

first Sermon in St. Chad's Cathedral, Birmingham.

Another Priest has died in Liverpool. The accounts of Irish distress are still most heart-rending.

The Very Rev. Dr. Cayne, of Dund. is one of the most respectable Clergymen in Ireland, is dead.

ST. PATRICK'S CHURCH.

COLLECTED BY MESSRS. P. RYAN AND W. WALSH. George Smith, William Burke, Murtimer Dwyer, Patrick Golden, John Willard, Timothy Dunne, Mrs. Mahat, Captain Cahoon, each 1s. 3d.; P. Connor, Michael Morrissey, John Quinn, Thomas Finn, Mrs. Milligan, Mr. Marks, Mrs. Mullens, Miss Doyle, Redmond McCarthy, Mrs. Vaughan.

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COLLECTED BY R. CUNNINGHAM. Mrs. Langan, 5s.; Mr. and Misses E. Ferrall, 2s. 6d.; Miss Mahat, Miss Mary E. Mahony, Mrs. Timothy Morrissey, Mrs. DeFreitas, each 1s. 3d.

COLLECTED BY MESSRS. A. KESTACE & P. GOING. A Friend, 2s. 6d.; A. Brady, Mrs. Walsh, Mrs. O'Brien, John Mahony, Maurice Holleran, Justice McDonald, Mrs. O'Brien, Wm. Murphy, each 1s. 3d.; Michael Power, Mrs. Rafter, each 7d.

COLLECTED BY MESSRS. J. KELLY AND J. TUOHILL. Edward Ryan, Catherine Caffo, Mr. Gallivan, Wm. Carow, Richard Wade, Lawrence Kenny, William Purvis, each 1s. 3d.; Mrs. Mackey, Mrs. Dillon, John Doyle, David Moffat, Christopher Bannan, James Reardon, Mr. Casey, each 7d.

John Defino, 3s. 1d.; William Jones, 10s.; Christopher Joynt, 2s. 6d.; Mr. Kelly, Richard Flynn, each 1s. 3d.

A New Catholic Weekly Paper of 16 pages quarto has been lately started in England. It is called "THE RAMBLER" a Journal of Home and Foreign Literature, Politics, Science and Art. It is edited by Mr. Capes one of the Clerical Converts from the Church of England.

CHARITABLE IRISH SOCIETY.

The following are the officers elect of the Charitable Irish Society, for the present year: President—Hon. E. Kenny. Vice President—Mr. Peter Morrissey, 1st Asst. do—Mr. R. Nugent. 2nd Asst. do—Mr. John Barron. Treasurer—Mr. James Wallace. Secretary—Mr. J. W. Quinan. Asst. do—Mr. W. Walsh. Committee of Charity—Messrs. John Tobin, Patrick Walsh, Timothy Cadigan, Roger Cunningham, Richard Anderson, and Thos. Brown.

TO CORRESPONDENTS.

We have received another letter from Alphonso, which shall appear next week.

The Rev. Patrick Murphy, of the Roman Catholic Church, New Brighton, Staten Island, N. Y., died on Friday of typhus fever, caught at the Quarantine Hospital in the discharge of his ministerial duties. May he rest in peace.—Am. Pop.

"Did you present your account to the defendant?" inquired a lawyer of his client. "I did, your honor." "And what did he say?" "He told me to go to the devil." "And what did you do then?" "Why, then, I came to you."

Remarks on the Medival Writers of English History. By William Sydney Gibson, Esq., Barrister-at-law, &c., &c. London: Pickering, 1852.

A most spirited and liberal defence of monasteries as they were, and a valuable testimony to the absolute necessity that exists for their restoration. We would give the entire pamphlet if we could but we must content ourselves with a fragment.

Enough has been now advanced to show the fallacy of the opinion which identified the name of Monastery with error, corruption, and tendency to evil, and to induce us all to regard the venerable ruins which are scattered throughout our land, with feelings of sorrow, as the hallowed monuments of ancient works of mercy overthrown by the misguided zeal and the miscreant violence of fanatical or covetous men. "Deserted now, we scan the grey worn towers, The vaults where dead of Feudal ages sleep; The cloisters, previous to the wintry showers; These, these we view, and view them but to weep."

