

INTEMPERANCE.

"The enormous evils of intemperance, which no tongue can portray, have given occasion to the adoption of a remedy apparently extreme. Millions in Ireland, and many thousands in this country, have publicly pledged themselves to abstain from the use of all intoxicating liquors. We cannot but approve the determination thus taken by such as have had the misfortune to contract this dreadful vice; for we have rarely seen the drunkard reclaimed, except by the total abandonment of the occasion of his sin: we also highly applaud the generous charity and zeal of such as through compassion for the unfortunate have stepped forward to share with them the privation, but we deem it right to guard against the possible abuse of so excellent an institution. It must be distinctly understood and avowed that the moderate use of wine, or any other liquor, is of itself perfectly lawful, since "every creature of God is good, and nothing is to be rejected which is received with thanks giving, for it is sanctified by the word of God and prayer." (1 Tim. iv. 4.) It would not be advisable to impose or to assume generally the obligation of Total Abstinence, since, considering human frailty, it might become a snare of souls, and change a lawful act into sin, and add to the sting of conscience the terror of despair. We will, therefore, that the pledge usually made be regarded as a resolution, which, whilst it affords to those who take it the advantages of mutual examples and prayers, IMPOSES NO NEW MORAL OBLIGATION, so that the person who should fail in its observance, sins only by excess, or by exposing himself to danger in consequence of his peculiar frailty. Let each one at the same time remember, that it is only through the blood of Jesus Christ that we can effectually overcome temptation and practice virtue unto salvation. "Unless the Lord build the house, they labour in vain that build it; unless the Lord keep the city, he watcheth in vain that keepeth it." (Psalm cxvi.) Let no man presume on the strength of his determination, or on the restraining influence of public opinion. The torrent of passion easily sweeps away the human barriers. Prayer, vigilance, the reception of the sacraments, and flight from the occasions of sin are necessary in order to give effect to our good purposes, which of themselves must proceed from the inspiration of Divine grace, for "we are not sufficient to think any thing of ourselves, as of ourselves, but our sufficiency is from God." (2 Cor. iii. 5.) It is on this account we warn you against uniting in societies not based on religious principles, nor directed by the ecclesiastical authority, or otherwise organized in such a way as may suppose mere human influences & means."

The whole of this passage deserves a very attentive perusal, and we feel sure that no Catholic bishop in Christendom would explain the pledge in any other way. We here append the signatures of the *archbishop, fifteen bishops, and one administrator*, by whom the solemn and unanimous decision has been published to the world.—*Tablet*.

Given at Baltimore, in the fifth Provin-

cial Council, on the fifth Sunday after Easter, in the year of our Lord 1843.

†SAMUEL, Archbishop of Baltimore.

†BENEDICT JOSEPH, Bishop of Boston.

†MICHAEL, Bishop of Mobile.

†FRANCIS PATRICK, Bishop of Philadelphia.

†JOHN BAPTIST, Bishop of Cincinnati.

†GUY IGNATIUS, Bishop of Bologna, and Coadjutor of the Bishop of Louisville.

†ANTHONY, Bishop of New Orleans.

†MATHEUS, Bishop of Dubuque.

†JOHN, Bishop of New York.

†RICHARD PIUS, Bishop of Nashville.

†CELESTIN, Bishop of Vincennes.

†JOHN JOSEPH, Bishop of Natchez.

†RICHARD VINCENT, Bishop of Richmond.

†PETER PAUL, Bishop of Zela, and Administrator of the Diocese of Detroit.

†PETER RICHARD, Bishop of Drasis, and Coadjutor of the Bishop of St. Louis.

†JOHN M., Bishop of Claudiopolis, and Vicar Apostolic of Texas.

†RICHARD S. BAKER, Administrator of the Diocese of Charleston.

[Our Bishops and Clergy are perfectly of the same mind with the Bishops of the United States on this subject. ED. CAH.]

INDIA.

AGRA.—*St. Mary's Convent.—Visit of the Governor General.*—On the 5th of June the Right Hon. the Governor-General, attended by his suite, visited St. Mary's Convent School at Agra, and was received by the Right Rev. Dr. Borghi, Vicar Apostolic, and by his lordship's coadjutor, the Right Rev. Dr. Carli. Lord Ellenborough expressed great satisfaction at the neatness and elegance of the institution, and was much pleased at the manner in which his lordship's questions on scientific subjects were answered by the pupils. Being about to retire, his lordship was addressed by Bishop Borghi to the following effect:—

"My Lord—Permit me to express to your lordship the sentiments of the most sincere gratitude with which we, the religious ladies and the pupils, are animated for the high honour your lordship has conferred on us in visiting St. Mary's Convent School. Divine Providence has been pleased to furnish me with the necessary means to establish this educational institution, which for a long time has been a desideratum in the north-western provinces of India. Sheltered by the liberal Government of our most gracious Queen Victoria, we trust that our views with regard to the education of the young ladies in this country will be realized. Your lordship's presence has given such a lustre to this institution, that it will serve for its future advancement; and we are extremely happy in trusting that your lordship will continue on us the favour of your protection. We beg most respectfully to present for your lordship's kind acceptance a bouquet of artificial flowers made in the establishment, as a token of our acknowledgment for the honour your lordship has bestowed this day upon us.—May the Almighty preserve your precious life for many years. These are, my Lord, our ardent and sincere wishes."

His lordship replied to the address in these words:

"Monsignor—I am very sensible for the expression of your and the ladies sentiments towards me. I confess that I did not expect to find such an establishment in the Upper Provinces of India. I congratulate you and the religious ladies for it, and wish you every success."

