



CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, SEPTEMBER 12, 1851.

NO. 5.

DR. NEWMAN'S SEVENTH LECTURE.

(From the Birmingham Correspondent of the Tablet.)

The seventh of Dr. Newman's series of lectures was delivered on Monday evening last, to a highly respectable audience, amongst whom was Mr. Mossell, M. P., and a large number of converts. The Reverend Doctor selected for the subject of his address "Assumed principles, the intellectual instrument of the Protestant view," and in a most masterly manner pointed out the cause of the difficulty which many well-meaning persons feel in embracing the Catholic Religion. He observed that there was a great and growing class in the community who wished to be fair towards Catholics, and to be good friends towards their religion. They had every desire to like Catholics in all respects; they set their minds to like Catholics, their principles, doctrines, worship and ways. As far as could be said of such men, they really had no prejudice. In this excellent state of mind they took up one of the Catholic books, sincerely wishing to get on with it; alas! they were flung back at once. They saw so much which they could not abide at all, do what they will; they feel that between them and Catholics there was a gulf. So they turn from the subject in disgust. What were the things which so offend the candid and kindly disposed persons in question? It was the whole system of Catholicism; its miracles, relics, and legends of Saints; its doctrines of indulgences and purgatory; its views of sin, and the merit of celibacy; its strange formalities in worship; in a word, all was extravagant, strained, unnatural, where it was not directly offensive, or substantially impossible. They could never receive any part of it they were sure; they would find it as hard to receive one part as the whole. They must lose their moral identity, and wake up with a new stock of thoughts, principles, and argumentative methods ere they could even endure it. If such was the feeling of even candid and kind men, what would be the effect of Catholicism on the prejudiced? But then the enemies of Catholicity were in great triumph, and exclaimed—"Let in education upon them, leave them to reason—let in education upon them—set the schoolmaster upon them." Well, he would allow this "reason"—to use their own designation of it—was a serious inconvenience to us; it was our way; but he did not think it so invincible a weapon as they consider it, and for this simple reason—because, if it were so ready, so safe, and so complete a method as they would have it, I consider they would have been slower to hang, to embowel, to quarter, to imprison, to banish. If this "reason," as they choose to call it, made such short work with Catholicism, they would not have been so frightened at what they call "Popish aggression," or have directed a stringent act of parliament against a poor twentieth part of the population of England. The Rev. lecturer then proceeded to say that if there were any men in the world, who ought to abstain from bigotry, it is Protestants. They, whose very badge is the right of private judgment, should give as well as take—should allow others what they claim for themselves; but I am sorry to say there is little hope of reciprocity among them; they monopolise a liberty which they professed, when they set out, was to be for the benefit of all parties. They begin by setting up principles of thought and action for themselves; then, not content with applying them to their own thoughts and actions, they make them the rule for criticising and condemning our thoughts and actions too; this, I repeat, is bigotry. Bigotry is the infliction of our own improved first principles on others and the treating of others with scorn and hatred for not accepting them. Protestants are, on their own showing, bigots, if they set up their first principles as oracles, and as judges of all truth. This is what we call an enlightened age; we are to have large views of things; everything is to be put on a philosophical basis; reason is to rule; the world is to begin again; a new and transporting set of views is about to be exhibited to the great human family. Well and good; have them, preach them, enjoy them; but deign to recollect the while that there have been views in the wind before you; that the world has not been going on up to this day without any principle whatever; that the old religion was based on principles, and that it is not enough to flourish about your "new lamps," if you would make us give up our "old" ones. Catholicism, I say, had its first principles before you were born; you say they are false; very well, prove them to be so; they are false indeed if yours are true, but not false merely because yours are yours. Catholicism has its first principles; overthrow them if you can; endure them if you cannot. It is not enough to call them effete because they are old, or antiquated because they are ancient. Why may not my first principles contest the prize with yours?—they have been longer in the world; they have lasted longer; they have done harder work; they have seen rougher service. Take your first

principles, of which you are so proud, into the crowded streets of our cities, into the formidable classes which make up the bulk of the population; try to work society by them. You think you can; I say you cannot—at least you have not as yet; it is yet to be seen, if you can. My principles, which I believe to be eternal, have at least lasted 1800 years; let yours live as many months. Let any single nation carry out yours, and you will have better claim to speak contemptuously of Catholic rites, Catholic devotions, and Catholic belief. Certainly, the Catholic Church, from east to west, from north to south, is, according to our conceptions, hung with miracles. The store of relics is inexhaustible, and every particle of each has in it a dormant, perhaps an energetic virtue of supernatural operation. The Rev. gentleman then enumerated a great number of relics and miracles which have been in all ages, and are now found in the Church, and concluded with an edifying profession of faith in them, which was received by marked applause.

