

## The Press and General Review.

From the British Banner

## THE COUNCIL OF THURLES.

The document to which we referred last week has at length appeared, and a previous affair it is. After some introductory matters, the Council first direct into the "Godless Colleges," intimating at once the danger arising from them, and the duty of every good Catholic opposing them might and main. We know not what our simple sensibilities will say to the following, but it will show them in what light they are looked upon by popish prelates. Talk of the mitigated character of Popery, the antidote which knowledge has formed to its poison, and the loss of its sting in the free states—it is a delusion! The boast and the glory of that Church is infallibility, perpetuity! But let us listen:—

"The system may have been devised in a spirit of generous and impartial policy; but the statesmen who framed it were not acquainted with the inflexible nature of our doctrines, and with the jealousy with which we are obliged to avoid everything opposed to the purity and integrity of our faith. Hence those institutions, which would have called for profound and lasting gratitude, had they been framed in accordance with our religious tenants and principles, must now be considered as an evil of a formidable kind, against which it is our imperative duty to warn you with all the energy of our zeal and all the weight of our authority."

From this address, it clearly appears, that nothing is to be hoped for in the way of conciliation. The following language cuts off all expectation from that quarter:—

"After a most searching and protracted examination of the statements and facts that were urged on either side, availing himself of every resource of counsel and information which he could procure, demanding and receiving from every member of the Irish Episcopacy his individual opinion on the subject, making it the object of his long and anxious deliberation, and pouring forth his soul in prayer to him who promised to abide with his Church even to the consummation of time, the successor of Peter pronounced his final judgment on the subject. All controversy is now at an end—the judge has spoken—the question is decided."

As if to meet the natural objection, that by opposing the Colleges they shut out from the national mind the light which it is necessary to pour upon it, in order to raise it to an equality with our nations, the cunning dudge of a Catholic University is thrown out. In this new establishment, forsooth, "a sound and comprehensive system of university education, that will combine all that is practically useful in the present system, with all that is pure and edifying in religious doctrine," will be supplied. It has occurred, however, to their Reverences, that some money would be wanted for this and that, and that it is not probable they could apply with success to the Imperial Parliament for a grant, after having repudiated the Government Colleges. Under these circumstances what then is to be done? What? They are to throw themselves for support, to be sure, upon the voluntary principle.

"The difficulties to be contended with are, indeed, great; but if we meet them in the spirit of faith, if we act with Christian union, they will soon disappear. We have within ourselves here at home, and in the persons of our brethren, who are scattered not only through the sister kingdoms and the British colonies, but throughout the continent of America, ample resources—zeal, learning, talent, and the pecuniary means for the accomplishment of such an object."

Well, so be it. But if Catholics in Britain and in the British Colonies build a University, they must do more. If it be built on the voluntary principle, it is, of course, to be upheld on the voluntary principle; since they could no more apply to Government for aid to uphold, than for aid to build. It is, then, presumed, that Popery is abundantly able to do both, and that it will do both. Granted; what follows? Is it not capable of sustaining its present College of Maynooth, without meanly coming to the Imperial Parliament for an annual grant of £30,000? And was it not to their lasting disgrace, that they gave the Government no rest, until the annual grant, some year or two back, was turned into a perpetuity? But Popery, where money is concerned, has no shame; and popish priests seldom reason, unless where the subject is error or gold, and the object is, to sustain the one and clutch the other. The rest of the Address is thoroughly Popish, manifesting a spirit of extreme bitterness against Protestant Literature, and every thing appertaining to Protestants. Then it breaks forth in an eulogium on Papal charity and hearty denunciations on the heads of the oppressors of the poor—that means, the people of Great Britain; after which, it bestows some considerations upon the jubilee, on the immaculate conception, and like matters. The document is followed up by the rule of action, the Rescripts, which were issued in 1847, and which speak in terms of the most unqualified disapprobation of the Colleges. The following may serve as specimens:—

"It admonishes the Archbishops and Bishops of Ireland to have no part whatever in carrying them out. But as it could have wished that

some Bishop, before treating with the Government to obtain an amendment of the law regarding the Colleges in question, and other matters in their favor, had first solicited the decision of the Holy See; so, also, it does not doubt—so great has been the obedience which the Prelates of Ireland have ever professed to the Head of the Church—but that those same Bishops will retract what they may have done to the contrary. But all this, notwithstanding any of your body who may have aught of greater moment, and requiring further notice, to communicate, will be at liberty to disclose it to the Sacred Congregation, that in all things a right judgment may be given."

