

Clergy and people of England were any nearer the Church because Cardinal Wiseman, instead of being Bishop of Melipotamus, and Vicar Apostolic, *in partibus infidelium*, is now Archbishop of Westminster? Are Anglicans and Wesleyans less heretics and schismatics on account of this change? Not so; no one ever thought of saying so. What we say, and what we glory in, is this: that the Catholic body in England is now reckoned important enough no longer to be a mere accidental congregation, unrepresented and unnamed in a general council of the Church, but that it is henceforth to be an organized part of Christendom, moving in a "course of regularly adjusted action round the Centre of Unity." Before, our body was merely an irregular mission; now it is an ordinary Church. Anglicans deceive themselves very much if they think that their present circumstances were the occasion of this change being made in our constitution. The hierarchy was established, not for Protestant, but for Catholic England; not with reference to the state of those without, but solely and entirely on account of our own necessities—on account of the daily increasing difficulty of governing a body so large as we have become on irregular and exceptional principles.

A great handle for these misrepresentations has been taken from our words in a former article, in which we said that every baptised person in any of the new districts is now openly commanded, under pain of damnation, to submit himself in all spiritual matters to the Bishop of the new Catholic Diocese. But we never intended to say that this obligation was anything new. It existed with the same force when our Bishops were only Vicars Apostolic; the novelty is only in the way of enunciating the command. Our great principle, "No salvation out of the Church," is not of yesterday. Our intolerance is an old story. We never pretended to deny this great truth which, indeed, would continue to be true in spite of our denial. We did not receive Emancipation as the price of relinquishing our Faith. We never owned when we received that boon, that others were as likely to be in the right as we were. We always proclaimed, on the contrary, that ours is the one only true Faith and Church, by which men can be saved, and that all other religions are false, and not from God. The only principle to which we pledged ourselves, and to which the Protestants of England then pledged themselves, is that no external compulsion is to be suffered in spiritual matters. We have no wish, and no intention, and, moreover, no power to force our Faith upon others by violence. Why, then, should they threaten us? Why should the *Times* recommend brickbats and bludgeons, Italian revolutions, and new Penal Laws, while other journals issue the war-cry of "the Sword of the Lord and of Gideon," while other persons tell us that arms are the prop of peace—"arma pacis fulera?" It is because the principle of Protestantism is of its father, the Devil, and is bound by no obligations, whether of oaths, or of treaties, or of conscience; and such being the case, we must own that we are animated, not intimidated, by these threats. The Devil is not wont to howl till he is hurt. It is a real testimony to the strength of the Catholic body in England (and the timid among us should ponder this well), that the Catholic Church cannot make the slightest movement, even one which refers simply to its internal government, without arousing furious passions, and hearing voices around it like the howlings of exorcised demons—"What have we to do with thee? Art thou come to torment us, and to jostle us in our own territory, which we hold by a grant from the Government and people?"

PROTESTANTISM AND PERSECUTION.

(From the *Catholic Herald*.)  
A portion of the news from England, as given in the secular papers, is somewhat extraordinary. It is as follows:—  
"The Church of England, through her Bishops and Clergy, seconded by several of the leading journals of the country, is calling for penal enactments to extinguish the new titles assumed by the Roman Hierarchy. A deputation of the clergy waited upon the Bishop of London on Friday, to present an address previously determined upon at Sion College. The deputation was cordially received by the Bishop, who expressed his entire satisfaction with the nature of the address, and strongly urged that every parish prepare and forward an address to the throne at this critical period."  
Although we were aware that an immense sensation had been created in England by the new appointments, we must confess that we were not prepared for such an outbreak of fury and menace as now reported. We have heard so much about the liberality of the nineteenth century, and more especially, the forbearance and toleration of Protestants, that, in spite of our calmer judgment we had almost come to regard them as realities. "Catholics persecute, but Protestants never do;" this has been the unceasing language of our opponents. And although history is far from sustaining the assertion, yet, inasmuch as Protestants of our day have been so incessant and so loud in their declamations against intolerance and persecution, we had almost begun to think that whatever they may have done in past times, there was but little reason to suspect them capable of again reverting to the use of means so abhorrent to reason and humanity. We thought, it is true, that there might occur isolated cases of oppression and intolerance, but as to anything like an organized and systematic resort to persecuting measures, and that too on the part of the principal sect of the Protestant world, we really thought they were no longer capable of. But we have been deceived. We have given them credit for far more generosity and charity than they possess. The persecuting spirit of Calvin, Henry VIII. and Cranmer, still lives in the breasts of their successors. Circumstances of time and place may

