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Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven. AND I SAY TO THEE, THAT THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth shall be loosed also in heaven. St. Matthew xvi. 15-19.



Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth? — TERTULLIAN Proscript. xii.

There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers else here, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious. — St. Cyprian Ep. 43 ad plebem.

All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God. — St. Cyril of Jerus. Cat. xi. 1.

Calendar.

- October 29—Sunday—XX after Pent, 1 Nbv Semid.
30—Monday—St Bernard, C Doct Doub from 30th August.
31—Tuesday—St Sircius P C Doub Sup com.
November 1—Wednesday—All Saints Doub I class with Oct Holiday of Obligation.
2—Thursday—All Souls Semid.
3—Friday—Office Octave
4—Saturday—St Charles Borromeus B C Doub com &c.

THE CHURCH IN SWITZERLAND

The position of Catholic Switzerland at the present moment is such as could hardly be contemplated by any generous mind without acute sense of pain, and certainly demands from Catholics the most profound and anxious sympathy. Amidst the tumult of revolutions with which Europe has resounded since the beginning of the present year, the fortunes of so small a country, more especially one in which a particular party has gained an ascertained triumph, and is recklessly carrying it out, are apt to be passed over in silence. People think it is of no use watching the game when they have decided who is to be victor. Newspapers drop the subject, and it is left to the chronicler or historian. Meanwhile systematic tyranny is accomplishing its work, and the greater work of resistance and endurance is also being fulfilled. What we read of in our own "Reformation" annals, we may see going on at present on a smaller scale in the Swiss cantons; a Government is there working with unlimited command of mere power, and with great subtlety and energy, utterly to crush the Catholic Church, and as it were, to chain it up and shut it in with bars of iron. The Clergy are oppressed with forced contributions; convents are suppressed or doomed to extinction by the gradual decrease of the brethren. Religious are driven out of their country on a small pittance, with the proviso that it is to be withdrawn if the Government detects them in political practices—a provision how just and how convenient!—and the pretence of "affiliation to the Jesuits" extends this system of suppression to almost any extent the enemies of the Church desire. Nearly all the modern Orders seem to come under this category in their logic. The Redemptorists, the Brothers of Christian Doctrine, the Nuns of the Sacred Heart, the Sisters of St. Vincent de Paul; nay, we believe, the Sisters of Charity, in the eyes of the Council of State, or the member of the Federal Diet, are "affiliated to the Jesuits" and must share the calamities of that holy society, "equalled to them in fate, if not equalled to them in renown." It is not to be supposed that all this has been done with the good-will of the population generally. Mankind are not so bad as to forget benefits so soon, even though portions of the Church might get into a low and tepid state, so as to look with a careless eye on the sufferings of heroic virtue. But this has not been the case among the Catholics of Switzerland. The peculiar Constitutions of that Confederacy, settled by the defeat of the Sonderbund, gives to the Radical minority of any canton, a power far beyond what their numbers represent. They are strong in the Radical majority of the entire Confederacy, and can bear down all opposition in their own separate canton or district, by the presence of the armed forces of the central power. Thus, on the occasion of the suppression of the Abbey of Hasle, the Ja-

Friburg, the whole population assembled to bid farewell to the Religious before they dispersed, and showed their affection and sorrow by their unavailing tears. What could they do? The Abbot extinguished the light that had so long burned before the altar of the Lord; and he and his Religious departed, never to meet again, till they meet in another world to receive the crown of their Confessorship. It will give an idea of the policy of the present Swiss Governments, if we state, that it has stringently decreed that no two of the expelled Religious shall live together in the same house, thus completely to crush, so far as laws can do it, the very chance of their community surviving. It is physically impossible for the Catholic population of Friburg, even though a majority, to help this, because ample force is at hand from the Diet of the whole nation, to make resistance worse than useless. With all the show of freedom, with the bounds of "Liberty, Equality, and Fraternity" ringing in their ears all day, they are in reality as despotically controlled as the people of England were under the house of Tudor.

But it was hardly to be supposed that a junta of such Liberals as now rule in the Swiss Councils of State would be content with merely suppressing monasteries, and driving their harmless inmates out of the country. Their object was to subvert the Church, and make it, if they could, "captive to their quiver and their bow." An occasion was sure to arise that involved all the principles at issue, and on this occasion has been furnished by another of those acts of tyranny which characterized the Radical triumph of last autumn. At that period the Council of State of Friburg expelled certain curés of the parishes of that city, whom they accused of being implicated in the previous political convulsions. Their duties were for a time fulfilled by curates, but at length it became a question to replace them. The Bishop (Mgr. Marilley, Bishop of Lausanne and Geneva) made full inquiry into the case, and found no just cause for their condemnation. According to the laws of the Church, a beneficiary cannot be dispossessed except on a regular process, grounded on some grave accusation; and accordingly Mgr. Marilley refused to declare the parishes vacant. This led to a long series of disputes of which we are not possessed of the details. At length, however, the Councils of State of the five cantons constituting the See of Lausanne and Geneva (viz., Berne, Vaud, Neuchâtel, Geneva, and Friburg) appointed a commission of delegates to regulate the Ecclesiastical relations of the Government, and establish a concordat with the Bishop; in short, to re-organize the diocese. A Conference was held on the 17th of last month, the instructions for which will be found in another part of our columns.

