

FRANCE.

We copy the following interesting items, as showing the steady progress of the French Church even in these days of national tumult:

DIocese of Bourges.—His Eminence the Cardinal Archbishop lately ordained 6 Priests, 9 Deacons, and 7 Subdeacons.

Diocese of Toulouse.—The Venerable Mgr. d'Astros held an ordination, at which were ordained 8 Priests, 9 Deacons, and 7 Subdeacons.

PAMERS.—There were ordained 13 Priests, 5 Deacons. Minor orders were conferred on 8 candidates, and 15 received the clerical tonsure.

MANS.—More than eighty in this diocese received various orders.

His eminence Cardinal Boland ordained 31 Priests, 40 Deacons, and 18 Subdeacons.

ROAN.—The Bishop of this see ordained 14 Priests, 8 Deacons, 5 Subdeacons, 18 received minor orders, and 19 were tonsured.

PARIS.—At an ordination held in the Church of St. Sulpice, by the late Archbishop, on Saturday, (q. r.) June the 17th, there were ordained as follows:—Subdeacons, 67; Deacons, 29; Priests 48. Of these there belonged to the Diocese of Paris 8 Priests, 5 Deacons, and 15 Subdeacons. To that of Meaux 6 Priests, and 7 Deacons; the Congregation of the Mission 9 Priests and 5 Subdeacons; the Seminary of Foreign Missions 15 Priests, 5 Deacons, and 12 Subdeacons. The ceremonies commenced at 7 o'clock, A. M., and closed at noon.

On the same day, at the request of the Archbishop, the Bishop of Quimper officiated in the Chapel of the Seminary and conferred the clerical tonsure on 36, and minor orders on 34 of the students.—*Cath. Miscel.*

SWITZERLAND.

Since the defeat of the Sunderbund, the Anti-Catholic party has proceeded with a high hand in the work of confiscation and sacrilege. It is stated in a French paper that the Government of Friburg has suppressed most of the abbeys; the Government of the Valais has appropriated the ecclesiastical property of the clergy, secular, and regular; the Government of Lucerne is suppressing the convents, and surcharging Catholic institutions with an extraordinary contribution; the Government of Thurgau, composed in great part of Protestants, not willing to be behind in the race of secularization, has, not one fell swoop, suppressed all the convents in its territory, excepting one, the property of which is, luckily for it, on the other bank of the Rhine, in the Grand Duchy of Baden. The Tessin, pursuing the same course, has laid hands, in one decree, on nine convents, appropriating their property on the simple plea, that the Government is in want of money! "The Roman Catholic clergy, as you are already aware," adds the writer, "are generally little satisfied with the mission of Monsignor Loquet. He was recalled to Rome; but the journals announce his early return to the Valais."—*Catholic Herald.*

AFRICA.

About two years ago, two Catholic missionaries conceived the bold design of penetrating into the interior of Africa, and of devoting their lives to the extinction of slavery, and the conversion of the pagan Africans. We received from Malta, a few days since, a very interesting and gratifying account of these intrepid missionaries, which we have much pleasure in laying before our readers:

"MALTA, June 17th, 1846.

"Some days ago I saw in your London papers the death of good Padre Rillo. I know not what officious pen wrote, or brain invented the lie, or, at least, misstatement. Three days ago Sir Vincent Casolina, father of Bishop Casolina, received a letter from him, dated Khartum, on the Azure Nile, 17th Feb. 1848. During the last four months the enterprising party (Monsgr. Casolina, Rillo, and four other missionaries,) have been working their way from Cairo to the south, over rocks, rivers, deserts, till on February 11th they reached Khartum. Poor Rillo was only partially recovered on leaving Cairo; his daring spirit, however, carried him on, till worn out by a killing dysentery, it was thought he could not survive. 'Onward!' however, was always his word, and, in fact, to return seemed impossible. His companions expected his death every day in the desert; but, tying him in a chair, mounted on the back of a dromedary, he reached Khartum, where the Turks paid them every attention, and by the 16th, (date of the letter) Rillo was so much recovered that he hoped

he would be himself again. The young enterprising Bishop Casolina was preparing, with two others, to dive further south, for two months longer among the pagans, and then lie by during the rainy season. As yet they are only exploring the way, pioneers of religion, in hopes of being able to humanize and christianize, permanently, these hitherto abandoned regions. Rillo and his friend Casolina pull well together, and if the former recover, and be himself again, I have every hope that they will succeed in planting the cross firmly in the heart of Africa. It is a pity the Anti-Slavery Society don't assist them. Rillo's plan, and that of Casolina, was to attack the slavery system in its fountain head, by spreading civilization with christianity through these central regions, whence the stream of slavery issues."

