# CATMOLE CHRONICLE. 

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THE TDRAS O CATHOUC THE TDEAS OF A CAThiodic
 (Continuced from ourt last.)
9.-suraemacy of catholicism in the fine The supremacy of Catlolicism in the fine arts is a fact so universally admitted, that any attempt to prove it would seem ridiculous. On this hean, it is hery casy for daugliter-false philosophy.

All that we have best in eloquence, in poesp, in painting, in sculpture, in architecture, in music, painting, in sound, is owing to Catholicism. All the | losses that we deplore, all the abortions of genius in |
| :--- | those arts, are the effect of religious opposition. The latter, in becoming antagonistic to the Catholic idea,

could but show itself the enemy of form; even so could but show itself the enemy of form; even so hatred. Doubt, by it substituted for faitit, has extinguisled the lamp of genits, which is only lit from the fire of belief.
Is it so very dificult to understand that the beauty and the grandeur, alone capable of exciting lasting enthusiasm, are a reminiscence of a superior world, a preseatiment of heaven, and are here below but ideal. Withdraw the consoling tes whe the rich is to come; betreen the pres with the light of faith, the smiling dispel, toge of Christion hope, and man becomes prope sient on this disenchanted earth, where lomy, sad, siles on other term to sixty years of vain illusions, but an everlasting tomb.
There is no doubt but the thirst for material enThere is no exited still more by the shortness of life, joyments, excep an industrial activity, that may well be alled marvellons. You will see man ly over the sulface of the carth, bechind a fiery clariot-but gerere more shall he ascend on the wings of genins to the regions of the great realities. Iie may construst rast factories, wherein thonsands of the poor shall acrifice, to the fortune of the rich, the only good shich remains to them-liealth of soul and body; he may open sumptuous bazaars, where luxury shall barter with cupidity, at the price of the sweat and blood of the poor; but no more shall he build, or even restore the immense basilica wherem rich and poor conceive a thirst for the eternal treasus, and learn to share, in more equal measure, the good things of the earth. Yon win everywhere bar the hissing of stean, the monotonous sound of macimery, and trates; but you hear no more those sacred songs which raise the soul to a better vorld, a
sorrows of its exile.
If, in the midst of a community tbus devoted to the morship of matter, and the demon of gold, there clance to arise a poetic genius of great power, he will but realise what he has under his cyes, and you shall hear him-
"Sur un monale infernal,
dien du mal."
Chanter ihyme de Elorie au sombre dien du mal,"
Byron, with a genius which would have eclipse most Cliristian poets, had he had the happiness of being one himself, has only celebrated the miseries of man, abondoned by God, and the infernal jops o Sitan careering over an unbelicving world. He is
the poet of anti-Catholic society, as Strauss is its the poet of
"C'est pour la verite que Dien fit le genic."
But religious truth exists only in the lap of faith and it is there alone that genius should seek the exccltent in all kinds, the excellent being no more than the resplendence of the true. Let us hear.a man who
las a right to be heard on this sulject:"The Reformation, pencetrated with the spirit of its
sounder-a ruthless and envious monk-declured itsel the enemy of the arts. By retrenching innarination the enemy of the aits. By retrenching inagination
fronties of man, it cut of the wings of genius and confined it to the earth. Had it had, athe ounset, complete success, it would have established, a least for a time, another species of barbarism ${ }^{*}$, treating as superstitiou the pomp of altars, and as idolatry, th
masler-works of sculpture, of architecture, and painting; it tended to destroy all high eloquence,
and grand poetry, to deteriorate taste by the revudia and grand poetry, lo deteriorate taste by the repudia-
tion of models, to intraduce something dry, cold, captious, into human intellect; to substitute a mincing and material society for one easy and intellectual; ; 0
put machinery and the motion of a wheel in the place of hands and mental operation. These truths are con firmed by the observalion of facts.
"In the various branches of the reformed religion, the communion is more or less perfect, according as

 pagan nations, hury on the temples and relifious ouvjcecs of that not remain in lialy, in

where the ecolesiastical hierarclyy is still kept np,
letters have had lheir chassic nge ; Lutheranisu retains

 and the exeross
"Shalspeate was, in all probability, a Catholic ; Mitton has evidenty imitated certain portions of tho poems of Saint Avite and of Maseinins; Klopstock
has borrowed most of the Riman doctrines. In our has borrowed most of the hinman doctrines. In our only manilested itselt, when the epirit of Protestantism
was enleebled and untrue to itself. Gocthe and Schil was enleebled and untrue to itself. Goethe and Schiler regained their genius in treating of Catholic sub-