Such, then, is the result of the manifold expensive and humiliating efforts which the Government of England has made to reconcile the Papacy. Vain effort!

Such is the fruit of Lord Clarendon's flattery, subservience, and concession, and such is the fruit of the culpable setting apart of £30,000 per annum of the hard earned money of the British people for the maintenance of this impious system, and the sustentation of a manufactory of men to maintain such a warfare as that which is now being waged with a great, generous, national movement, for the enlightenment of the rising race of Ireland.

## FOREIGN CORRESPONDENCE OF THE N. Y. EVANGELIST.

Rome, September 3, 1850.

The events growing out of, and connected with, the death of Signor Santa Rosa, Minister of Agriculture and Commerce in Sardinia, have occasioned great uneasiness at the Vatican. They advance the contest between Rome and Piedmont much nearer to a question of Protestantism, than the law respecting ecclesiastical courts and immunities. The Siccardi law, in subjecting the clergy to civil tribunals, did only what Austria and Spain have done for a long time; but in suppressing a convent of friars, for their obedience to their bishop in refusing the sacraments to Santa Rosa; in ordering funeral solemnities to be conducted over his body in the cathedral, after they had been forbidden by the Archbishop; in requiring the Archbishop to give up his see on account of his sentence in respect to Santa Rosa, and in imprisoning him for denying the authority of the Government to take away his bishopric, the Piedmontese Government has contested the authority of the Church in strictly spiritual matters. Both parties have shown themselves oppressive; the Archbishop in refusing the last sacraments to a sincere Catholic on political grounds, and the Government in expelling a body of friars for obeying their bishop. But the Government is most consistent. It can plead the claim of respect to the constitution of the country; and the guilt in the sight of God, as well as contempt for the laws of the land, is on the part of the Archbishop, for tormenting a Minister of the State in his dying hour, with the threats of excommunication if he did not recant his fixed political opinions.

The conduct of the Archbishop is the more censurable, as the Pope had just previously issued a bull directing the clergy to submit to the enactments of the Siccardi law. What insolence, then, in the Archbishop to require Santa Rosa to repent of having voted that law, as a condition of receiving the sacraments on his death-bed! And what barbarity too, in the case of a man who believed those sacraments unspeakably important to his soul; and on the part of a bishop of souls, who believed the consequences of withholding them would be boundless misery to the dying man in a future state! But what is Popery but a political game, in which the terrors of hell are wielded to break down the will of the world, uninstructed in the truth of the gospel!

The Court of Rome is uneasy at the result of this contest with Piedmont. Cardinal Antonelli has again remonstrated against the Siccardi law as a violation of the divine rights of the Church. The Marquis D'Azeglio, Minister of Religion and Instruction, has replied, that according to the law of nations, a change in the constitution of a state, legitimately brought about, modifies all political treaties with foreign powers. He refuses to agree farther with the Cardinal, except under the admitted justice and supremacy of the present Constitution of Piedmont. Rome does not concede an iota of the claims advanced, and terribly exercised, by the haughty Hildebrand, Gregory VII. The last bull of Pius IX. permitted the clergy to submit to the Siccardi law, is an implied reiteration of those claims. It has been repeatedly published in reports and journals of high authority in the United States, that no priest has taken the oath of allegiance to the U. S. Government. He cannot consistently do it. His king is the Pope and he is pledged by all that is sacred to the immortal soul to make the will of the Pope his political guide. Rome is at this moment as actively at war with the throne of England and the Constitution of the United States, as she is with the Cabinet of Piedmont. In the latter case she speaks out boldly and haughtily, because she dares to; she is cautious and dissembling with us now, but she anticipates the hour when she will dare to speak to us in the same tone of authority.

