

delightful tales of entire Protestantism—were, a jocund idea cheerfully entertained by more ruffians than ever. A supplied priest of Rome dined at a public dinner on the admirable thought of a general murder of Protestants, and his ecclesiastical superiors applauded him for it, or gave to him at least sanction by silence. A prince simply speaks to a Protestant Church assembly of the excellence of the faith which that Church holds, and immediately Papists spring up to threaten him with all sorts of atrocious consequences. A cardinal is reported to have uttered at Rome the deliberate and wicked lie that Protestantism was shaking even in the Queen of England's palace. In refutation of that wilful piece of roundaboutness, a prince from that palace steps forward and speaks boldly, honorably and conscientiously, in support of the doctrine as taught by the Reformers, and see what follows! Every second Papist seems to thrust his hand into his bosom to try the point of the dagger which may be supposed to be there, and to be ready for the time when new Jacques Clements are needed to murder princes, and to obtain semi-canonization for the deed. Such inconsistency is hardly to be believed, but that it exists is not to be doubted; and yet we cannot but feel reluctance in supposing that whenever a Protestant speaks in support of his Church, the Papist would check his argument by cutting his throat. It is very illogical!

Our amiable friends who follow Rome have another kink in their exceedingly fierce side at present. They are endeavoring to create discontent among the Roman Catholic sailors and soldiers in our fleets and armies, by discussing the question of Popish chaplains. They have asserted what they know to be untrue, that Roman Catholic sailors are compelled to attend the Protestant form of worship on board our ships; and they would find double the number of Popish priests who are permitted to accompany the army. They do not excel in toasting, chiefly, perhaps, because the war is considered as a religious war—one undertaken solely for the support and extension of the Romish Church in Europe and the East. Whatever may be the real opinion of the *Tablet* on other matters, there is no doubt that it looks upon the war against Russia only as a crusade against a holder of schismatic opinions. "Worldly policy" (writes the *Tablet*) may say what it likes, may do what it likes, may talk of civilization and barbarism as it pleases. With Catholic France, and with an emperor seated on his throne by Catholic interests, and for the very purpose and mission of preserving Catholic society, a general war must of necessity be a religious war. The preservation of the Turkish empire has already assumed its real character of only a secondary case, or at most of a means to an end. The real question is to repress and place within due limits an aggressive and schismatic empire. Russia seeks to make her religion, misnamed 'orthodox' supplant that which is at once Catholic and orthodox. That is the grand consequence which would flow from the restoration of the Byzantine empire, and that is the consequence which all the blood and treasure of France will be spent in obstructing and annihilating. Happy it is for us, and praised be Almighty God for the fact, that the material interests of England, which she dare not sacrifice, coincide with the great and holy purpose. Happy it is that justice, that political right which Russia has violated, demonstrate, even to those outside the Catholic Church who are desirous of the preservation of Europe, that they cannot secure their true interests without at the same time assisting ours."

Now, this reasoning, be it good or bad, truthful or mischievous, does certainly remind us of the remark of the lay papist the other day, at an indignation meeting, to the effect that if Prince Albert dared again to speak as he had done at the meeting of the Sons of the Clergy, that orthodox champion of Catholicism, Louis Napoleon, might be appealed to, to come with an orthodox army and settle the question for the schismatical portion of the country. The papists do not scruple to declare, opposite as the declaration is to veracity, that they are the victims of as great tyranny and oppression here as their co-religionists are in Russia. Does the *Tablet* mean then, to say that a bayonet crusade against England would also be justifiable and desirable, now, or at any other period? We are rather curious to know what reply the *Tablet* would make to our question.