have moderated its fury and restrained its indulgence, but it needs only occasion and opportunity to quicken its savage energies for its horrid work. Henceforth, when Protestants inveigh against persecution we must understand them to have reference only to persecution, when employed, not by themselves, but against themselves!

So Anglican parsons and bishops are invoking the aid of the civil power to check the progress of Catholicity! "Penal enactments" are called for by these doughty champions of a "pure and reformed" faith, to protect them from the encroachments of a few unaided priests and prelates of the old religion. It is, however, but natural. Anglicanism is true to its instincts in thus calling upon the State for protection. It was the State that gave it being, and it is but natural that the child should turn to its parent in the hour of danger. It was "penal enactments" of Parliament that, in former days, robbed Catholics of their property, put them to an ignominious (nay a glorious) death or drove them into exile, and thus almost exterminated the old religion, and left a clear field for the new; and it is but natural, that when the old religion would again rear its head in the land, and such to regain its salutary influence in the hearts of the people, it is but natural we say, that these Anglican parsons and bishops, who have usurped the places of the rightful shepherd of the flock, should call lustily for another lot of "penal enactments."

But how beautifully this illustrates the weakness of Anglicanism, the "bulwork" though it be of Protestantism. One would suppose that fifteen thousand clergymen, with all the universities and colleges under their control, backed by nearly all the wealth and rank of the country, and enjoying the exclusive favor and patronage of the government, would possess sufficient moral power and influence to oppose the progress of any rival system of religion whatever, and more especially one so "absurd" and "unscriptural" as Popery. But no; as soon as a few hundred priests, poor in pecuniary resources, despised and hated by the mass of the nation, destitute of outward attractions of any sort, and of all human assistance, think of merely organizing themselves by means of a few harmless ecclesiastical forms and regulations, these fifteen thousand State-Church clergymen are instantly thrown into the greatest trepidation; they are actually panic struck. And what do they do? Flee? O no; that would be to leave their fat benefices and their lordly sees and mitres. But they combine—for what? To face the enemy like men and put him to flight? No, the cowards! they combine to implore the protection of the secular arm! They unite to beseech their gracious head the Queen, to aid them by her "penal enactments!" Could anything afford stronger proof of the most dastardly craven heartedness, and of conscious impotence? Do they not thus confess that there is a convincing power in the simple appeals of the Catholic priest and a divine virtue in the Catholic religion, before which all their human eloquence, backed by every earthly consideration, falls unheard and unheeded!

We have no idea that the English Government will be so foolish as to respond to the call of these frightened parsons. We rather think it will tell them that if they cannot take care of themselves and their flocks by moral means, they are either unworthy of their posts or their religion is not worth preserving.

ENGLAND AND HER CATHOLIC HIERARCHY.

(From the *N. Y. Freeman's Journal*.)  
All England, Catholic and Protestant, rulers and people, clergymen of the State-religion and followers of such clergy—all agree that the establishment of the Catholic Hierarchy, amidst the lifeless and mouldering ruins of Anglicanism, has been a great stroke of the Successor of St. Peter. The sentiment of Protestant England is well represented by the letter of Archdeacon Hale, which we present elsewhere for perusal, selecting it from a mass of "addresses" from the Protestant clergy and people to their bishops; of Protestant bishops to their spiritual superior, the Queen; and of the Queen and her crown officers, formal and non-formal, to their obsequious servants the Protestant clergy. Archdeacon Hale declares that there is no use in concealing the fact that Protestantism, as representing any ecclesiastical form of professing christianity, is in the greatest danger. He should have said that it has received its annihilating blow. He acknowledges that the Pope, (whose Predecessors founded them,) has "annihilated the Provinces of Canterbury and York." Of course, the Power that creates has a right to annihilate! Archdeacon Hale admits that they are annihilated, but he is greatly wroth with the Pope for doing it.