It has been decided to create fourteen new cardinals—three German, three French, three Italian, one English; the others I have not

heard. Cardinal Wiseman's appointment is very popular with the Italians, as they expect from it a new impulse to Romanism in England. The allowance of three cardinals' hats to France is, however, not so agreeable to the Italian clergy; they dread French doctrine in respect to the Pope's infallibility, and particularly the French spirit of progress! There is a strong party of the Catholic clergy in France in favor of considerable reform in the Church, and they have a publication called *Revue des Reformes et du Progres*, devoted to the discussion of such matters. The Italian clergy cannot endure this talk of reform. The Pope has never proposed any such in ecclesiastical matter, and is, moreover, not the man to groan at all under ceremonial stupidities.

But France cannot be denied in her demand for three cardinals, nor can the ascendancy of French influence hereafter be well resisted.

It is hoped that some of the promises of the *motu proprio*, by which Pius IX. won over the French Assembly, may be carried into laws by the Consistory, which is to meet in the Vatican on the tenth of the present month; but it is well known that a strong resistance is made in the College of Cardinals to the slightest departure from the most irresponsible form of government. The correspondent of the *Times* who is a Roman Catholic, and a great admirer of the King of Naples, thinks he discovers some signs of promise through the mists that envelop the affairs of "this feeble and corrupt administration." When such a writer, in the confidence of the leading Italian statesman now in power, is constrained to speak thus of the Roman Government, the evidences of feebleness and corruption must be remarkably strong.

One of the good signs, however, which console him for the future of poor Rome, is the fact that devotion to the Virgin appears rather upon the increase in the class of people most hostile to the priests. This is probably correct. I have often been struck with the evidences of zeal for the Virgin in connection with detestation of the priesthood. But it is very clear that this devotion to the name of Mary is nowhere stronger than in the most wicked class of Italians. That is with the mass a cheap earthly passion, usurping the place of all moral principle: the reliance of foolhardy wretches upon the tenderness of a womanly heart to overreach the government of a holy God. Yet a revival of this sentiment in Romagna is to some a sign of better times at hand!

Could I see through the mists which hang thick over the Eternal City, any sign of promise for good, I should rejoice in it; for to live in the moral darkness of this region without hope is no enviable lot. I cannot see that prophecy is on the side of good times coming for old Rome; rather of good times for earth in Rome's destruction.

I have repeatedly referred in my letters to the numerous arrests for republican sentiments; they go on still, although Austria and France have strongly urged a liberal amnesty. But of what avail would this be for the pontifical Government! The Roman revolution is, as the French say, *en permanence*. The intervention of the French gave it new life. The continued violation of the soil of Romagna by foreign troops in support of the Pope works steadily upon the sentiment of the nation in favor of the separation of the temporal from the spiritual power. The feeling that the Pope is an usurper is certainly extending, and the attempt to settle the affairs of the country under the pressure of a foreign invasion, is simply an attempt to make order, prosperity, and contentment flow from a great fountain of iniquity. An amnesty at the hands of the Pope, would not be adhesion to the Government on the part of the restored exiles and prisoners. They were driven away and imprisoned for resisting the assault of the enemies of their country: what hope, then, that they will return to submit quietly to the continued presence of that enemy in their beloved capital, once mistress of the world! The Count of Rome is endeavoring to get on in defiance of common sense, and the great historical fact of revolution, complete and fixed in the sentiment of the nation towards clerical government. In the plenitude of its infallible sagacity, it counts upon the sublime devotion of France and Austria to continue to maintain at immense expense 30,000 troops as soldiers of the Pope, for the heavenly satisfaction of the Papal benediction!

From London Watchman.

## HOME MISSIONS—JENNY LIND—HENSCHEN—GUTZ LAFF, &amp;c.

Since my last communication, the religious movement in Sweden, has advanced in a manner that makes it now the question of the day. All the newspapers dwell fully and frequently on religious subjects, many of them in a tone by no means friendly to godliness. Attacks on Pietism and Pietists are of daily occurrence, and most virulent character; and the conflict being light and darkness, Christ and Belial waxes hot.

Among special causes for this general excitement, the following may be mentioned. The gracious revival of religion of which I formerly gave an account. The labors of the Wesleyan Missionary and his coadjutors have not only been not in vain, but are bearing an amount of spiritual fruit far more extensive than the most sanguine could have anticipated, and manifest-

ly showing the finger of God. In so many quarters of the land, the "Methodist epidemic," as it is called, has broken out, that the semi-fidel journalist are amazed and enraged beyond measure. There is every reason to believe that this cause of irritation to them, will rapidly increase.