It is to be observed that in a similar spirit is the war viewed by the French Bishops. They have showered "Pastorals" on the question; and the *Tablet* says of them that they are of the deepest political as well as religious importance. We can very well guess what the *Tablet* means thereby. Too shuffling, too cunning, too craven to say all it means, it says enough to place Protestants on their guard; and in giving citations from

the episcopal pastorals in question, it places their political as well as their religious importance. We add one or two extracts from those papers so full of political meaning. The first is from the pastoral of the Bishop of Bay:

"When on the arrival of the hour of action, the prince who saved us in the days of peril, and whom our gratitude placed on the throne, announced that he was about to take the banner of France, all applauded his determination, and the noble and firm words which accompanied it. The battle which is being prepared, said a prophet formerly to the Jewish people, is not yours, but God's. *Non est vestra pugna, sed Dei.* Yes, all see and understand it: the cause of the Church and of Catholics, and consequently the cause of civilization, is about to be pleaded sword in hand, for hapless Poland is there to witness what the Church and Catholicity are under the sceptre of the Czar and in the shadow of his lying orthodoxy. Let us say, like Esdras speaking to the warriors who surrounded him, a short distance from the impious Sennacherib, Take courage, and march like brave men: fear neither the king of Assyria nor the immense multitude which he is drawing after him, for our forces surpass theirs: he has with him but an arm of flesh, whilst with us is the Lord our God, who aids us and who fights for us. Go forth, then, in the name of the Lord, new crusaders, fly to the holy war. Others have said to you French soldiers, go and inaugurate the new reign by triumph worthy of the giant of battles, whose blood flows, as is well perceived, in the veins of the Emperor. For ourselves, as a pontiff of religion, we will say to you—Successors of the Godfreds, the Raymonds, the Eustaces, the Baldwins, you have the courage, the intrepidity, the bravery of those noble heroes: have also their faith, their piety, their sentiments of religion, spare the country on which your heavy sword shall be wielded—the great part of the misfortunes which too often accompany war. Show to your new brethren in arms—the disciples of Mahomet—to the modern Greeks—to all the children of error, the moral superiority which Catholicism gives to those who have remained faithful to it."

The last sentence is a "hit" at the English portion of the united force, whose "moral inferiority" is hinted at as a consequence of non-catholicity. "Well: we have heard something of the morals of a French army, and we only fervently hope that our poor men will not endeavour to outvie their gallant but somewhat loosely-principled allies in that direction."

The Bishop of Rodez goes a step farther, "Monseigneur" says to his people:—

"It is not only usurpation over the empire of Turkey which we may blame in the Autocrat, but it is a sacrilegious usurpation over the Sovereign Pontificate which he is attempting to establish and to generalise in every place to his profit. It is heaven as well as earth which he wishes to invade; and on all these grounds it is necessary that he be repressed. The result of this war we are confident will be that the sons of the Redeemer and of the Church, His spouse—that the true orthodox will obtain the facility of going and venerating both the cradle and the tomb of their Divine Master—to reanimate their faith and their favour, and ancient rights of the French shall not only be restored to them but shall be increased and consolidated, that their piety will cause emulation in those who have never quitted the fold and the house of their Father, that these latter will draw near to unity and truth, and thereby hasten the time when there will be but one fold and one shepherd; and one feels well that this cannot take place under too sceptre and pastoral staff of him who has only taken the title of his orthodoxy from his own ambition and pride."

Louis Napoleon professed to have no ambitious ends in view, nor to aim at the making of fresh conquests and increase of territory. The Church, however, commands him to obtain enlarged and consolidated rights; for the Czar trenches upon the ground of the Sovereign Pontificate, and "it is necessary that he be repressed." He might have done what his evil will suggested had he had but the sanction of the Church; but as he opposes the Sovereign Pontiff, "it is necessary that he be repressed." It is precisely similar language which the Ultramontanis hold against our own kingdom and Sovereign—or, rather, which they trust to hold at some future opportunity. In the mean time the Gallican Church, speaking for Rome, and looking only to the question of Catholicity, thus continues to proclaim its opinions. The Bishop of Cahors says—

"Our cause is holy. Do we not in fact know by the persecutions of Poland, of the United Greeks, of the Basilian Nuns, to what danger our faith would be exposed if we ever fell under the iron rod of the Autocrat of the North? Our heart is full of hope, because the right is on our side. No God will not permit the triumph of injustice. He will not bless the arms of the persecutor of the Catholic faith. His Divine Providence, long since attentive to the supplicant voices of so great a number of victims, will humble the proud despot, and from this general conflagration will cause to emerge a new era of peace for the nations and liberty for the Church."

