming in all things, not only to the times, and circumstances, and wants, and interests of the world, but, whether amongst the heathen or most polished nations of the earth, ever and always one in doctrine (hear, hear.) In all ages she had evinced the same power and unity, whether amidst the barbarism of France under Clovis, or under the luxury, refinement, and philosophy of the later reigns. They saw her coming into England under St. Augustine, overturning barbarism, and converting the hearts of the people from the pleasures of war to the mild and gentle influence of Christianity (hear, hear,) and after all the revolutions and changes through which the nation had passed during so many centuries, they knew that she had a hold upon the men of Birmingham at the present day. How was it, therefore, that the Church had thus lasted for eighteen hundred years, in all ages, climates, and under all circumstances, whilst every other had either passed away, or could scarcely be known when compared with their original? The cause ever was to be found in the fact that the Catholic Church was established by God, protected by Him, and, when necessary, her children were reformed by Saints, especially raised up for the purpose. The lecturer then proceeded to notice the great effects which had been produced by the examples of the Saints, and the perusal of their lives and writings; and as an instance of the great dread which Protestants entertained of the effect of such lives upon their congregations, noticed the case of a highly educated, and extremely intelligent English lady, with whom he had a conversation upon the life of St. Aloysius. He produced the life of that Saint to point out to her something peculiar in his life and times, upon which she said—"Pray do not show it to me; I would rather not see anything about it;" and she declined looking at the book. Now, how was it? Why, that lady had actually given a promise to an eminent Divine of the Protestant Church, not that she would not read controversy, but that she would actually refuse to read anything about the lives of the Saints (laughter.) They all knew the beneficial effects which had been derived from perusing the lives of the Saints. It was impossible to read the interesting events connected with the lives of St. Charles Borromeo, of St. Ignatius Loyola, of St. Thomas of Villanova, of St. Philip Neri, without deriving benefit from them. Their sufferings for the cause of truth, and their undying fidelity to the Faith of Christ, was sufficient to stimulate the devotion of any one who attentively considered them, and their lives and actions in the various countries where they lived, were household words amongst the people. They could not go to Rome and mix with the inhabitants without hearing the people recount the extraordinary events of the life of St. Philip Neri; how he came to Rome at ten years of age, lived in the Catacombs, received Holy Orders against his will, lived in great sanctity to an advanced age, and became the Apostle of Rome. Nor was the life of De Rancé passed unobserved in his country. He lived at a time when the Sovereign of his country took possession of all the power he could obtain over the Church, and very kind they knew governments were whenever they could get full dominion over the Church. They were exceedingly fond of getting possession of authority over the Church, and he suspected very strongly that if the new Bishops of the Church in this country could only have been elected by the state, there would have been very little complaint about aggression. If the See of Birmingham could have been filled up like the See of Hereford, there would not have been much complaint about intrusion. The lecturer then noticed with effect, the principal events of De Rancé's life, and the great reformation which was effected by him in the Trappist monasteries. After which he proceeded to notice more in detail, the present position of the Established Church in England, observing that he believed its stability was to be attributed to political causes. One of the strongest arguments used against the passing of the Reform Bill was, that it would overthrow the Established Church. That he knew to be the fact, because he himself believed so at the time, and he was now of opinion that the spread of political power in England was incompatible with the existence of the Established Church. He believed that if full scope was given to political principles, the Catholic Church would have a fair field. Times had now materially

altered. The Catholics were not in that position to be persecuted which they formerly were. They were now arrived at that state of things when their enemies might talk of persecution, but when they dare not effectually attempt to carry it out. A hundred years ago there was no sham about penal laws. In 1780, Edmund Burke had known an instance of a Catholic Priest who was sent out of the country for no other offence than the mere exercise of his functions; and Hallam, who was a great hater of the Catholic Church declared that it would have been more humane to have banished the people of Ireland from the country than to have compelled them to live under the affliction of such terrible laws. Then penal laws were no sham, but now they were a sham—(cheers)—passed by men who knew they dare not enforce them—(renewed cheers)—passed as a sham to satisfy a cry raised by men who knew they dare not carry out persecution. Under these circumstances he looked forward with hope that the Catholic Church would have an opportunity of showing in England what she really was. They were bound to exercise all legitimate means in their power, such as supporting the Defence Association—(cheers)—and exercising their franchise in a proper manner; but these were all merely human means. There were other means at their command, the most important of all being holy lives, charity, and good example on the part of the members of the Church. The life of every Catholic in his particular locality should show forth the purity of his Faith, and by edifying conduct he would effect a silent but effectual reformation around him. England had, in the mysterious ways of Divine Providence, been instrumental in propagating the Catholic Faith in every quarter of the globe. She had taken possession of America, which was, ere long, according to the opinion of one of her most eminent judges, destined to become a Catholic continent. She had taken possession of vast territories included in her colonies, in all of which the Catholic religion was the only religion now progressing. Let them look to their Directories, and they would there find that in every part of the world Bishops were being founded, Missionaries were going forth, and the authority of the Church being established; and who were the men employed in this great work? They were Irishmen! In every part of England their Missions were being filled by Irish Priests; their congregations composed of Irishmen. In Australia, in all their colonies, they found the great work of religion being carried on by the same names, and from the same country. Irishmen were emigrating by thousands to all parts of the world, taking with them all their national peculiarities, attachments, and everything, in fact, except the Established Church of England (loud cheers.) That they left behind them. They did not take with them one single particle of its doctrines and its spirit. They carried away with them their own ancient faith, deeply rooted and fixed in their souls, and feeling its value and importance wherever their lot was cast, they became Missionaries of Rome. It appeared to be the will of Divine Providence to give to England the honor and glory of great possessions, great military conquests, great renown, great wealth, great power, but to Ireland would seem to be given the honor and glory of propagating the doctrines of Christ—of establishing His Church in every quarter of the globe. The lecturer, after some further highly complimentary remarks to the people of Ireland, concluded his address amidst general applause. After which the Very Rev. Dr. Weedall rose, and, in a brief but appropriate address, asked for, and obtained a vote of thanks, which was carried amidst acclamation, to Mr. Wilberforce.

