

Along a series of other ceremonies, chanting the miserere and litany, and terminating with the solemn benediction by the most reverend Archbishop Eccleston; after which the procession moved from the Cathedral, passing out by the central aisle to cathedral, and thence by Mulberry street to Charles, to the residence of Archbishop Eccleston, in the order in which they entered.

Among the many eminent prelates and doctors present, we observed, as familiar to us, the Rev. the Provincial of the Society of Jesus, of the Province of Maryland; the Rev. Dr. Ryder, President of Georgetown College; the Rev. J. P. Donelan; Rev. Jas. Bloxy, &c.

The scene presented at the cathedral was of the most imposing character. At an early hour, notwithstanding the inclement character of the day, the immense building was crowded to overflow, with those who had assembled to participate in the devotions of the day, or that larger number attracted by curiosity to witness them. Every avenue of access—streets, yards, doorways and aisles—was thronged by the living mass, pressing and eager to obtain a view of the proceedings.

It is possible that there were reasons, aside from and in addition to the bare occasion itself, which tended to heighten the interest of the Catholic community in the ceremonies attending the assembling of this council. Its novelty, as the first national, as well as the most imposing assembly of prelates and clergy ever convened by their denomination in this country, coupled with the peculiar position of affairs in which the great head of Catholic Christendom is at present placed—and the rare congregation of ecclesiastical wisdom and reputation likely to be present, all helped to elicit the profound interest which yesterday manifested itself.

On Thursday next, the next public session will be held in the Metropolitan church, on Sunday next the third and last public session will be held.

All the meetings for the transaction of business are private, and are usually held in the Archbishop's Mansion, and the language of the Prelates is the Latin. One of the principal objects of this council is to determine the boundaries of the new Metropolitan See of St. Louis. —*Bal. Sun.*

COUNCIL OF BALTIMORE.

The Council of Baltimore opened on Sunday 6th inst. Twenty two Bishops with the Archbishops of Baltimore and St. Louis being present. The Bishop of Little Rock had not arrived.—The Most Rev. Archbishop of Baltimore celebrated Pontifical Mass, after which the Archbishop of St. Louis preached during an hour, an eloquent discourse on the properties of the Church, taking for his text the words of the Psalmist: "Its foundations are on the holy mountains: the Lord loveth the gates of Zion above all the tabernacles of Jacob. Glorious things are said of thee, O city of God"—Ps. lxxxvii. The Council was opened after the sermon, and five Bishops, who for the first time were present, made the profession of faith; viz the Bishops of Buffalo, Cleveland, Vincennes, Chicago, and the Coadjutor of Louisville. In the afternoon, the Bishop of New Orleans celebrated Pontifical Vespers, the other prelates assisting in Rochettes and Mozetta. The Bishop of Buffalo preached on the devotion to the Blessed Virgin, from the text; "Hail full of grace."

It was announced that the Bishop of New York would preach on Monday evening, the Coadjutor of Louisville on Tuesday evening, the Bishop of Philadelphia on Wednesday evening, the Bishop of Albany on Thursday evening, the Bishop of Pittsburgh on Friday evening. On Thursday morning the second solemn session will be held, at which the Bishop of New York is to pronounce the funeral oration of the prelates who died since the former council. On Sunday, at the close of the council, the Bishop of Cincinnati will preach.

The various Religious Orders and congregations of Priests, are represented in the council. Very Rev. — Brocard, Prov. S. J. Very Rev. — Provincial of Redemptorists, Very Rev. — Altman, Prov. O. P. Very Rev. John P. O'Dwyer, Commissary General of Augustinians. Very Rev. Mariano Maller, Vis. C. Mission, Very Rev. Louis L. Dolzel, Sup. S. Sulpicians.

GOA.—RECONCILIATION OF THE CROWN OF PORTUGAL WITH THE POPE.