The drift might be anticipated when the Commission was named by Radical Councils of State out of their own members, one of them being M. Druey, whose coarse fury against the Catholic party made him so conspicuous at the time of the Sonderbund. But the details of the scheme involve a greater stretch of tyranny than could have been anticipated by any one not accustomed to observe the meaning which the watchwords of continental Liberalism bears when applied to the Catholic Church. The Commission will attempt to force from the Bishop the right of approval to the nomination of beneficiaries and to prohibit him from issuing any pastoral letters, mandates, or other Episcopal publications, without a Government inspection; the Episcopal Court is to be submitted to the approbation of the Government; candidates for the Priesthood

are to be examined by a mixed Commission previous to their examination by the Bishop; beneficiaries are to have right of appeal to the civil authority, which will protect them in case of emergency; the distinctive dress of the Priesthood is to be prohibited; the calendar to be purged of festivals, either with the Pope's leave or without it; the old protest against the Decrees of Trent to be renewed, and the "sovereignty" of the State to be asserted, with a parenthetical clause, saving the Faith and the Sacraments. Such is the liberal scheme for the re-organization of the Diocese of Lausanne and Geneva. Coincident with this, the Government of Friburg have issued a protect of law for public instruction, of the spirit of which a sufficient idea will be supplied by quoting two of its articles:—

Art. 8 Instruction shall not be confided to a Religious corporation, society, or congregation, under whatever name it presents itself. The law regulates everything which concerns public instruction, and the persons who discharge it, who are to be nominated by the State, with certain exceptions.

Art. 9 All young people, who, for the future shall study under the tuition of the Jesuits, or of the Orders which are affiliated to them, are declared incapable of discharging any public employment or functions, whether civil or ecclesiastical.

The whole furnishes a memorable lesson as to the real nature and distinctions of the Liberalism of modern Europe. The party which falsely claims that name has thoroughly developed itself in Switzerland, as if for the instruction of the rest of Europe. It does not mean toleration, except where it is quite certain that the creed tolerated has no pretensions whatever to independent action, and can be brought completely under the control of the State. Whatever independent spiritual agency would manifest itself, such liberalism would not scruple at any tyranny for the purpose of thrusting it down, as has been sufficiently shown in the case of the dissidents in the Canton de Vaud. It so happens, to be sure, that the various Protestant sects are dead, or nearly so, and that they have not the pretence, and seldom the wish, to assert independency, so that the true tyranny of pseudo-liberalism is chiefly manifested against the Church. She is at once hated and feared by this faction. They will carry her whilst she is weak, but when she is just strong enough for her children to form a decided party in the State, and the pseudo-liberals are just strong enough to crush them, then toleration, liberty, equality are overthrown to the winds, and the only question is, how most certainly to annihilate the Faith. Public opinion in Europe will not bear them out in heading and hanging; quiet oppression is found to be the surest way, and upon that the Friburg Commission have entered, if the faith and energy of Catholic Switzerland do not defend them. That there is a true Liberalism in political society we are willing to admit; there is a certain generosity and nobleness of mind; quite distinct from faith; a natural virtue, which leads men to appreciate goodness, to be unsuspecting of evil, to abhor injustice; and much of this has been shown in our own country! But we cannot look at the contemporary history of Switzerland—painful as it must be to all who respect the rights of conscience—without remembering that it was Lord Palmerston's policy that has made such tyranny on the part of the Diet possible; that it was Mr. Grote's ingenious marshalling of facts that deadened English indignation at a triumph, which has driven into exile the Sisters of Charity and the

Religious of St. Bernard, that has deprived a faithful people of the full exercise of their Religion, hedging them around with temptations and distress. It is not a mockery to say that the State guarantees the freedom of worship to all, when it interferes with education; forbidding parents to send their children except to State instructors; teaching out of books submitted to State approval; when it interferes with religious discipline by enacting laws which would make the Bishop a State-officer, depending upon an infidel authority for the exercise of his functions! If all these details included in the plan of the committee were successfully carried out, that part of Catholic Switzerland, though it might remain clear of schism, would nevertheless be in a position in which all the seeds of schism would be at work; it would be loosened from the great Centre, and the enemies of the Faith might quietly watch the operation of their deadly system. Light after light would go out, till the Faith would lose even the name of Catholic and become a feeble and blighted branch, dropping off from the tree. But we hope for better things. We have confidence in the Apostolic zeal of the holy Prolate who has now fought a battle of many months with the enemies of the Faith, given in their hour and the power of darkness; we believe that the fidelity of the people will stand even this last trial. In such an emergency, all is lost if any great principle is surrendered; but, at the same time, Faith is stronger than unbelief, and if a people are determined to resist even to death, or (what is often far more difficult and painful) to resist in spite of a long and wearing petty persecution, which will hardly be enrolled in the annals of history, their oppressors must, for mere shame or exhaustion, give way. The combatants on the side of Faith and freedom have the whole Catholic world looking upon them. Let not their loyalty and endurance be less than that of their brethren who have emerged from a worse conflict than theirs, who are struggling with material oppression, but in nothing falling from their ancestral Faith. Let the Catholics of England and Ireland be a lesson and consolation to those of Switzerland.