CATHOLIC UNIVERSITY OF IRELAND.

THE APPEAL OF THE ARCHBISHOPS, BISHOPS, CLERGY AND PEOPLE OF IRELAND, TO THEIR BRETHERN IN AMERICA.

Appointment of the Rev. Daniel Hearne, to solicit aid in America for the intended National University. Letter from His Grace, The Archbishop of Armagh and Primate of all Ireland, to the Right Rev. Dr. Walsh, Bishop of Halifax.

Catholic University of Ireland Committee Rooms, 27 Ormond Quay, 8th July, 1851.

MY LORD,—I beg leave to introduce to your Lordship the Rev. Daniel Hearne, a most respectable Irish Clergyman, and to recommend him and the Mission in which he is engaged, most warmly to your Lordship.

The Rev. D. Hearne proceeds to America to solicit aid for the purpose of establishing a Catholic University in Ireland. This project has been warmly recommended to us by the Holy Father, it has been adopted by the National Synod of Thurles, it is most necessary for the preservation of the Faith in this poor and afflicted Country, and most important for

the influence which it is calculated to exercise in all those Countries towards which the Stream of Emigration is directed from Ireland.

The undertaking is one of great magnitude and above our strength, but the Bishops of Ireland place the utmost confidence in the co-operation of their Venerable Brethren in America, and trust, with their assistance, to be able to overcome every difficulty, and to contribute to restore Ireland to the position which she occupied in other ages, when she afforded to the Nations of Christendom a safe retreat for Learning and Piety.

Begging in my own name and that of my colleagues, your Lordship's co-operation and assistance in this arduous and important project. I have the honor to be, your Lordship's devoted and obedient Servant and Brother in Christ,

† PAUL CULLEN,

Archbishop of Armagh, Primate of all Ireland. To the Right Reverend Dr. Walsh, Bishop of Halifax.

A similar Letter has been addressed to every Catholic Prelate in America, by His Grace Dr. Cullen.

THE ADDRESS OF THE COMMITTEE OF THE CATHOLIC UNIVERSITY OF IRELAND TO THEIR BRETHERN IN AMERICA.

BRETHERN IN CHRIST,—The history of Ireland's sufferings for religion's sake, is known to you; is known to the whole world. For the last three centuries, her fidelity had been tried by every species of persecution which perverted power, assured of full impunity, could devise. The possessions of the faithful were open to spoliation as long as anything remained to be confiscated; and they themselves had often been called upon to seal their testimony to the truth in their blood.

Though the liberal spirit of modern statesmen has put an end to open persecution, still many of its most fatal effects remain to the present day, and are severely felt. Thus, in past times Catholic education was banished from the land and proscribed under the severest penalties; and the Schools that had been established and richly endowed by the piety of our ancestors were destroyed or transferred to hostile hands; and it is now a melancholy fact, that in a country such as Ireland, in which the great majority of the people is devotedly Catholic, there is no Catholic University, and no great public institution in which all the higher branches of Arts and Sciences are taught with due respect to the venerated and cherished faith of our forefathers. The great University of our Metropolis was founded as a bulwark of Protestantism, and on principles directly antagonistic to the Holy Religion of our country. The public educational establishments which have been lately erected amongst us, assume, indeed, a greater appearance of liberality, and would endeavor to merit our confidence by assuring us that all religious teaching shall be banished from their Halls, as if the Arts and Sciences did not require to be preserved from corruption, and hallowed by that wisdom which is from above, descending from the Father of Lights. The immortal Pontiff who now fills the Chair of Peter, and whose duty it is to feed the lambs and sheep of the vast fold of Jesus Christ, being consulted by all the Bishops of Ireland on the merits of these establishments, declared them intrinsically dangerous to faith and morals. Lest, however, the Catholic Youth of the country should be deprived of the advantages of a superior education, Pius the IX. with that zeal for learning and cultivation of the Arts that has always distinguished his predecessors, repeatedly recommended the founding of a Catholic University, which would combine all that is practically useful in existing institutions, with all that is pure and edifying in religious doctrine.

Receiving, with feelings of the profoundest respect, the instructions and advice of the Common Father of the faithful, the Prelates of this country, assembled in the National Council at Thurles, constituted a Committee, consisting of the

Most Rev. Paul Cullen, D.D., Archbishop of Armagh, &c.

Most Rev. Daniel Murray, D.D., Archbishop of Dublin, &c.

Most Rev. Michael Slattery, D.D., Archbishop of Cashel.

Most Rev. John MacHale, D.D., Archbishop of Tuam.

Right Rev. John Cantwell, D.D., Bishop of Meath.

Right Rev. Francis Haly, D.D., Bishop of Kildare and Leighlin.

Right Rev. Nicholas Foran, D.D., Bishop of Waterford and Lismore.

Right Rev. John Derry, D.D., Bishop of Clonfert. With instructions to associate to themselves several distinguished Priests and Laymen, for the purpose of examining the details of this most important project