The Bishop of Digne does not so entirely lose sight of the material part of the question. He says:—

"The Emperor of Russia has placed himself in the ranks of the persecutors of the Church. By astute maneuvers, or by violence, he has drawn into schism a great number of

his Catholic subjects, and thus given to the manifestation of his hatred against the true orthodoxy the two characters which have marked the persecutions of the Past Ages. Proud of his power, and of the extent of his States, he has been able to reckon on impunity in this world. But Divine Wisdom has perhaps permitted that after having violated the sacred rights of conscience, he has also violated the rights of a neighbouring nation in order to cause him to receive, by the hand of many a portion of the chastisements which are due to him from the justice of God."

Finally—Cardinal Morlot, Archbishop of Tours, the very flower of Popish orthodoxy, thus sends the chivalry of France forth to the field:—

"In seeing France march gloriously at the head of the Eastern expedition, to cause right and justice to triumph, we ought to think that God will be with us, that the holy angels will protect our intrepid soldiers: that the holy Virgin Mary, Patroness of France, will cover them with her tutelaryegis, and that it is the emperor has chosen, by a feeling of pious solicitude worthy of his heart and of his faith, that the image of Mary should become as it were the standard of the fleet, this venerated sign will be for all the combatants the sign of salvation, and the gage of victory."

And in this encouragement it will be seen that no mention is made of Christ; but that it is the Virgin, raised to the part of *Venus Victrix* of the orthodox army, that will throw her tutelaryegis over the ranks of the faithful, and whose image shall be for all the combatants "the sign of salvation." Such is the orthodoxy of a cardinal who accuses as unorthodox a czar, who, wicked as he is, does not profess to trust in the Virgin for victory, nor to accept her image as the sign of salvation. But we commit these "political" pastorals to the consideration of our readers. They will not fail to see that they are such productions as might have been expected from a Church which, according to Dr. Cahill, holds that it is better to read works of dirty immorality than an English version of the Word of God: and which teaches that the sins of the flesh, which must follow perusal of the first, find readier pardon in Popish confessionals than any consequences that may result from reverently reading and acting by the latter. From such "orthodoxy" may we all be long preserved!—*Church & State Gazette.*

THE STEAM FLEET OF GREAT BRITAIN.—On the motion of Mr. Henry Berkeley, the House of Commons have printed a return of the whole of the registered steam vessels of the United Kingdom, on the 1st of January 1854, distinguishing vessels built of iron, and also vessels having screw propellers, and giving the average number of vessels and amount of tonnage. From this document it appears that the total number of steam vessels owned in the United Kingdom is 1,375, having a registered tonnage of 248,623. Of these 408 are registered in the port of London, and comprise most of the large steamers which sail from Plymouth, Southampton, and other southern ports. The largest of the steamers is the *Himalaya*, iron screw of 3,508 tons, and the smallest the *Boghos Bay*, of twelve tons. The first vessel in the list is the *Malvina*, registered on the 29th of May, 1826, the last the *Halls*, registered December 30th, 1853. The number of steamers registered in Liverpool is only 124, and does not include the Cunard steamers and many others which trade regularly to this port. The first vessel registered in Liverpool was the *Manchester*, August 21, 1826, owned by D. Bollhouse, and the last the *Collaroy*, December 26, 1853, Mr. J. Laird being the registered owner. The largest vessel in the Liverpool list is the *City of Manchester*, iron screw of 2,110 tons, and the smallest the *Glow-worm*, of 20 tons. The whole of the Cunard steamers, and many others which sail from Liverpool, are in the Glasgow list, where 108 steamers are registered. The first is the *Alert*, registered 4th July 1847, and the last the *Venus*, 15th December 1853. The largest vessel registered in Glasgow is the *Arabia*, 2,393 tons, and the smallest the *Splendid*, of 45 tons. The total number of screw steamers is 154.

CORRECT VIEWS OF LIFE.—The best cure for misanthropy is practical philanthropy. The best way to guard against narrowness, is to do liberal deeds. The best way to make money a source of personal peace is to share it as generously as you can with others, to invest it where it will pay interest in the smiles of the relieved or the grateful affection of the benefited. Somehow, as a general rule, the most disinterested people are the most cheerful. We knew a thoroughly unselfish person once, a person who seemed ever thinking of those connected with and around her, who bore sorely for years and years, cares and troubles enough to have made life tragical indeed, and yet a stranger would have thought her exempt from anxiety and sorrow.