Letters from Goa mention the recall of the present Archbishop of Goa, who has been appointed to be Coadjutor to the Archbishop of Braga, the highest Ecclesiastical Dignity in the Lusitanian Church. The removal from Goa of the present Archbishop has, as we understand, been effected in accordance with the Concordat signed lately at Lisbon by the Pope's Nuncio and the Portuguese Minister. As the present Archbishop of Goa lays claim to the old, and now obsolete, privileges of his predecessors in the East, case has been taken to avoid all scandal in this matter, by having him removed to the more elevated position at home in Portugal, and a new Archbishop of Goa is soon to be appointed, whose power will in future be strictly confined to the Portuguese dominions. The long-pending disputes about the *jus patronatus* in the East of the Crown of Portugal, and respectively the ecclesiastical jurisdictions of the Vicars Apostolic, will thereby cease:—for when the Queen of Portugal thus freely gives up the already antiquated claims to the advowsons within the British dominions, and when the appointment takes place of a Goa Archbishop with powers restricted to the Portuguese districts alone, the Roman Catholics residing within the British dominions will have to submit to the jurisdiction established in them. This arrangement will, it is expected, be brought into effect within a short time:—it will tend to establish and cement a union between the native Christians of all classes in the island of Bombay and Salsette. The native or Portuguese Roman Catholic Clergy under the present Vicar-General of the Archbishop of Goa actually residing at the Church of N. S. da Gloria at Mazagan, and who still exercises ecclesiastical jurisdiction in many churches of this island and in the whole of the island of Salsette as well as in other parts of this presidency, will not fail to notice and examine the course of events. They will see the present Archbishop of Goa taking his departure in the beginning of the month of April next—never again to return to India—and they will, on the arrival of the next Archbishop of Goa, find that they have been given over to the superintendence of the Vicar Apostolic of Bombay. It will be prudent on their parts to provide in the meantime for this contingency. The Archbishop himself appears to be expected in Bombay at the end of next month, on his way to Lisbon, and he will not hesitate to tell them the truth in these matters. His personal interests are no longer involved, and he will not fail, if he comes to Bombay, to give good advice to the native Christians of Bombay and Salsette, to submit and to be obedient to the existing authorities. The influence of the British Government with the present Pope is augmenting daily, the British Minister at the Court of Naples, Mr. Temple, who is Lord Palmerston's brother, has been at Ghylling by all the means in his power to bring about the return of the Pope from Gaeta to Rome. This is likely enough to be carried into effect before long, and then there will be a British Ambassador appointed to proceed to Rome and there to settle all the affairs of the Roman Catholics, so as to have regular Bishops established throughout the British dominions, in the same manner as they were in 1539 at Goa itself, &c., in the East Indies and in the Spanish colonies. The arrangement will be that Bombay instead of being entrusted to the care of a Vicar Apostolic or of any other removable nominee of the Pope will have a Catholic Bishop elected, approved of, and confirmed according to the due canonical forms. But in the meantime, after the departure of the actual Archbishop of Goa, all the Roman Catholics of Bombay and Salsette will have to submit to the existing ecclesiastical authority of their Church—as duly recognised by the Pope and by the British Government, to be possessed by the present Vicar Apostolic. The jurisdiction over the native Christians of Bombay and Salsette has been given up by the Portuguese Government and by the Archbishop of Goa; the native Christians of these two islands and their Clergy will have to consult their own present and future interest in this their important matter. We publish to-day two important documents bearing on this matter, viz. first, the speech of the Queen of Portugal at the opening of the Cortes on the 2nd of January, in which mention is made of negotiations going forward between Rome and Portugal, and also of certain resolutions

agreed to by those two Governments, and second, the Pastoral Letter of the Right Rev. Dr. Whelan the present recognised Vicar Apostolic, in which allusion is made to the long-existing dissensions, and a hope is expressed that they will soon cease.—[We quote the above, for the sake of the facts, from the *Bombay Gentleman's Gazette*, Feb 13, though of course not at all agreeing with the topic of a writer who to mention only one objection, talks as if the "ecclesiastical authority" received any additional weight from being recognised by the "British Government"—Ed. TABLET.]

THE PHILIPPINES.

During even the present year the Church has made no inconsiderable progress in London, not so much perhaps in the way of converting heretics as in the recovery of fallen Catholics. The many Retreats that have been given from time to time have done great things, and as an illustration of the good they have effected we may refer to the successful mission in Webb-street, which was begun last year by the Rev. J. Hodgson and the Passionist Fathers, and since finally entrusted to the Rev. Mr. Macmullen, whose labours in that district have prospered in an unusual degree. During Lent the Quarant' Ore was a comfort to the good, and instrumental also in the conversion of careless Catholics, and in awakening the tepid from their spiritual sloth. The Passionist Fathers have planted themselves at Hampstead, and the Congregation of the Most Holy Redeemer, under Father de Held, has at Clapham made a deep impression on that most heretical neighbourhood. In every way there is great reason to be hopeful, not indeed of the conversion of England as a whole—for that must be by a special interposition of God—but of reconciling nominal Catholics to the Church, and converting sinners to virtue, and what has hitherto been done is a great encouragement for future labour and exertion.

We have now to announce to our readers, and we know that the announcement will be hailed with deep joy, that the English children of St. Philip have been able at last to respond to the reiterated invitations of the zealous Vicar-Apostolic of this district, and to establish themselves in London. The Oratory is at No 24, King William street, West Strand; premises formerly known as the Lowther Rooms; then, indeed, applied to very different uses from those for which they are now, and we trust will be for many years to come, reserved. The arrangement of the house is such that the Fathers will have two large chapels, one above the other, both being equally accessible from the street, and each capable of holding upwards of 400 persons. We believe that the chapels will be ready for the celebration of Mass before the end of this month, and the Fathers of the Philippine community are most anxious that there shall be no delay; several of them have already arrived in town to make the necessary preparations for commencing their Apostolic labours. The Congregation in London will consist of nine Fathers—seven of whom are Priests—with lay brothers. They have no parish annexed to their Oratory, having received the sanction of the Bishop to carry out the Institute of St. Philip in its simplicity and purity. They will, therefore, devote themselves to preaching and hearing confessions, according to the desire of their founder. The Confessionals will be occupied every morning and every evening for several hours, and during the day some of the Fathers will be always at home to receive those who may come to see them. It is impossible to over-estimate this service which the Fathers offer to the Catholics of London, which is also not a little increased by the central position of their house, and the easiness of access to it from all parts of this great city.