jects."
Rome, the radiant centre of Christian faith, must needs be, as sle crer has been, the capital of the fine arts, the terrestrial paradise of artists. It is to Rome dissenting communions, now come to seek that inspiration which universal toleration permits them to gather. It is very remarkable that amid so many popes of different characters and different tastes who have occupicd the Holy See, there is not one on record who did not manifest his predilection for the fine arts, and exhausted though it might be, the means of encouraging their progress, and purchasing their best productions.
Julius JI,
Julius JI, who seemed to breathe only war and made all around him tremble, was yet the patron of the Mictael Angelos and the Raphacts. Sixtus Quintius, so severe, so averse to ide prodigality, ordered the most prodigions works of the Fontanas and other artists of his time, and rewarded their labors with unheard-of liberality.
But it is not merely over
But it is not merely orer the productions of the hiristian genius that the popes have extended their rotecing sceptre; we are also indebted to them for of ancient art. 'The same thonght which has saved frona destruction the writings of paranism, has drawn from their tombs its deities, its demi-gods.
True christianity is too conscious of her divine beauty to sibriuk from surrounding herself with the beanty that enanates from the mind of man. And then, is it not a happy inspiration to have ranged numerable family of the gods whom his word overthrew !

The Apollo of autiquity still reigns in the Belvedere; and if the modern Apollo, by heresy precipitated from heaven, is reduced, like the son of Latone, to regetate in the bazaars of the exhibition, where true talent
despised and neplected, beholds praise and gold despised and neglected, beholds praise and gold
showered on mediocrity and bad taste, if the august showered on mediocrity and bad taste, if the august
exile have anywhere a throne, it is again near the papal clair.
Europe has not forgotten the extraordinary honors bestowed by Pius VII. on the mast illustrious statuary of our age. Honored during his life with the most llattering distinctions, clothed with the charac er of Papal ambassador, Canova, aiter his deailh, moght look down from that celestial abode where his rolound piety ha so welldeserved a piace, and be most macrificent college honor with its presence the Lest magnificent obsequies ever made for an artist. Canora ; and it is not without emotion that a strancer antist, wandering through the Capitoline Ponthcon, reads on the pedestal of a white marble where the Graces are crowning the bust of their favorite, these words: "Leo XII. to the memory of Canoza." Gregory XVI. has also given a fair place to the ine arts during his pontificate. Not only did he re build in a magnificent style the basitic of the Doclor of nations, but we have seen lim in the earlie ycars of his pontificate erect a new transoleum to the greatest of painters, $f$ found a new museum, and complete those immense collections of ancient and mo xpence by his predecessors, in the halls of the Capito and the galleries of the Vatican ; admirable monuments which, grouping all that is greatin art around all that is most august in religion, proclaim the indissolubl alliance of the beautiful and the true.
The death of Canova was, like his life, that of a Clristian


t The Proiomutcea, or gallery of the busts of the great, mas-






We are indebted to the talented and well-knorn correspondent of the N. Y. Frecmanis Journal, for the following interesting statistics of the "Association for the propagation of the Faith." The amount of money contributed may seem swall ; but it is by their expenditure that Catholic missions must be judged "Look," would we say to those who sneer at the smallness of the means, (lumanly spoaking,) "Jook at the results accomplisled, and confess that the ham of God is here;" for it is God alone who giveth the increase. Nequic qui plantat est aliquid, neque qui rigat: sed qui incrententum dat, Deus-1 or. iii. 7.
ar for the propagation of the fath Mr. Editor,-It occurred to me that it would just at present, be very opportune to set before your readers a sussinct account of the origin, progress, and present condition of the Society for the Propagation of the Faith, that eminently glorious and useful Catholic association, whose beginning and labors were
so touchingly alluded to by our Most Pev. Arch so touchingly alluded to by our Most Rev. Arch-
bishita in fis discourse on the Ausifiary Church Building Assoesiation, in the Cathedral a few day ago. I must confess that, to me, the account of its ago. Aumbe and insignificant beginniug was as nerw as it was full of interest. 110 with for the infinite power and wisdom of Almighty God that knows, as il were, with so lithe visible expenditure of material and force to bring about, both in the nature and in the works of man, sucla immense and nature and in the works of man, sucls immense and
astonishing results; so that while in the former wo see the spreading oak springing up from the small acorn, we also, in the instance before us, rejoice a the growth and prosperity of a Catholic work, of
which the seed was "the least indeed of all seed "" which the seed was "the least indeed of all seed;" but which, receising the sustenance of His Divine blessing, grew on with the wonderful vitality imparte
by Fis Church; so that it now, in one way or other by His Church; so that it now, in one way or other either by receiving or distributing, it overspread nearly the whole Catholic world, and the souls of converted heathens, like the birds of heaven, "may
come and dwell upon the branches thereof." I accome and dwell upon the brancles thereof." I ac cordingly requested Mons. de Courcy, who takes a
great pride in being always au fait in all matters great pride in being always au fait in all matters
connected with the Catholic faith, and who, in the well-stored Catholic portion of his Library, is so fortunate as to possess what has now become very rare a complete series of the annals of the oeuzre de la ropagation de la foi, to write an article on the of your readers. The contemplation of such extensive results, proceeding from so feeble an outset should serve to inspire us with confidence that if wo hoose to use proper exertion Divine Providence will, in like manner, bless and cause to fructify the newly projected undertaking of our Most Rer Arelhbishop; so that, before a long while, all the Catholics of the city, no matter how isolated their position, may hare a holy temple in which there will be room for them to pray to God, and enjoy the happiness of assisting at the adorable
body and blood of His Divine Son.