THE PONTIFICAL BENEDICTION OF THE NEWLY-ELECTED LADY ABBESS OF THE BENEDETTINE CONVENT, WINCHESTER.—On the Feast of the Assumption of our Blessed Lady, his Eminence the Cardinal Archbishop of Westminster visited the ancient and once splendid Ecclesiastical city of Winchester, renowned of old for pious and munificent Prelates; its numerous abbeys and churches proclaiming one and all the Faith of their founders. Within the walls of the noble and majestic cathedral may be seen the magnificent chantry wherein reposes the remains of the Royal Cardinal of St. Eusebius, commonly called the Lord Cardinal of Winchester, Henry Beaufort, son of John of Gaunt, Duke of Lancaster, who died April 11th, 1447. Here also was enthroned by proxy, in 1529, "The Lord Cardinal of York" (Thomas Wolsey.)

His Eminence arrived at the convent a little after eleven, attended by his secretary, the Rev. Francis Searle, the Revs. Ignatius Collinridge, Joseph Alberry, Dr. Baldaconi, and Messrs. Francis Baigent, and Talbot, son of the late Admiral Sir John Talbot. The faldstool having been placed in the centre of the altar, his Eminence delivered a short but very beautiful address, to his dearly-beloved daughters in Christ. He said they were about to witness one of those solemn offices which our Holy Mother the Church is pleased to bestow on her who has been chosen by the community as their Superior or Abbess, whereby she ratifies their choice, and confirms her in her new dignity, which it is the lot of very few persons to enjoy, and the ceremony that they were about to witness was also of rare occurrence, and still rarer in this country.

At the conclusion of his address his Eminence was robed in the usual Pontifical vestments (amice, albe, girdle, stole, tunic, dalmatic, chasuble, gloves, pectoral cross, and the pallium,) and said Mass, assisted by the Reverend Messrs. Searle and Alberry. After having read the "Gradual," his Eminence, wearing the mitre, sitting on the faldstool, which was placed in front of the altar, the Lady Abbess Elect (accompanied by two Nuns,) was presented to him, and having genuflected, took the oath of obedience, in accordance to the prescribed form, on the Book of the Holy Evangelists, which was placed upon the Cardinal's knees. The Litany of the Saints was then sung by the choir, the Elect lying prostrate on the Gospel side. The "Pater Noster" being said, and the Cardinal having recited a prayer, the Elect rose, and genuflected to the Cardinal, who, reciting a prayer, made the sign of the cross over her head, and then, standing up without his mitre, recited four prayers. His Eminence then took his seat again and received his mitre. The Elect, accompanied as before, genuflected and received the rules of the Order, and took the prescribed oath to obey them. The Lady Elect having retired to her stall, Mass was proceeded with, and the "Offertory" being read, his Eminence, sitting and wearing his mitre, the Elect, accompanied by two of her friends, presented her offerings to the Cardinal, and kissed his hand, and then returned to her place. Mass was then again proceeded with, and the Cardinal administered Holy Communion to the Elect. Mass being finished, his Eminence having received his mitre and Pastoral Staff, proceeded to the lower part of the chapel, accompanied by his attendants, and enthroned the Lady Abbess in her stall, and bestowed on her her Pastoral Staff, recited a prayer, and then turning round towards the altar, had his mitre removed, and the *Te Deum* was sung, during which the Nuns, one after the other, went and paid their obedience to the new appointed Lady Abbess. The *Te Deum* being ended, his Eminence recited a prayer and returned to the Altar, and gave his Benediction to all present. Amongst the few visitors present we observed the Hon. Lady Doughty and her daughter, also Miss Wheble. In the after-

noon his Eminence performed the ceremony on the reception of a novice, Miss M. Lescher, at the conclusion of which ceremony the Cardinal returned to Tichborne, the seat of the much-respected Sir Edward Doughty, Bart. His Eminence left Winchester for London by the twelve o'clock train on the following day.—*Correspondent of Tablet.*