Beneath these towers, and in those cloisters, the Monks, whose works we have been considering in this discourse, laboured, fasted, obeyed, and went to their final rest; and though they committed to writing so few particulars relating to themselves, that we know little more than the names of those whose imperishable writings afford us instruction and delight, their labours of love, and piety, and learning remain. If placed in wild and barbarous localities, they christianized the people, and conquered with the cross, and whether there, or in a goodly heritage and led forth by their heavenly Shepherd in smiling vineyards to which the light of the Gospel had been brought by holy men who had gone before, their lives were dedicated to the honour of God, and to the praise of the Rule of their Order. The government of such men was well calculated to propagate a spirit of application and improvement around them; while the service of the Church, always supported in collegiate establishments and in Monasteries with great decency and even splendour, strengthened the influence of religion, and with it extended the graces and the charities which ever accompany its steps. The decorations, both external and internal, of their Churches and of the buildings annexed to them, not only gave employment, almost constant, to numerous artisans, but, moreover, inspired and kept alive a taste for the fine arts, and to the number of such foundations, and to their splendid establishments, we are probably indebted for the rich stores of choral music, the treasures of architecture, sculpture and painting, of which we may be no less justly proud than of our literary treasures.

We add the concluding lines, and warmly recommend the book to our Protestant readers, many of whom we hope and believe will agree with the Protestant writer.

The revival of Monastic Orders, for the exercise of works of piety and mercy—not alone in the cloister—but among the busy scenes of the world, among the toiling and suffering millions of our fellow creatures, would surely be a hopeful and a blessed event. The Church of England is at present unable to still the raging waves of popular heathenism, or to cope with the gigantic evils which afflict the lower orders of society;—and unless institutions of Catholic times should be brought to aid the Church of England in her work, and it should please God to turn the hearts of the wealthy and powerful among her sons, to build again, for collegiate and charitable uses, the old waste places, and to restore to the original purposes of its dedication the now estranged patrimony of the Church, she cannot hope to diffuse the blessings of education and sympathy amongst the destitute people, or to defeat the hostility of the legions of dissent.

ANOTHER SISTER OF CHARITY COME.—With regret we record the death of another Sister of Charity, whose conduct was a practical illustration of Christianity's most benevolent precepts. Her life was devoted to tending the sick, ministering to the ailing, nursing the friendless and afflicted—evincing a spirit of forbearing charity for all, entreating enmity or ill-will towards none. May heaven's portals be open to her spirit! The name of the deceased was Sister Mary Denis Troy, aged fifty-five years, a native of the county Waterford, Ireland. For the last fifteen years she has been connected with the Charity Hospital. She died of typhus fever, which she contracted in the discharge of her arduous avocation, as attendant on the sick. N. Orleans Delta.

MANCHESTER.—PRESENTATION CONVENT.

On Friday, the 20th ult., fortified by the Holy Sacraments of the Church, died Mother Mary Magdalen Sargent, foundress of the Presentation Order in Manchester. Mother Magdalen was born of Protestant parents of high connections; and had her heart coveted the pleasures and gains of this world, all that worldlings covet and ardently pursue would have been within her reach. These, however, and the religion of her family she renounced, embracing the Catholic Faith at the early age of thirteen, and entering the Presentation Order when only sixteen years of age. Still, though she had entered the convent, and never for a moment wavered in her determination of giving herself to a religious life, in consequence of her extreme youth and the prejudices of her family, who entertained the impression that she was forced into the convent, her Superiors thought it prudent to delay her Profession, which only took place when she had attained her twenty-eighth year. It is true she sighed often for the day when she could call herself a Professed Religious, but still bore the trial and delay with cheerful resignation; but all who knew Mother Magdalen, knew also that perfect and entire conformity to God's Holy Will was the aim and study of her life, and the crowning virtue of her character. During the latter period of her Religious life, Mother Magdalen devoted herself with unremitting ardour to the education of the poor, for which duty her kind heart, her cheerful disposition, and her unwearied energy eminently qualified her. Mother Magdalen was in her fifty-ninth year, the thirty-first of her actual Religious profession, but the forty-third of a Religious life. Her remains were deposited in the cemetery attached to the convent, amid the tears of the poor children and her attached Sisters, on the 23rd after a solemn Dirge, and the Holy Sacrifice being offered up for the repose of her soul.—R. I. P.—As some of your readers may perhaps be ignorant of the existence of a Presentation Convent in Manchester, or know little of its praiseworthy object, I may briefly state—1. That this noble and charitable establishment owes its being to one individual, the late Mr. Savery of Manchester. It was begun in 1636, Mother Magdalen being the first Superioress. 2. That the whole time of the Religious is dedicated exclusively to the gratuitous education and religious instruction of the poorest members of our Faith. Attached to the convent is a large school, capable of containing five hundred children. A few years ago the good Religions, seeing the great field for good open before them, petitioned their Bishop, that they might assign their hours of recreation in the evening to the instruction of adults and such as were engaged during the day in the factories. I must not omit also to state that on Sundays great numbers who can attend on no other day, assemble and crowd here for instruction; and go when you will—visit day-school, or evening, or Sunday-school—scarcely could room be found for any addition. Any one who reflects even for a moment must see what an incalculable blessing this instruction and religious training must be to Manchester. Who can tell how many are thus rescued from the most degrading vices; how many are here taught their duty to God and their fellow-creatures? All these they educate, instruct, counsel, exhort, and prepare for the Sacraments. The Clergy can amply testify how many stray-sheep they reclaim by their sweet admonitions; how many they fortify against temptations, support under trials; and the infinite good they daily accomplish. And all this is done silently, without ostentation, without worldly recognition, by a small band of six individuals. It would seem almost incredible that so much could be done by such small numbers; but what cannot well-directed zeal, ardent charity, and patient perseverance, with God's grace, accomplish? The life of these truly Religious, it cannot be denied, is to the world a hidden life, and their days and years are spent in what to many will appear obscure employments, uncongenial with their present station in life, and their education and accomplishments. But if their days and years are spent amongst the poor and the ignorant, they know that He for whose love they labour so incessantly, loved to preach and teach the poor and ignorant. They know how tenderly He loves these little ones over whom they watch with more than a mother's care; they know and remember those sweet words addressed to a group of children—"Suffer them to come to me." If, then, there be one's occupation more tedious in the sight of Heaven than another, it must be to