We find the following in the *Gospel Messenger*:

NOT A COPY OF THE SCRIPTURES TO BE PROCURED IN ROME.—I soon ascertained the address of every bookselling establishment in the city, and commenced my tour of research. I visited in person every shop, and in every shop was informed that they had no copy of the holy Scriptures in the language of the people. I asked on every occasion, why they did not possess so important a book, and on every occasion they replied, "Non e permesso,"—it is not permitted, or "E proibito,"—it is prohibited. The result was the fullest confirmation of the statement which was made to me, for I could not obtain a portable copy in the establishment of any bookseller in Rome.—*Rev. H. Seymour's Pilgrimage at Rome.*

Of course the editor of the *Messenger* had not seen the following correction of the above story in the *New York Observer*:

BIBLE IN ROME.—In the *Observer* of the 2d instant, there is an article headed—"Not a copy of the Scriptures to be procured in Rome," an extract from the Rev. H. Seymour's "Pilgrimage to Rome." I know not when the work in question was written, but I can say from personal knowledge, that in the years 1843 and '44, not only copies of the Bible, but copies of Duclati's Italian translation, in 18mo form, were exposed for sale at an auction store in the Corso, near the post office, one of the most public places in Rome. I also observed Bibles in other book-stores in the city, kept openly as any other books were. The statement carries the impression that the Bible is not now to be had in Rome, which is not true, and the cause of truth demands that the statement should be contradicted.

Yours respectfully,

A PROTESTANT READER.

[From the Boston Watchman.]

THE ENGLISH CHURCH ESTABLISHMENT.

Amid the great ecclesiastical as well as civil changes which are now occurring in Europe, our attention is drawn to the English Church Establishment. Will this, too, fall, or will it withstand the shocks of opinion before which other like systems are toppling and crashing? That its days are numbered, must be obvious to him who notes its manifold corruptions, and who marks the spirit of the age. Out of the mouths of its most distinguished upholders the Establishment is receiving a merited condemnation. The Bishop of London himself speaking of the gorgeous cathedrals and enormous prodigality on which the Church of England has leaned for support, and which, more than the Head, we had almost said, she holds fast, utters language like the following:

"I pass the magnificent church which crowns the metropolis, and is consecrated by the noblest of objects, the glory of God, and I ask myself in what degree it answers its object. I see there a dean and three residentiaries, with incomes amounting in the aggregate to between ten and twelve thousand pounds a year; I see, too, connected with the cathedral, twenty-nine clergymen, whose offices are all but sinecures, with an annual income of twelve thousand pounds, and likely to be much larger after a lapse of a few years. I proceed a mile or two to the east and northeast, and find myself in the midst of an immense population, in the most wretched destitution and neglect; artisans, mechanics, laborers, beggars, thieves, to the number of three hundred thousand."

We have been surprised that American Episcopalians, with the professions they are accustomed to avow, should not be more distinct and

emphatic in their testimony against their hierarchy of which the Episcopal Church in England is the fostering mother. Even Dr. Tyng, in his recent work published by Carter, entitled "Recollections of England," is very severe in his criticisms on the Dissenters while he utters none, or but a faint testimony against those oppressions and corruptions of the English Church Establishment, which are fast receiving the reprobation of the world, and whose burdens are too grievous to be much longer borne by the British people.

DISINTERMENT AND REPOSAL OF THE REMAINS OF THE LATE DUC DE STACPOOLE, AT SOUTHAMPTON.—On Saturday a rather unusual and interesting ceremony took place at Southampton.—About two months since the Duc de Stacpoole, a French nobleman, died at Southampton, and his remains were interred in the cemetery of that town. On Saturday his two sons, Stanislaus and Richard, accompanied by the Abbe Jammes, late Vicar-General of Paris, and other French Clergy, arrived in Southampton, for the purpose of discharging the filial duty of removing the remains of their parent to France and placing them in the ancestral tomb. A procession was formed at the place of temporary interment, composed of the above-named individuals, and the Rev. Joseph Sidden, the Catholic Priest of Southampton, with his assistants and some of the principal Catholic residents. The body after its disinterment was conveyed to the chapel, where the Office for the Dead was chanted.—The procession then moved with the remains of the noble duke to the steamer on board of which they were to be conveyed to France. A large concourse of spectators witnessed the interesting ceremony, and by their respectful and attentive demeanour appeared to be edified by this exhibition of filial piety.

THE SOCIETY OF THE "HOLY INFANCY."—On the following day the Abbe Jammes formed a branch, at Southampton, of this interesting society, of which we shall have occasion to speak more at length next week. So great was the interest awakened by the account given by the Rev. Abbe of its objects and success, and by the eloquent appeal made in its behalf by the Rev. J. Sidden, that above one hundred members were enrolled on that day. We understand that the Rev. Abbe remains in England for the purpose of establishing it (with the approbation of the Right Rev. Dr. Wiseman,) if possible, in every congregation. Its object is to redeem from death, baptism, and bring up as Christians, some of the thousands of children annually put to death in China to prevent excess of population.

