

raised it to his own throne, and after this the Landgraves of Hesse, and other electors of Germany, patronized it. In England it was adopted by King Henry the Eighth. In Prussia it was taken up by the Royal Duke Albert, who sequestered the revenues enjoyed by the Teutonic order. In Sweden and Denmark it addressed itself to Gustavus and Christian the Third; and in every case in which it was introduced in Europe, it came in through the head of the State and through the holders of political power for the time being. It was in its birth a politician, and in its history it has been a politician. Very unlike to this was the entrance into Europe of that Christian civilization which it was the first object of the Reformation, when recognized by the crowned heads, to modify essentially or entirely destroy. The Christian civilization of Europe, which came in the first century of our era, did not address itself to the head of the State, did not first pay its court to the Caesars, and did not first endeavor to make converts of the proconsuls in the Roman provinces; but Christian civilization began with the slave with the collar and label of his master on his neck, and with the freeman who had purchased his liberty. The Christian civilization in Europe was content to pass its early days among the catacombs; content to have its limbs torn by the rack; content to bear its cross, even as its Divine Founder had done, and this for three or four centuries under persecution from the head of the great State that then exercised sovereign power over all Europe. It did not commence as a politician but it commenced in suffering, in humility, and in privation, and when society saw the benefits that resulted from it, it called for more, and made greater demands upon its energy. In the days of the middle ages, nations could appeal against the sovereign; the sovereign could appeal against the nobility and the nobility against the democracy, and monarchs might be found wending their way to Rome to receive the final decision from the centre of the world. (Applause.) When religion was undivided in Europe, there were no wars, such as Wallenstein, Marlborough, and Napoleon witnessed and directed. The contests of France and England, the contests of France and Spain, about the bordering provinces, and the wars of the Italian republic, were conducted with the chivalrous and merciful spirit of forbearance of the ancient days of our faith. There was no wholesale destruction of life—none of those great pitched battles; and the bloodiest fight in the sixteenth century only cost one thousand lives. But after the Reformation we find there arose the science of destruction, called the art of war. Before the Reformation, war was called the profession of arms, and considered a chivalrous profession. Then there was some hope for mercy, but after the Reformation it became a mere question of instruction how many deadly engines and new inventions would destroy the greater number of enemies; and hence, for eight centuries before the Reformation, we have nothing like that brutal and wholesale murder and destruction of human life which have invariably characterized the history of Europe for the last three hundred years. (Applause.) It has been said that the Reformation, as a movement, increased the liberties of the world. I presume it is intended to mean the liberties of Europe in the first place; but that it has increased the liberties of the world, at the expense of its morality and practical piety, there can be no doubt. How shall we prove that the Reformation increased the liberties of the world? Shall we take the Protestant or Catholic countries, or better still, take both? To commence with the Catholic. Was Spain more free in the seventeenth century than in the fourteenth? Was France more free under the centralization of Richelieu and the line of the Bourbons who followed the king he served, than in the old days of the departments, when Brittany and Burgundy managed their own local affairs, and appointed their own assessors of taxes? Was Italy more free parcelled out between Austria and Spain, than when Florence, Venice and Milan were separate republics, managing their own local affairs? It will be admitted, I think that the Catholic countries of Europe did not gain anything by this extension of freedom that is usually attributed to the political influence of the Reformation. Did the countries that became Protestant profit by it? Germany was the first to embrace the new doctrine, and to be ruled by its influence. What has been the history of Germany from that day to this? Why, looking for her own centre, and looking in vain, and condemned to live a fragmentary life, moving in a perpetual vortex, and destroyed by the very action of her own restored activity. (Applause.) Have the Baltic countries profited by the Reformation to extend their civil liberties? In the early days of Sweden and Denmark, when the chief at the head of those bays and estuaries made war, he had to specify the occasion of war, to receive from the people a contingent sufficient to carry it on. The Kings of Denmark and Sweden were of a different race from those who obeyed the family of Vasa, and found no other outlet from the grievances and miseries entailed upon them by the centralization that followed in every European country, the Reformation, except the dagger that found its way to the heart of Gustavus. Has England increased its liberties? We hear much in praise of the Saxon constitution, and very justly so. But where is the Saxon constitution now except in the records of legal antiquaries? Does it exist in fact? Is there any in England? Has there been any Saxon constitution in England since the days of Henry the Eighth, when he changed in half an hour the oath of allegiance as prescribed by the laws of Edward the Confessor, and when the local revenues of Lincoln and York became centralised in one consolidated treasury, and London became the great central sponge of commercial enterprise? Did Holland increase her liberties? In that country, as in all others, the Reformation addressed itself to the head of the State, Prince Maurice of Nassau and