After inspecting the native orphanage and the principal church, which are situated not far from the convent, his lordship took his departure.—*Tablet*.

O'Connell and the English Catholics.

We gladly make space for the following letter from the brother of the late Cardinal Weld:—"To the Editor of the *Edinburgh Courier*.—Sir—My attention has been drawn to a letter, dated Lincoln's Inn, in your paper of this day. Your correspondent observes, that the conduct of the Repealers in Ireland, at their public meetings, amounts to sedition. As I have for some years been in the habit of attending, and taking part in public meetings, I shall be glad to learn what particular point (without danger of riot) constitutes a seditious meeting. If an evil is complained of, the effects of which clash with but the interests of few persons, a small number only will attend; but if the evil complained of be very deeply felt, and extending to all ranks of society, and on that account producing an overwhelming meeting, am I to conclude that such a meeting is illegal. If so, I have been often guilty. We hear from high legal authority, yet uncontradicted, that a power rests with the Crown, at any time, to call a Parliament in Ireland. The Union was a compact between the Parliament of England and the Established Church Parliament of Ireland, in which the people had no voice, and in which the rights, the interests, and the happiness of the Irish nation were unattended to. One-tenth of the labour and industry of the People of Ireland was conferred to the Established Church, under the plea of spiritual wants, though, in fact, as a provision for the younger sons and cousins of the Protestant aristocracy. In my early days I had to feel the sting of the penal laws; on entering manhood, I found the army, the navy—in short, every situation resting between the throne and the worst paid exciseman beyond my reach. The gates of ambition were closed against me, myself surrounded by degradation and insult, and all which to the aspiring mind could render life desirable, far removed. Through the gigantic exertions of, through the almost more than human powers vested in one individual, cheered on by the light hearts of his brave countrymen, assisted and supported by their noble-hearted priesthood—the measures of justice, that measure necessary because it was just—the Emancipation Bill—became the law of the land. Are these the persons I am to charge with sedition—the revered clergy of Ireland joined with the great defender of his country's rights? Do all the Catholics of England join in the charge, and support Lord Beaumont in denouncing O'Connell and the Catholic clergy of Ireland in the House of Lords? If so then have the English Catholics drunk the cup of ingratitude, and drained it to the very dregs. But O'Connell abuses the English Catholics; let him but see the letter of your correspondent, and he will retract. The English people cannot unite in just laws for Ireland; they go forth with the bayonet in one hand and the halberd in the other; never for a moment will they lay them aside. After a lapse of centuries they have not advanced one single step in the minds or hearts of the people of Ireland. A different course must be taken, and will be.—Your humble servant JAMES WELLS.—*Tablet*

FINCH ACRE.—We have scarcely space for a few words of eulogy under this head. The Carbons are still among the few exhibitions, which the season has left open to us. Westminster Hall receives daily its gratuitous thousands, while Westminster Abbey and St. Paul's are to be paid for. The dean of St. Paul's has set up, it seems, a bookselling business in a small way within the cathedral, and deals a little in medals, also for the encouragement of the fine arts. Nay, he sells the echo of the building at so much a whisper, and evidently deems it a great point of his religion to turn the honest penny in every possible way. A writer in the *Times* of Friday morning, says "How different is the state of St. Paul's Cathedral compared with that of a Roman Catholic Cathedral! How disparaging must it be for the spirit of the Protestant faith to be measured by such standards—and yet it will be. How unhappily true then are the remarks of Dr. Wiseman with regard to this cathedral. "I would," says he, "bring a heathen, after duly paying his entrance fee, into the Cathedral of St. Paul's, and desire him to guess the religion to which it belonged! Would not his first question be, does it belong to any religion? Is it a place of worship at all?" The persons object to pictures or statues, but don't object at all to the two pence a head tax from all whom they may attract.—*London Tablet*.

INVOCATION OF OUR LADY.—Traverse the whole of Europe, take your stand before the ancient monuments, interrogate them, ask who called them forth from the earth with all their wonders, and a voice will answer from the stones whereof they are built, from tradition, and from the annals of nations: Devotion to Mary. Found devotion to her has adorned the Catholic world with so many magnificent churches, so many rich abbots, so many hospitals, so many poetic recollections. In France, once so Catholic, what churches, what chapels, what hospitals under the invocation of our Lady, and what endearing titles are given to the divine Virgin. Here we have our lady of good help; there our Lady of pity; a little farther on, our Lady of universal joys; in another place, our Lady of universal aid; near the hospitals, our Lady of the seven sorrows; there, where a victory has been gained, is our Lady of victory; at the bottom of a valley is our Lady of peace; on a mountain is our Lady of grace; near the fleet is our Lady of good port; and there our Lady of deliverance, our Lady of snow, our Lady of the rocks, our Lady of lilies, and our Lady of angels.—*Orthodox Magazine*.

In Colonel Hamilton's "Men and Manners in America," just republished by Messrs. Blackwood, of Edinburgh, we find the following in the chapter—"New Orleans—Protestants and Catholics."

"Both Catholic and Protestant agree in the tenet that all men are equal in the sight of God; but the former alone give practical exemplification of his creed. In a Catholic church the prince and the peasant, the slave and his master, kneel before the same altar, in temporary oblivion of all worldly distinctions. They come there out in one character, that of sinners; and no rank is felt or acknowledged but that connected with the offices of religion. Within these sacred precincts the vanity of the rich man receives no increase; the proud are not flattered, the humble are not abashed. The stamp of degradation is obliterated from the forehead of the slave, when he beholds himself admitted in a community of worship with the highest and noblest in the land."