PUSEYISM IN ENGLAND.—A brother clergyman abroad, whose standing in our Church is one of distinguished and well-earned eminence and usefulness, writes as follows in a letter just received:—

"Politically, and for the present, Puseyism in England is regarded as dead; but theological'y, is still alive, and at work—intensely alive, and secretly at work. Dr. Pusey and his principal adherents are regarded as properly belonging to Rome, and of course they have no credit for honesty in remaining where they are. The breach between them and the sound Protestant portion of the English clergy would not probably be widened if they were to declare themselves in name what they are considered in fact."—*Protestant Churchman.*

IRISH LABOURERS.—The *Times* of Friday, in some remarks on the Australian Colonies, under the head of Money-market, gives an extract from a report of Lieut. Col. Sir T. L. Mitchell, in which he states "that he found the Irish labourers the best and the most hard-working. They understood better what was wanted to be done; and he had employed Irish, Scotch, and English indiscriminately." "The Germans," he adds, "are not so industrious as Englishmen or Scotchmen. The women do most of the hard work, while the men are apt to go about smoking." So that the Irish labourer is better than the English, Scotch, or German.

GENEVA.—The Catholics here supported a paper under the title of *Vox Catholique*, which has shared the fate of the "Nation" in Dublin. The Council of State have suppressed it, and thus like Clarendon trampled on the rights of the people and the freedom of the Press. The ostensible pretext is that the editor is a Frenchman!—*Cath. Miscel.*

WYCLIFFE.—NEW CATHOLIC CHAPEL.—A VISIT TO THE SITE.

We quote the following account from a Protestant paper, the *Darlington and Stockton Times*: Tuesday last (Aug. 22nd) was the day fixed for laying the foundation-stone of the new Catholic Chapel now in course of erection, at Wycliffe. The beautifully rural parish of Wycliffe is situated on the banks of the Foss, near Great-bridge, in Yorkshire, and is famous in the traditions of England, as the birth-place, in the year 1324, of Wycliffe, the Reformer, he being a descendant or relative of the family of de Wickliffe, who were lords of the manor of this parish, and patrons of the rectory up to the year 1606, when the property passed by the marriage of the heiress into a family of another name. Very little is known of the circumstances under which the Catholic religion has existed in this parish since the Reformation, but it is probable that for some time allowed and open Catholic worship ceased here, and that its revival began with the arrival of the family of the Tunstalls to Wycliffe Hall, in the very early part of the eighteenth century. Amongst the evidences of its existence then we find baptismal registers of the date of 1740. The chapel has hitherto been attached to the hall, and the interest of the Catholic religion here, upheld by the efforts of several respectable Catholic families in the parish, but mainly by the liberality of Sir Clifford Constable, the present owner of the mansion, and by the steady attachment and zeal of George Clifford, Esq., his uncle, who is now the occupant of the hall. A small chapel of ease, in addition to the chapel at the hall, has for the last few years been attached to the house of the Priest, for the convenience of the parishioners, on some of their week-day and other services; but the circumstances of the parish, and the number of Catholics have rendered necessary the erection of a separate and permanent church. To meet the case, a subscription was opened, and the munificent sum of £200 was given by Sir Clifford Constable, which, with the liberal efforts of the Catholics in the district, have enabled them to commence the erection of a new church, the foundations of which are laid in a very lovely and verdant part of the parish, near the Priest's house. On the forenoon of Tuesday took place the "ceremony of blessing the foundation."—The morning was very wet and unpleasant, and contributed, no doubt, greatly to diminish the attendance. At one o'clock, however, upwards of 400 persons had reached the spot, which, considering that the parish itself only contains 365 inhabitants, seemed a large number. Shortly after one o'clock a procession, chanting the psalm, emerged from the little chapel on the north of the Priest's house, and approached around the outer wall of the new church, up the centre to the place intended for the altar, where a wooden crucifix was erected.

The "ceremony of blessing the foundation" is an imposing one. Whilst viewing its performance, and on our return from the scene, we were carried back in mental vision to the distant past, and with all our Protestant tendencies, felt an almost instinctive reverence for the faith and forms of the worship of our fathers. We could scarcely allow our minds to dwell on the records here and there of usurpation, violence to the claims of conscience and the rights of the human soul, persecutions and offences with which the Catholic Priesthood, living in a ruder age, have been charged—for what Protestant Priesthood, thought we, dare cast upon them the first stone for sins like these—but we could not but respect the great aim of unity which the Catholic Church sought to accomplish, and the zeal and love with which it brought religion into every act of life and into every relation, carrying the waters of baptism from the fountains of Nubia to the roaring Geyzers of a northern isle—standing up for ages as the bulwark of freedom—curbing the baron, haughty of soul and bloody of hand, limiting the power of kings, giving religious education to the people which no accursed institution ever sought to impart, keeping on its sacred hearth the smouldering embers of Greek and Roman thought, awakening the sensual by its ceremonies, bringing the penitents to its confessionals, having its labours of love for the benevolent, helping men by its symbols, educating the feeling of the sublime as the quickener of devotion, by its aspiring towers and temples, dedicating the babe, watching over and hallowing marriage, and smothering the pillow of aged and feeble heads, we have heard of its alleged vices, (thought we,) but have we been shown yet the appropriate part the Church has performed in the education, the civilization, and the comfort of man.