one of his first acts was to send the De Witts and Barneveldts to the scaffold for insisting upon maintaining republican simplicity; and another set was to tyrannize over the Catholics in Belgium, which gradually led to the disunion of the kingdom. These are facts of history, and not statements of men; and they speak for themselves, and you must arrive at the conclusion that the Reformation was unfavorable to liberty in Europe, by destroying the union of Christian nations, thus giving the death blow to liberty in the middle ages. In destroying the civil supremacy of the Pope, in certain cases, over nations, the common law was destroyed in Christendom, which had existed before the Reformation—the unwritten law, as distinguished from the written, or what we call the law of nations. How many collisions, and how many Waterloos, were served to the middle ages by the instrumentality of the Pope? The law of nations was first commenced by Grotius, Puffendorf, and other writers, and an endeavor was made to supply the old common law of Christendom by giving a statutory law instead. But now, when there is no longer an appeal to Rome—when Vienna can no longer appeal to the Vatican—when London made a standing protest against the existence of such an influential executive—when Berlin and Stockholm became partisans of the new opinions—each State had no alternative but to centralize within itself. And then arose in Europe standing armies. There was no such thing known in Europe, before the Reformation, as standing armies. The first standing army was commenced by Charles VII. of France, who raised seven regiments, of 6,000 men each for the defence of his frontiers against the Spanish coalition. Oceans of Christian blood would not have been shed if the appeal to the Vatican had been continued; and it is as clear in the history of these countries as daylight at noon when there is no eclipse, that the Reformation begat a tendency to absolutism in the seventeenth century, and that that tendency produced a reaction towards the levelling democracy in the eighteenth century, and the wars, bloodshed and crimes of both are to be traced back to the infusion of Protestant ideas into the ancient Christian system of the old world. (Applause.) Luther begat Voltaire, Voltaire begat Robespierre, Robespierre begat Fourier, and Fourier begat—though it is a falling off—Mr. Greeley and his brethren. (Great applause and laughter.) In closing this sketch of Europe for the last three hundred years, I can only say, if these be your fruits on the tree of the Reformation, by your fruits in the political and social world alone you are to be condemned and execrated as the greatest evil that has happened in these modern times to the children of Adam. (Applause.) The American side of the question has been so often discussed that it is unnecessary for me to go into it, with the exception of saying a word or two in relation to a curious fact, which is that we in America, and all our fellow citizens, both native and immigrant, are in North America in consequence of a Papal bull. When the oceanic discoveries in the latter part of the fifteenth and sixteenth centuries began, in the age of Columbus, the court of Rome, to prevent bickerings and disputes among Christian nations, drew a line upon the globe between the Portuguese and Spanish discoveries and drew another line of demarcation, as it was called, between the Spanish discoveries in the Atlantic and the English and French discoveries. That line struck somewhere about the mouth of the Mississippi; and to the south of it the Spaniards were to have undisturbed possession by all who acknowledged the right of the See of Rome to decide in these cases of oceanic discovery between Christian States. To the north of that line the French and English were to have possession of all the lands they discovered; and by virtue of that papal line of demarcation we are to-day—those who founded the States of the Union—in North America instead of probably being where temptation and wealth, as in California and Australia would have driven us, or in South America where the precious metals are easily to be found under the soil. Here the lecturer took an extensive retrospect of the state of those countries of Europe, particularly England, previous to the Reformation and then dwelt upon their condition at the present time when the Roman Catholic religion is repudiated by the governments, insisting in eloquent terms, that their social position did not keep pace with the progress of civilization owing to their falling away from the centre of unity at Rome. He then, amidst applause hissing and confusion alluded to the effort recently made by Louis Napoleon to rescue from the hands of the infidels in the east various Christian relics; and concluded his remarks by saying that the nations of Europe would soon return, like the prodigal son to the arms of his father and entreat the successor of St. Peter to take up the civil arbitrament of Christian nations, to defend each against the other and to save them from themselves. (Great applause.)