The commotion among the chariots and horsemen of the Philistines is intense, and resounds from all quarters of their camps. Out of the confusion of sounds a few well articulated sentiments strike on the Catholic ear. Of these one is the consciousness that Protestants carry within their own breasts that religion, in so far as it comes down from a world and a power higher than the earth, and is above earthly control, but is on the contrary potent to mould men and institutions according to its own will, is identical with the Catholic Church. The Anglicanism that these Englishmen set up as their Dagon beside the Ark of the Lord, they confess to be a mere part of the Queen's Government—a function, or rather an appurtenance of the State. And they cry out that the organisation of the Church of Jesus Christ side by side with the Church of Queen Victoria, is an invasion of her rights, and an assault on her temporal sovereignty. Just so did the old Pagan Romans object to the advancement of the Catholic Church, during the process of the conversion of that Empire to Christianity in the first centuries of our era. They said that Christianity was hostile to the Empire, and would destroy it by destroying the worship of their

false gods. The same is the foundation of the outcry of modern Pagans; that the Holy See has exercised the power of changing dynasties and transferring kingdoms. The truth of the matter is that those, whether sovereigns or of the people, whom God blesses are blessed, and that, at the times and in the places that He chooses, through the blessing that He gives them, they rise to inherit the earth. In this way England, for whose conversion so many prayers are offering, is hastening to take her place as a Catholic nation. They who are of good will among her people are already trooping into the fold of St. Peter; and for those who remain perverse and evil minded, the gnawing rust of their vices, and the barrenness that follows the curse of God shall soon make names a forgotten fable and their dwelling places a desert. Protestant England, it needs no prophet to foresee it, is tottering to her fall, through her own inflated, and self-destructive pretensions to continual prosperity, and Catholic England is already preparing to take her place, and, by temporal sufferings, it may be, and by national humiliation, to atone for her long evil doings.

We feel not the slightest inclination to take up the task, which Catholics in the British Empire find so very easy for themselves, to vindicate the entire legality of the recent changes. We have one only hope to express—that the English Government may never attempt that which is the only real injury that is in its power to inflict on the Catholic Church—the bestowal of its friendship and patronage. This, may God in His watchful providence prevent! As to England's opposing the flood of light now commencing to pour in upon her, the more she opposes the more truth will of proper necessity triumph, and the devil, who has just now prompted her to opposition in hope of frightening the Catholic authorities, will more effectually outwit himself, and prove himself, as he always does in the long run, a great fool.

THE CROSS AMONG PROTESTANTS.—The *Presbyterian* has a long editorial against a "custom which is creeping into the land of the pilgrims, of elevating the cross upon the church edifice of the Congregationalists." The custom is reprobated and denounced as "incipient idolatry." Our Protestant contemporary has doubtless reason for alarm. The work of Luther, Calvin and Cranmer is rapidly being undone. Germany has long since repudiated the purified religion of the Reformers, and now the "land of the pilgrims" is gradually following its example. Thus do the children belie the teachings of their fathers. Thus do the enemies of the Church bear testimony in favor of her unchanging faithfulness and truth.—*Catholic Herald*.

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|------------------------------------|-----------------|
| THE LADY OF HIS WORSHIP THE MAYOR. |                 |
| Mdme. FURNISS,                     | Mdme. DRUMMOND, |
| " MASSON,                          | " BOURRET,      |
| " DESBARATS,                       | " WILSON,       |
| " DUMAS,                           | " COUILLARD,    |
| " DORION,                          | " LEVESQUE,     |
| Mdme. DESCHAMBEAULT.               |                 |

The Committee hope, that already several ladies have prepared articles for the approaching Bazaar, and that from the present time, up to the period when the Bazaar shall take place, every one will employ her leisure time in little works of utility or ornament, and remit them to the hands of the Ladies who have kindly undertaken the superintendance of the Bazaar.

The severity of the season now rapidly approaching, and the great amount of destitution which prevails around us, are sure guarantees that all will, according to their abilities, contribute to this undertaking, which offers to the Society the only resource for the relief of the poor.

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Montreal, 6th Nov., 1850.  
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