Wilfred.
The origin of the association which forms the sub ject of these lines is intimately connected with the history of the Catholic Cburch in the United States. It was for the purpose of assisting us to build our us from Fra pay the passage of miss anly about tirty years acro. In 1815, Monseigneur, Dubourg Bistop of New Orlcans, on hons return from Rome himere he had been consecrated, made a short stay in Lyons; and, in lis solicitude for the penury and wants of his diocese, made a strong appeal to the charity the Lyounese. He made known, in particular hisart and soul, whom he had known in America heart and sou, whom he had known in America, and society to collect offerings and donations for the spiritual wants of Louisiana. For a number of years this pious lady was satisfed with collecting very
moderate sums which she transmittell to Moriseigneur Dubourg. But in 1822, a Vicar Genern of New Orleaus arrived in Lyons, and reasimated the ferror of the friends of the diocese he came from. Up io that time they had not succeeded in sending to ome
mission alone all the assistance its wams required: mission alone all the assistance its wams required: nevertheless, they determined to aid all the mission in the world, and it was by giving to their work this Catholic prineiple and purpose that they drew down apon it the benediction of heaven. On the 3d May
1822 , the feast of the finding of the Holy Cros 1822, the feast of the finding of the Holy Cross was opened by an invocation of the Holy Ghost ; priest read a shout statement of the sufferings and wants of veligion in North America, and proposed the establishnent of an immense association which should provide with the pecuniary resources they were in need of the missionaries of the whole wortd The proposition was unanimously adopted by the meeting, and before adjourning it elected a Presiden and a Committee to organise the association. Shortly aferwards there was merged in it another very unpretending one, which hat, in 1820, been formed amoust the silk operatives, for the purpose of nssisting the
Christians in China. Their combined action med Christians in China. Their combined action met with results which they never could have ventured expect from isolated efforts. The receipts of the irst montl: amounted to $\$ 104$, and at the close the first year to $\$ 3,000$
What is the amount at the present day of the reources distributed by the association for the Propa gation of the Faith? The famine in Europe in 184\% ld world had by diminishing the meons of the publio harally, had, by diminising the means of the public enerally, a corresponding ellect on the recepts of the different missions nearly 4600,000 apportione as follows: :-

Among the Bishops of Great Britain,
Missions in Switzerland,
Missions in the North of Ger-
many and Sweden, \&ce.,
Missions of Turkey, Greece,
Wallachia, -
Total for Europe,
Among 45 Bishops in Asia Minor, Syria, 2 Bishops in Mesopolamia and Persia,
10 Bishops in Britisla India, 10 , Tonquin, Siam and
17 Bishops in China, Corea, and Mantchuria,

## Total for $\Lambda$ sin

Algiers, irripali 205,000

$$
\begin{aligned}
& \text { Tunis and Egypt, } \\
& 5 \text { Bishops in Abyssinia, at Cape } \\
& \text { of Good Hope \& Madagascar, }
\end{aligned}
$$ 01 Bishop in Guinea

Total for Africa,
Among 14 Bishops in British America, $\dot{C}_{\text {a }}$
nada, Nova Scotia, New-
$\$ 5209$
\$52,090 nada, Nova Scotia, New-
Foundland, \& Hudson's Bay, 34 Bishops in the United States,
7 Bishops in Jamaica, Trínidad, Bishops in Jamaica, Trinidad,
and Guyama; .

Total for American Continents,
Among 5 Bishops in Australia, ${ }_{\text {To }} 1$ Bishop at the Sandwich Islands,
33,000
20,000

1
To
1 Bishop at the Sandwich Islands $\quad 10,000$ Among 8 Bishops in New Zealand, the
ands, \&c., . . . . 55,000
Total for Oceanica,
Total of sums distributed,
During the same year, 1850, the receipts were as Follows:-
France,


Total,
$\$ 587,000$
The above statement shows that many countries re at once contributors and recipients: thus they so that all nations have it in their power to participate in the special praces with which the assoriation pate in the special graces with which the association
is endowed. This is the case with Ireland, Scotland and Switzerland ; it is particularly the case with Cana-

