

ed, and mouldered into successive dust by its side.—Is. 1, 30.

Time, that has wrought no change on them, has wrought no change on the feelings with which they are looked upon by the multitude. No humanity of the law; no authority of the Prince; no conscious interest amongst the people; has been able to conciliate popular favour for the calamitous race of Israel. Even in our day, when the outcry rises for a fantastic freedom in all things; the Jew is fiercely excluded from the universal licence; and that frenzy, that breaks the bonds of civilized society, only loads him with additional chains.

And how is this to be accounted for on the vulgar and profane conception that would call it chance? How are we to look upon this broken and wayworn pilgrim, passing through the whole course of these combats, that have covered the world with the forms of all that was high and heroic: with the crowned head, and the mailed arm of empire; and yet trudging along the same relentless way; but as urged on by a perpetual preservative miracle of condemnation? How is it to be accounted for, that in the revolutions of the earth, no chance has thrown the diadem in the grasp of a generation filled with the remembrance of their ancient supremacy; and living upon the hope of an universal throne? How is it to be accounted for that, in the eternal tide of human cultivation, the Jews are, to this hour, stagnant? That, with the natural powers to add to the great harvest of social fertility, they have made round them a region of repulsive barrenness! that under the same light of heaven; in the same air; with the same influence of times and seasons; they should have remained the same unproductive and unimproved pool! the dead sea among the nations?

When you shall be like an oak, with the leaves falling off.—Isaiah, ch. 1, v. 30.

Like tree, by lightnings scath'd, and winds o'erthrown,  
Torn from its native site, and distant blown;  
Its leaves all, soil'd in dust: its foliage riv'n  
By ev'ry blast; and o'er earth's surface driv'n  
Successive round the stately ruin spread,  
Each tender sapling roars its branchy head;  
Hangs out all gay its flowing mantle green,  
With flow'rs distinct, and fruits alternate seen:  
Till, in its full-grown pride, its towering form  
O'ertops the forest all, and braves the storm:  
Then, in its turn, decays, its seasons o'er;  
And, moulder'd into dust, is seen no more.  
Thus many a race have sprung and flourish'd  
gay;  
Then faded: fall'n at last, and died away;  
While that so blighted stem, round which they  
grew.

Though prostrate laid, still undecayed we view.

Rome.—The Rev. J. Bayley, of the Protestant Episcopal Establishment in America, was received into the church on the 28 ult, at the Gesu; having concluded his spiritual retreat, he received confirmation and the Blessed Eucharist from the hands of Cardinal Franzoni, in the rooms of S. Ignatius. Mr. Bayley is a man of great and general acquirements, and having, some years ago, dedicated his life to the service of religion, has been long engaged in the study of the faith which he has at last embraced.

## CATHOLIC GRIEVANCES IN ENGLAND.

That the first grievance of which your petitioners complain relates to the naval service. It is probable that at least one fifth of the persons engaged as seamen and marines in the naval service of the country are Catholics; yet your petitioners have the melancholy duty to perform of calling the attention of this Honourable House to the astounding fact that no provision whatsoever is made for the spiritual instruction, or for administering the sacraments, or performing divine service, for the Catholics in the naval service, whether sailors or marines.

That your petitioners show that this grievance does not end here inasmuch as the sailors and marines are not only deprived of any Catholic religious instruction, but in many instances are placed under the necessity of attending, or actually compelled to attend, Protestant worship, in direct violation of their freedom of conscience.

That your petitioners further show that, with respect to her Majesty's army, your petitioners are confident that full one-third of that army consists of Catholics. Yet although a sum of £12,000 is allocated by the army estimates for purposes of religion but one fifteenth of the whole is applied to Catholic purposes, so that great destitution of religious instruction and divine service pervades the British army.

That this destitution to which your petitioners allude is somewhat alleviated in the British islands, and in many of our colonies where there are resident Catholic clergymen; but it is most grievously and afflictively felt in the British dominions and dependencies in the East Indies, and in the other countries in Asia in which the British soldiery are employed on duty.

That there is another grievance accompanying those we have already stated—a grievance with a double aspect, inasmuch as on the one hand Catholic children are frequently excluded altogether from the naval and military schools, so on the other hand the children of Catholic sailors and soldiers are not unfrequently compelled to attend those schools wherein they are educated in the Protestant religion exclusively.

That your petitioners show that there is another afflicting grievance of which the Catholics have a right to complain, namely, that in the prisons of this country, where there happen to be persons of the Catholic persuasion imprisoned, the Catholic clergy are practically excluded from all communication with the Catholic prisoners, either before or after sentence.—Your petitioners are aware that in point of law any Catholic prisoner who demands the attendance of a Catholic priest is entitled to have him admitted; but this provision of the law is totally inadequate, as the keepers of the gaols in general, and some Protestant chaplains, discourage the Catholic prisoners in making such requests, and elude the same; and when it is recollected in what abject submission the prisoners must be to the managers and gaolers of the prisons, it is manifest that very few prisoners can have the moral courage to per-

severe in a demand repugnant to the feelings, judgments, or prejudices of their keepers. Besides, the class of prisoners whose mental and spiritual state most want the attendance and instruction of a priest is exactly that class which would never have the good feeling and moral courage to ask for the attendance of such clergymen.