As a consequence of awakened zeal, and aroused attention to the religious state of the country, and copying the example recently given in Germany, preparations have been made for founding a *Home Missionary Society*. This object has been espoused by many noble and influential men in the land;—we hope not from the motive ascribed to them by the newspapers, viz., a desire to prevent the masses from revolutionary risings, by engaging their minds with superstitious observances. One of the brightest geniuses I ever met with, the Rev. P. Wieselgren, D. D., took the lead in the movement, spent a considerable time in Stockholm, preaching on the subject, giving lectures in the Exeter Hall of the place, and wielding a powerful influence in social circles. A society was formed and rules drawn up; the pious in the land did not expect great result for spiritual religion when they read the names of the distinguished Directors, but they hoped that God would guide their efforts to the advancement of his own glory; when all parties met with what perhaps none expected, a refusal on the part of the King to sanction the Rules, without which sanction the society cannot act. In the anomalous state of things existing in Sweden, a Home Mission Society was considered to be. All Swedes are already members of the Evangelical Lutheran Church, and in that sense Christians. The public papers took this ground against the Mission on the one hand; "are we heathens?" they asked with indignation; and against the clergy on the other, for as the whole country is divided into parishes, and an abundant supply of Pastors appointed, they argued that the clergy must have grievously neglected their duty if a Home Mission is found necessary. One of the leading editors in describing the general state of the clergy according to his view, has this paragraph in his article—"By a 'good living,' you are never to understand that a living is meant, distinguished for parishioners who are pre-eminently good Christians, but one, the income of which, to its possessor, is large. A 'well-managed' parish signifies one where the rector has understood how to increase the pecuniary resources, and to leave to his successor a people who, without objection, pay their dues and have been taught, on all occasions when ecclesiastical service is required, willingly, to give separate fees as bountiful as possible. Religion never comes into question in such expressions. By an 'ill-managed,' or 'disturbed,' or 'disagreeable' charge, is intended a place where certain religious movements have appeared among the people, anxieties about salvation are heard, shewing that some fanatical teacher has preceded, who, not contenting himself with mere memoriter lessons to the young, has sown among the people the seeds of spiritual concern, to the no small trouble of his successor in office, who in such a field is least of all at home, and into which so reasons easily understood, he loves not to enter, because he knows that there he will be nearly bewildered." Many of the clergy, no doubt, opposed the Home Missionary Society, because of the implied reflection on them, which the very existence of such a society involved, and the 'pietist,' a large and increasing number, had already a most valuable home mission at work without the formality of a society. So great was the ferment that His Majesty King Oscar deemed it most prudent to put his veto on the movement.

Strange as it may appear, it is nevertheless true that Jenny Lind has contributed not a little to increase the present religious excitement. We know that this celebrated cantatrice had not been received, in the capital of her country, with the enthusiasm which might have been expected; the reasons are before me, though I am not at liberty to make them all public; thus much however, known, that the amiable songstress not only positively refused to appear on the stage as an actress, but on many occasions openly declared that the ungodliness of her father had filled her with alarm, and in her regular attendance on public worship selected those churches, pastors of which were known to be spiritually minded. The fire now broke loose; all the papers, with the exception of two, whose opposition was more courteous, boiled over with the bitterest invectives against the pietists, who had not only started the Home Mission, but, worst of all, taken captive the "Swedish Nightingale."

There has been recently a riotous outbreak in Upsala, similar in character, but not so extensive, as the one to which I was subjected in 1842, in Stockholm. A pious lawyer in Upsala has for some time held religious meetings in his dwelling, but last month a riotous attack was made on his house; the matter was duly complained of to the proper quarter, but instead of justice being done to the aggrieved party, Henschen the lawyer, was summoned before the Consistory to receive a "solemn reprimand." Shortly afterwards a visit was made to Upsala by Dr. Gutzlaff, who delivered a discourse in the auditorium ecclesiasticum of the University on the subject of the Chinese Mission—a subject which had deeply interested the venge-