elad these little ones to Jesus and religion; for how many from amongst them might otherwise become the outcasts of society! Neither is it too much to say of this small but devoted and united band, that having instructed many to justice, they shall shine like stars to all eternity. I perceive in these hasty lines that I have omitted to state that the Presentation Order, which was formerly only an Institute, received the Apostolic sanction, and was raised to a Religious Order with the usual solemn vows and Inclusive in 1805. It thus embraces the privileges and duties of the active and contemplative life.—Sacerdos.

* She was a native of Waterford.

Luther's character and acts are thus graphically summed up by Cantu in his Reformation in Europe.

Luther did not live to see the evils of the Schmalkalde war, which he had excited, for he closed his mortal career on the 18th of February, 1546. He was both courageous and disinterested, but far too prone to be led astray by his violent passions, and by his intolerance. Denying the infallibility of the Pope, he claimed it for himself. He is reported to have been the first who diffused the Holy Scriptures in the vulgar tongue; but the assertion is not grounded upon truth. It is said that he was the founder of exegetical studies, yet he never was already studied in Italy; Ximenes had published the Polyglot Bible in Spain, and a Psalter in eight languages was printed at Genoa. Some of his admirers extol him as a teacher of liberty, although he evinced a despotic contempt for legal rights; and had no clear idea of political franchise; although suppressing the jurisdiction of the Bishops, he strengthened the Royal power, so that Melancthon himself had occasion to say that "Luther had substituted a yoke of iron for one of wood." Others affirm that he was scrupulously honest; nevertheless his doctrine of justification subverts all morality and all positive obligation to live virtuously.

Did Luther assist in the promotion of learning?—He commonly opposed science as useless, philosophy as diabolical, and literature as demoralizing.

Did he try to ennoble our species?—His exclusion of education, which lowers all our being, depresses man, and vitiates the pomp of nobility which speaks to the senses gave Italy a new gloom, his destruction of monuments, and records nearly plunged Europe again into barbarism.

Did he love his country?—When Europe was called up to arm against the Turks who menaced Vienna, he dissuaded his followers from the enterprise, lest it should eventually increase the power of the Pope.

Did he uphold the liberty of reason and equal science?—He cursed it whenever it was opposed to his opinion; excommunicating those who departed from his Confession of Augsburg; and invoking chains and swords against all dissenters. Although, in 1520, he had opened so wide a road for the progress of reason, in 1539 he obstructed it in such a manner, that the Anabaptists could only obtain admission into the Church by force of arms. Nor can it be said that he persecuted them because the dogma had assumed a political character, and was menacing the social edifice; there would have been no massacres had he allowed the dogma to be taught without opposition.

Did he love the people?—After inducing them in the name of the Gospel, to take up arms against Bishops and Monks, he urged the Princes and the Nobles to exterminate them. On the other hand his deference towards Princes so far exceeded the bounds of discretion that in 1539 he signed with Melancthon, and six other German doctors, a consultation on which authorized the Landgrave of Hesse to polygamy. This was the first time in the history of Christianity that such an abuse had received the sanction of a doctrinal decision; yet the innovation was the work of men who censured the Court of Rome for granting dispensations.

Luther therefore was less indebted to popular enthusiasm for his success than to the selfishness of the great, and to the negligence of those whom he should have opposed him. But his reformations occupied a middle place between faith and doubt; and it could not satisfy those favourable to progress, because it did not proclaim a new step; but a return to doctrines either abolished or perfected by the New Testament.

Nature has perfectings, in order to show that she is the image of God; and defects in order to show that she is only his image.