THE MEETING THEN SEPARATED.

YOUNG CATHOLICS' FRIEND SOCIETY—BOSTON.

A very large audience attended the second lecture of the course, which was given by Dr. Brownson. His subject was, Clarity and Philanthropy. The ocean steamer, however, had only that day brought the news of the French Empire. The Dr. changed his subject, and discoursed for an hour upon Louis Napoleon.

What is to be thought of Louis Napoleon now? That question should not be answered hastily. It is certain that he has done some service to religion, to civilization, to society, not only in France, but in Europe—in the world. For what he has done he should receive all due credit—he should receive the thanks of all sensible men. But what will he do, what will he be in his new career? Will he continue to deserve well of religion, of civilization, of society? No evidence that he will is apparent. It is possible that he may be a Charlemagne; it is also possible that he may be a Francis I, or Henry IV, or

Philip Le Bel, three persons who have been signally over-praised, and whose chief merit is that they ceased to harm religion when they could harm it no longer. Very many of the abuses and usurpations of power against which the Church has contended with unwearied constancy, were organized or sanctioned by those men. To their policy is partly due the terrible state of things which brought forth the first French Revolution, and the awful scenes of 1848—a state of things to which Louis Napoleon placed a barrier, whether effectual or otherwise remains to be seen, by his stroke of December, 1851. Will he, now that he has obtained the ensigns, as well as the reality of sovereign power, imitate them, or will he imitate Charlemagne? Charlemagne was a Christian Prince. If he regarded himself as the eldest son of the Church, still he regarded himself as her son, and he demeaned himself towards the Holy Father with filial devotion. His knee and his heart acknowledged the sovereignty of St. Peter's Chair.

Louis Napoleon can, if he will, acquire the name of a Christian Prince. He has little serious opposition to be overcome. The Republic, always a fiction, is prostrate. The Capets can do nothing. From first to last, from Hugh Capet to Charles X. they have been a plague spot in Europe. Scarcely two kings of that house have merited well of the Church. St. Louis is the great exception, the other follows him at a long distance. They found the claims of their house to the throne of France upon legitimacy. I must be king, although I am a fool or a knave, because my father and grandfather were kings! God never turned a nation over to a family in that way, to be dealt with as its property. If kings be not wise and just, there is a Power which deceives their downfall. Wisdom and justice cannot be predicated of the house of Bourbon. France is not its property.

The danger is that Louis Napoleon may follow the example of the Emperor Napoleon. His invocation of consular and imperial memories looks a little like it. Now Bonaparte, in the beginning of his sovereign career, certainly did something for the Church, for civilization, for society. But he finally became intoxicated by power, and he sought to make the Church his tool. She shattered his power to fragments. When Pius VII returned in triumph to Rome, Bonaparte was dragged to the prison of St. Helena. Thus has it always been with those who sought to deprive the Church of her independence. Louis Napoleon, like his uncle, may endeavor to make the Church his instrument. In that case a power greater than his will make a tool of him, and then cast him into his uncle's grave.

It would seem, from present appearances, that he may be an instrument, honest or otherwise, for the humiliation of England, that power which is drunk with the blood of the Saints, and which, almost above of earthly powers, has saved Protestantism from going to its father, the devil, long ago. If this be so, Catholics will not be likely to pray that his arm may be stayed.—*Boston Pilot*.

CATHOLIC INTELLIGENCE.

THE NEWMAN INDEMNITY FUND.