PRESENTATION OF AN ADDRESS TO THE LORD BISHOP OF SALFORD.—On Thursday last, a deputation, consisting of the members of the committee of St. John's Sick and Burial Society, waited on the Right Rev. the Lord Bishop of Salford, to present his Lordship with an address adopted at a general meeting of the committee, held on the 3rd instant. The members of the above society are upwards of 4,000. The deputation having been introduced to his Lordship, the secretary read the following address:—"May it please your Lordship—We, the committee acting on behalf of the St. John's Sick and Burial Society, beg leave most respectfully to approach your Lordship with feelings of the most unbounded joy for your elevation to the Episcopal Bench, and deep heartfelt esteem for your sacred character and person. Many of us, on a previous occasion, in conjunction with millions of our fellow-subjects, gave expression to our heartfelt thanks to our Holy Father the Pope, for his great act of kindness in the restoration of our long-lost Hierarchy. They cannot allow the present opportunity to pass without giving expression to their grateful feelings for the selection made of your Lordship as first Bishop of Salford. To us, amongst whom your Lordship has so long labored, your many virtues are well known, your constant attention to the sacred, yet laborious duties of your office, the unremitting kindness manifested on all occasions to those placed by Divine Providence under your spiritual care, your unceasing labors in the exercise of your Priestly functions, whilst administering to the temporal and spiritual wants of your flock, your soothing counsels at the bedside of our dying friends and neighbors, have long endeared you to our hearts and our affections. Far be it from us to approach your Lordship with tongues steeped in flattery, yet we cannot, and shall not, hide your many ennobling virtues, your many acts of self-devotion witnessed by us towards your flock, which has elevated you far above earthly dignities, by having given you the possession of grateful hearts and devoted children. As members of a society over which your Lordship so long presided, we, in an especial manner, have been brought into closer connection with you than many others of our fellow-citizens. Numbering within our ranks many who differ in religious and political faith, we yet unanimously agree in the expression of our heartfelt joy at your elevation, as, in our humble opinion, none more worthy of the high office could have been selected. The members of our body in particular, who differ from you in matters of Faith, take this opportunity of tendering to your Lordship the expression of their heartfelt joy at your elevation to your present high and sacred position. Descendants of sires who fought and died, sons of fathers who sacrificed 'all' for their Faith, we beg to assure your Lordship, their deeds shall not be disgraced by ours; that, like them, our lives, our liberties, and our properties, shall be devoted to the maintenance, free and uncontrolled, of civil and religious liberty. Trusting in an all-merciful God that your Lordship may long be spared to rule the flock you have been by Divine Providence appointed to watch over, that you may long live to enjoy the dignity of your office, and soliciting your Episcopal benediction, we are, on behalf of the St. John's Sick and Burial Society, your Lordship's most devoted servants." His Lordship having received the address, replied in appropriate terms. He thanked them for their kind congratulations, and expressed a deep interest in the success of the society, and promised to patronise it as he had hitherto done. He felt grateful for their good opinion of him, and would cherish this mark of regard with feelings of no little satisfaction. The deputation then retired.—*Manchester Examiner.*

LAYING THE FIRST STONE OF THE CONVENT OF MERCY AT BALLINROBE.—His Grace the Archbishop of Tuam arrived at the residence of the Rev. Mr. Hardiman, P. P. of this town, on Friday evening, where he remained for the night. His Grace celebrated Mass in the parish chapel on Saturday morning, immediately after High Mass the Archbishop accompanied by the clergy proceeded to the ground destined for the new convent. The day was remarkably fine. A marquee was erected on the spot, in which the Archbishop and assistant Clergymen vested themselves in their sacerdotal ornaments. The site of the convent is upon an eminence, commanding a charming view of the surrounding romantic mountain and lake scenery. At this time the crowds assem-