That your petitioners further show that the grievances of which they complain respecting the prisons exist with a very considerable severity in many of the poor law union and other workhouses, especially in great towns. The Catholic inmates of such poor houses are persons unconvicted or even unaccused of any crime; their only fault is poverty, but that is a fault which your petitioners respectfully but most firmly assert cannot without the grossest injustice be punished by depriving them of spiritual succour and instruction.

May it, therefore, please this Honourable House to take these grievances into consideration, and to afford a prompt and adequate remedy.

And your petitioners shall ever pray.

## THE LEAST PREFERRED BY OMNIPOTENCE TO THE GREATEST.

"But the foolish things of the world hath God chosen, that he might confound the wise; and the weak things of the world hath God chosen, that he might confound the strong: and the mean things of the world and the contemptible, hath God chosen; and the things which are not, that he might destroy those which are, in order that no flesh might glory in his sight."—1. Cor. i, 27.

To have created all things out of nothing, was the exclusive operation of Omnipotence: and the more does any thing great or good appear, the effect of Omnipotence, the less it is in its beginning, and the meaner the origin, from which it is derived. Hence it is that God, to manifest his power, seems invariably to choose the least things, as instrumental in his hands, to produce the greatest: the weakest, to produce the strongest: the silliest, meanest, most contemptible, and even that which is scarce worth the rating as any thing at all, to produce what is supereminently grand, august, noble and excellent. Thus man by his nature was greatly inferior to the angels, even in his perfect state before his fall: much more so in his fallen and degraded state. Yet God has caused from that very nature, which constituted his inferiority, and even from the degradation of that nature, a dignity to accrue to him, which raises him not only to a level with those glorious spirits, but which even places him above them all. For, by the mystery of the incarnation, in which the Deity himself stoops to take upon himself man's nature, and so to become his brother; man is raised to the dignity of being a kinsman and a brother to God. And, in the person of Jesus Christ, he is identified with God himself: for while he is perfect man, he is perfect God, the second person of the blessed Trinity, whom the angels must all adore.—*Et adoret eum omnis angeli Dei.*—Heb.

i, 6; Psalm xvi, 8. Thus by humbling himself so much in order to raise us up, poor sinful worms, from our lowly, abject and wretched state, he has exalted us far above even the original state from which we fell; and made our very guilt, for which he came to atone; our very degradation itself, which he came to repair; the cause of our greater dignity and exaltation. *Ubi abundavit delictum, superabundavit gratia.*—Rom. v, 20—"Where sin has abounded," says the apostle, "grace has superabounded."

David, a shepherd boy, a mere stripling, is chosen, preferably to all the great and mighty ones in Israel, not only to be his country's victorious champion, but also its mightiest monarch, its greatest prophet, and the head of the regal race, of which the Messiah was to be born.

Nay, the more the Deity intends to exalt the humanity he assumes, the more he previously humbles and debases it in the eyes of the world, in so much that, as the prophet says, "he himself became as a worm, and no man: the reproach of men, and the outcast of the people."—Ps xxi, 7."

How weak and abject, poor and ignorant were the twelve individuals, whom he chose to be the propagators of his holy religion over all the earth! Yet how great was the undertaking, with which he entrusted them! And how glorious its accomplishment!

But it is not only among rational and moral agents, that God chooses the least & the meanest for the greatest and most noble ends. He also pitches upon the most insignificant and trifling objects in the physical world, in order to annex to them in a figurative and conditional sense, the most important consequences. The fruit of a certain tree, only an apple, was singled out by him to be the occasion of our happiness or misery for time and eternity.—The eating of it against his command, has brought sin and death, and all their unhappy consequences, into the world; and has also given occasion to God, who alone can bring good out of evil, to shew forth the wonders of his infinite mercy towards us. Hence it seems that as a tree and its fruit eaten in defiance of his prohibition, has proved the instrument of our ruin; so has he selected, in the tree of the cross, and in the heavenly and mystical fruit it bore, and of which he now commands us to eat (*John vi, 55.*) the self same object to be the instrument of our salvation: to shew us that with anything he can do all he pleases; even turn our greatest bane to our chiefest advantage; bringing forth eternal happiness from endless misery, and life itself from its contrary death. The Church in the preface for Passion-Sunday, addresses Almighty God in the following remarkable strain: *Qui salutem humani generis in ligno crucis constituisti: ut unde mors oribat, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur.*—"Who hast annexed the salvation of mankind to the tree of the cross; in order that life might spring afresh from that which proved the source of death; and that he who conquered in the tree, might himself be conquered in the tree."

Numberless instances might be pointed out in the old law of the meanest trifles,