The following is the reply of the Very Rev. Dr. Newman, acknowledging the communication of the Rev. J. Brahan, P. P., St. Mary's; and Rev. J. Synan, P. P., St. Michael's, Limerick, enclosing the munificent sum of £312, the subscription of the diocese of Limerick to the Newman indemnity fund:—

"MY DEAR REV. BROTHERS AND FRIENDS,—Your most kind and welcome letter, and its enclosure, have come to me to-day, almost on the eve of my being brought up to judgment on the matter to which it relates. I lose not a moment in returning by you my most respectful and heartfelt thanks, to your excellent Bishop, to the Clergy, and to your good Catholics throughout the diocese of Limerick, rich and poor, who have taken part in so noble an act of Christian charity.

"You say well when you speak of the high value of such an act 'to my feelings, even independent of the consideration of the amount contributed.' It is, indeed, the sympathy of Catholics, as shown in such contributions—the certainty of their good will and love—the conscientiousness of their prayers for me, which has been my great earthly consolation in a considerable trial. Hence it has happened that as the proceedings in which that trial consisted have become more and more oppressive, they have, to my own feelings, become less and less painful, for I have been supported, month after month, by a more intense force of Catholic sympathy up to this date. And now, when (after the fashion of those in past times, with whom I am not fit to be mentioned in one breath.) I am to be called before a judgment seat, I know I carry with me into court ten thousand Catholic hearts, and I have no anxiety, or distress, or fear of any kind as to what will befall me. Yet, while I say this, I cannot allow you, in your kindness, to make light of the value of your great grief, considered in itself. It is most affecting to me. I feel it at once most cruel, yet a great honor, that I should call forth such lavish offerings from so impoverished a people; and moreover, it is a call upon my warmest gratitude viewed merely as a large sum contributed to my necessities; for unless you and other Catholics had come forward in my behalf, what was in store for me the rest of my life by an enormous weight of debt, of which I had not the means of discharging the twentieth part.

"Pray accept my best thanks yourselves for consenting to be the medium of the bounty of Limerick, and for all the trouble you have taken in the matter from first to last.

"Begging your good Bishop's blessing, and the prayers of yourselves and of all who have been so charitably towards me, I am, my dear rev. brethren, very sincerely yours in Christ,

"JOHN. H. NEWMAN, of the Oratory.
"Edgbaton, Nov. 11, 1852."

DIOCESE OF DOWN AND CONNOR.—The Right Rev. Dr. Denvir, Lord Bishop of Down and Connor, issued a circular to all the Priests of his diocese, appointing a simultaneous collection for the Newman Indemnity Fund on the 28th ult., and urged in the most forcible terms, the Catholic obligation of sustaining this incomparable champion of the Faith. Belfast has, in the lectures of a foreigner, last week, and in the cheering plaudits resounding to the abuse of our holy religion, been taught to appreciate more highly, if possible, the services of the Very Rev. Dr. Newman."

THE BISHOP-ELECT OF ACHONRY.—Dr. Durcan, Bishop-Elect of Achonry, accompanied by his brother, the Rev. B. Durcan, P. P., arrived in this town on Wednesday last, for the purpose of making arrangements with his Grace the Archbishop for his approaching consecration. The Rev. gentlemen, together with the Clergy of the town, were entertained at dinner by the Archbishop, and took their departure on the following morning.—*Tuam Herald*.

On Friday last, his Lordship of Elphin, the Right Rev. Dr. Browne, accompanied by the Rev. Thos. Kilroe, arrived at Ballygar, on a visitation of the parishes of Killyan and Kilonan. Reports were industriously circulated that proselytism was progressing in these parishes under the auspices of the lord of the soil. His lordship was delighted to find that the exertions of the zealous parish priest, the Rev. Ed. Wallace, and his efficient curate, the Rev. John Dolan, were an overmatch for the selfish and well paid exertions of our adversaries, even amidst a population wretchedly poor. In this locality, as in other places, this trade of "Juniperism" is found extremely profitable. Itinerants are of course imported to serve this purpose.—*Freeman*.