bled was immense. The entire population of the town together with the people of the surrounding parish and adjacent districts, flocked to witness the imposing ceremony. More than ordinary interest was excited on the occasion, chiefly on account of the late parliamentary enactments. The people seemed as if anxious to testify to the Archbishop and his Clergy their firm resolve of clinging to them in the midst of every effort at persecution. From the space occupied by the assemblage there could not be less than between seven and eight thousand persons upon the spot. His Grace proceeded, with mitre and crozier, to the place where the first stone was to be laid. After chanting the litanies and the psalms usually recited on these occasions, and going through the ordinary ceremony of laying the stone and blessing the ground, his Grace addressed the people in English, and afterwards in the Irish tongue. He was listened to with breathless attention by the audience, and soon after all dispersed quietly and peaceably, highly edified and consoled by the very interesting events of the day. Several Protestants from the town were in attendance. In the evening his Grace and the Clergy were hospitably entertained by the Rev. Mr. Hardiman, P. P. Amongst the guests in the evening were two of the officers in command of the military stationed at present in the barracks. The whole passed off with great splendor, and has left behind a vivid impression on the minds of the parishioners. The building is to be at once proceeded with; and under the guidance of the zealous pastors, will it is hoped, be brought to speedy consummation.—*Tuam Herald.*

ST. JOHN'S, ISLINGTON.—COLLECTION FOR THE IRISH UNIVERSITY.—On Sunday last the offerings at St. John's, Islington, London, were appropriated by the Rev. the Clergy of that Church towards the funds of the Irish Catholic University. In the morning the appeal was made by the Rev. F. Macginitly, and in the evening by the Rev. F. Oakeley. At the close of High Mass there was a procession in honor of Our Blessed Lady, in which her image was carried and the Litanies chanted. The length of the sermon prevented a similar procession after Vespers, but the Litanies of Loretto were sung at the Benediction of the Blessed Sacrament. The collection, though small, if measured by the wishes of the Clergy and congregation, was remarked to be the largest that has been for a length of time made in the church, and has probably not yet reached the amount which may be anticipated. It has been forwarded to his Grace the Primate, with the following letter:—"My Lord Archbishop—I have the honor to forward a draft for twenty pounds, offerings at St. John's Church, Islington, towards the Catholic University of Ireland. I have the honor to be, my Lord Archbishop, your Grace's most faithful servant, F. OAKELEY.—His Grace the Lord Archbishop of Armagh, Primate of all Ireland, &c. &c.—Aug. 18th, 1851."

MEETING OF THE COMMITTEE OF THE CATHOLIC DEFENCE ASSOCIATION, DUBLIN.—At eleven o'clock on Wednesday, the 20th ultimo, a meeting was held of the Committee of the Association to proceed with the preparation of the rules and regulations for the government of the association, and also prepare the address to the Catholics of the empire, in compliance with the resolution of the aggregate meeting.

His Grace the Lord Archbishop of Armagh took the chair.

There were present amongst others—the Lord Archbishop of Cashel, the Lord Archbishop of Tuam, the Lord bishop of Killaloe, the Lord bishop of Clogher, the Lord bishop of Elphin, the Lord bishop of Clonfert, John Reynolds, Esq., M. P.; Wm. Keogh, Esq., M. P.; John Sadleir, Esq., M. P.; and Ouseley Higgins, Esq., M. P.

Considerable progress was made in the drafting of the rules and regulations, and the preparation of the address, which will be submitted for the perusal and amendment, before final adoption, of the prelates of the United Kingdom, and those members of parliament who were on Tuesday nominated for that purpose by the aggregate meeting. The 17th of September has been fixed for the next meeting of the committee, when the prelates and members will attend, by which time the rules and the address will be finally prepared.—*Tablet.*

THE ARCHDIOCESE OF TUAM.—His Grace the Archbishop of Tuam has made the following changes and promotions amongst the Clergy of this diocese:—The Rev. J. McCullagh, P.P., from Spiddal, to Ballindine; Rev. Patrick Lyons, P.P. Kilmeen, removed to Spiddal; Rev. Patrick Horan, P.P. from Garumna, to the parish of Annagh; and the Rev. R. Geraghty, R.C.C. removed to Headford.—*Tuam Herald.*