In addition to this perpetual waiting on the Confessional, the Fathers will preach several times during the week, as well as on Sundays, and the Oratory will be open to all—to the very poorest as well as to the rich. We understand that there will be the Offertory at the usual times; but no money is to be paid on entering the chapels, or for seats, the whole of both being free to all comers. To the poor this will be an acceptable boon, and we hope that they will avail themselves of the opportunities which the charitable Philippines are about to give them. The Oratory of St. Philip will be closed only to those who cannot find room within it; there will be no distinction of rank, for there will be the rich and poor together. The Confraternity also and the spiritual exercises of the Oratory

will be commenced as soon as the Fathers shall have made their arrangements.—*Tablet.*

RELIGION IN CALIFORNIA.

The private sources of information, to which we have recently had access, place us in possession of interesting and important details respecting the actual state of things in Upper California. An intelligent and highly esteemed officer in the U. S. Navy, who is also a practical and zealous Catholic, thus speaks from his own observation, in a letter dated San Francisco, Nov 29, 1848:

"From the discovery of the gold mines, and its natural position, San Francisco is destined soon to become a commercial town of much importance. It now exhibits much prosperity and wealth. If one of our clergymen were here at this moment, I believe he could raise any amount to build a Church, &c. The people are a wild, motley set, of all nations and creeds, with no one to guide them. The Protestant minister can't be kept here, preferring to gather their flocks at the mines. The people have induced one to remain, to preach morality (they say) on Sunday, to whom they give by subscription, about three thousand dollars a year. I heard a Catholic say he gave five hundred dollars, rather than have no one. As to the morals of San Francisco, you can imagine what they must be, when the golden calf alone is worshipped. The lots here are very high already; indeed, I believe not far below the prices of New York, yet, one might be obtained for a Church, if a Clergyman were here. Two or three merchants have spoken to me, and a Mr Wm A Richardson told me he would not hesitate to give a lot, if a Clergyman would come out; and at his house he would be sure to have every comfort until properly situated. I speak of one clergyman for San Francisco, but how many are required for Upper California! There are only thirteen in the whole territory, some very old, and none of them, I expect, suitable for the present population emigrating to Upper California. Influence will have to be used, when the territorial government is formed, to secure the small portions of ground which still remains around the Churches and Missions. Emigrants have taken possession (squatted) wherever the site pleased them, not unfrequently on Church lands; Californians themselves have seized them, and hold large portions. At Monterey, the Priest told me that against his remonstrance, the Alcade, Rev. Walter Colton, (chaplain of the Congress frigate, a Presbyterian minister,) sold Church lots quite near the edifice. So you see the importance of being warned in time, so that proper measures may be taken, when a Governor comes out."

In our next number we shall publish a very interesting letter, which dwells more at length on the subject of Catholicity in California. This letter also was written by a gentleman in the U. S. service, an officer of the army, who went to California a Protestant, and there had the happiness of embracing the true faith.—*Catholic Magazine.*

ENGLISH MORALITY

The English, you will see, have been indulging of late, somewhat extensively, in those cowardly and unnatural murders which are such favorites with the seekers of fame beyond the Channel. A fellow, named Rush, is to be hanged in Norwich on to-morrow fortnight, for two murders and two attempts. Mixed up with this matter are details of incredible ignorance of, or indifference to man's accountability to the Creator; and the forger, the sensualist, the robber, and the murderer, nightly kneeling down to prayer, with his paramour, and adducing these "pious exercises," as a proof that he could not be guilty of the homicides, presents a scene of blasphemy, hypocrisy, or ignorance of all moral feeling to be matched in England only of all civilized nations. In another instance a young girl is sentenced to be hanged for beating out, with a stone, the brains of her aged mistress, in order to possess herself of her money. And, again, we have a fiend in Liverpool, who takes lodging in the house of a lady in Liverpool—whose husband (a captain) is at sea—who first cuts the throat of a helpless infant, and then beats into mummy the skulls of the pregnant mother, of another child, and of the servant. This demon will share the fate of Rush. I might not mention these facts, were it not that all the English papers were filled with them, almost to the exclusion of affairs of State, such is the morbid appetite for guilty horrors which pervades British society.—*Letter in N. York Paper.*