THE BISHOP OF NOTTINGHAM.—We regret to have to announce the proximate resignation of his See by the Bishop of Nottingham. It was solely in obedience to the commands of the Holy Father that Dr. Hendron accepted the onerous charge of this new diocese when the Pope, in the plenitude of his power and in the fulness of his love for the Catholics of England, restored to this country her Episcopal hierarchy. The Right Rev. Prelate's delicate health and love of retirement superinduced in his breast a repugnance to leave Gifford, where he had been Vicar Apostolic; but what Rome desired he was too faithful to contravene, however arduous the duties he was required to undertake. We are sure of the cordial concurrence of the Catholics of this country in our ardent wish and hope that in his proposed retirement from the field of Episcopal labors, the Rt. Rev. Prelate may enjoy many years of happiness and peace.—*Catholic Standard*.

CATHOLIC SCHOOLS.—Early in the present year we pointed out how the Ecclesiastical Titles Act was operating to exclude the Catholic schools from their equitable share in the Parliamentary grants for education, through the difficulty created by that act in legally designating an English Catholic Bishop. We are informed that means have now been found to overcome the difficulty in question. A trust deed, accepted as a model for other Catholic schools by the Lords of the Committee of Council, on the one hand, and by the Catholic Poor School Committee on the other, has been executed and enrolled in Chancery for the small school of Kemerton, in Gloucestershire. Their lordships have paid the amount awarded to the school; and are now prepared, upon the usual conditions, to promote the erection of Catholic schools elsewhere.—*Morning Chronicle*.

CONVERSIONS AT THE CHURCH OF ST. MARY'S, NEW ROSS.—John Joseph Williams, James Moffat, Mary Catherine Hancock, Ellen Margaret McCormack, Thomas Alphonsus Martin, John Abyssius Allen, and another young man whose name we did not learn, were all received into the bosom of the Catholic Church, by the Rev. Thomas Doyle. The harvest has not been as good as our separated brethren expected, though their placards were so profusely posted about this town to insult our holy religion.—*Kilkenny Journal*.

On the 7th of September last was received into the bosom of the one fold, by the Rev. Mr. Dempsey, C. C., of the parish of Desertoghill, county of Londonderry, Mr. Stephen Church, of the Grove, whose mild and unassuming manners endeared him to all classes of the community who had the pleasure of his acquaintance. He was, from infancy nurtured in the Protestant faith, of which he was one of its purest and most virtuous ornaments; and being descended from one of the most ancient and respectable Protestant families in the North of Ireland, adhered to that creed with faithful tenacity, adorned with every virtue that characterizes the man and the Christian.—*Glasgow Free Press*.

The *Augsburg Gazette* contains the following important communication from Vienna:—"The conversion of the Princess Carola Wasa to the Roman Catholic religion took place on the 4th at Morawetz, in Moravia. The Princess had some years ago expressed a desire to enter the Catholic Church, but her minority and other motives caused that act to be delayed. It was only after she had obtained the permission of her father that she applied to the Bishop of Brunn, who had her instructed by a Priest of her diocese, and received her abjuration on the 4th, which was her fete day."

Lord Derby has had a pleasant foretaste of his "Irish difficulty" in the spirit with which the Irish members criticised the Royal Address. We shall probably hear less of Celtic "insubordination and insubordination" during the remainder of the session. No debates of much Irish interest occupied Parliament this week—Sir John Fitzgerald's motion, concerning the Six Mile Cross massacre, having been withdrawn pending the decision of the Court of Queen's Bench. Sergeant Shee's prompt introduction of his Tenant Right Bill appears to have amazingly expedited the Land measures of Mr. Napier, the nature of which is still involved in an impenetrable mystery as the financial panacea of Disraeli. Mr. Napier's Bill comes on for discussion next Monday, when Hume's "call" on behalf of the Free Trade resolution will fortunately have secured a full attendance of the House.—The topic of all-absorbing English interest is the splendid pageant which conveyed Arthur Wellesley to his Cathedral tomb. With honors such as usually signalize the obsequies of only the proudest Kings, surrounded by the representatives of almost every great Power in Europe, the fallen bulwark of British pride and glory has been at last laid in St. Paul's.—*Nation*.