ANGLICAN HONESTY?

We have been not a little surprised, from time to time, by the comments which the conversions of Anglican Ministers have elicited from their former friends and admirers, and the ingenuity with which the latter have endeavoured to prove, in each successive case, that such conversions were of no force at all as a testimony against their own principles. When these remarkable events first commenced, upon a large scale, about three years ago, which have since attracted so much attention both in our own and in other countries, they were recorded by the same parties; in spite of natural feelings of disappointment and mortification, in very different terms. The only sentiments expressed at that period were respectful regret, sorrowing admiration, uneasy misgivings, and the like. There was even, at that time, a tone of honest candour and truthfulness, which more than compensated for erroneous statements or illogical argumentation, and which augured well for men who, under no ordinary trial, could speak with so much modesty, affectionateness, and reserve. The moment had not yet arrived for that prodigal display of malice, revenge, and falsehood, which the constant recurrence of similar events has subsequently provoked, and to a very notable example of which we are about to call attention. Some of our readers are, probably, acquainted with the name of Dr. Hook, who is the Rector,

or Vicar, of the parish of Leeds, and conspicuous for much zeal as an Anglican Minister, and for the most cordial and sincere hatred of the Catholic Church and religion. Mr. J. M. Jephson, of Trinity College, Dublin, lately one of the Curates for Leeds, was received into the Church, at St. Chad's, Birmingham, during the month of August. This gentleman had enjoyed the advantage of Dr. Hook's teaching and example for about eighteen months, and has finally, at great personal cost, and the sacrifice of temporal fortune, recorded, in the most emphatic and unambiguous way, his opinion of the theology of the Vicar of Leeds. Now, it appears that Dr. Hook, who is a sort of head of a little Church of his own, and equally anathematizes Popery, Puseyism, Evangelicalism, Dissenterism, and all other possible forms of error, and whose enlightened and delusive creed is shared, with more or less completeness, by some half-dozen, or half-score, of the Ministers of the Establishment, is peculiarly impatient of events so disagreeable and unaccountable. That a disciple of Dr. Casey, or even an uninitiated "Evangelical," should become a Catholic,—this was a possible and even a probable development of his primitive errors. But that a Clergyman of Leeds, a theological paradise,—a Curate of Dr. Hook, —one who had possessed such privileges, and had been instructed, under the master himself, in the only true and unexceptionable form of the "Protestant-Catholic" religion, should, with his eyes open, turn away from the inspiring vision, forsake Dr. Hook as a teacher of heresy, and prefer to seek reconciliation with "the apostate Church of Rome,"—the thing was incredible.

It was, however, necessary, on many accounts, that a perversion so monstrous, an obliquity so apparent, should be accounted for. That Mr. Jephson should really have felt the pang of misgiving whilst in daily contact with the Vicar of Leeds, or nourished disloyal doubts whilst enjoying the "full privileges" of religion as devised and practised by that zealous man, was an assumption not to be admitted by any discreet person. No, there was an easy explanation of a delinquency which was, at first sight, so inexplicable. Dr. Hook has discovered, nay, more, he has printed it, in an address to the Churchwardens of the parish of Leeds. And what do our readers think it was? Why, simply this—that Mr. Jephson was already a declared Catholic, a zeal genuine Papist, long before he became Dr. Hook's Curate at Leeds.

Now, the question is, does Dr. Hook himself believe his own words? We would gladly think so; because we know that men in a false position will often say or do things which look very immoral, but which fairly admit of a gentler interpretation. It is to such men that we may apply what Lactantius says of Cicero—"Verum hoc non est Cicerois culpa, sed secta." Unfortunately, however, for the credit of Dr. Hook, Mr. Jephson has published a reply, which will be found in another column, in which he very satisfactorily proves "that what Dr. Hook treats as a piece of intelligence he received 'last week' with 'surprise,' he really knew and acknowledged to be false, from the very beginning of our acquaintance. And Dr. Hook, in the secret of his heart, at this moment knows to be false, tho he affects to believe the contrary, to save his party from the reproach of leading men to the Catholic Church. But he need not flatter himself that his statement will deceive any unprejudiced person. Even one of his own Curates, writing to inform me of the sermon and preface in question, uses the following expression:—"As this statement is absolutely incredible by and who, like myself, have once been in your friendship, I should feel obliged by a line from you empowering me to contradict it upon your authority." And yet this foolish and wicked statement, which even one of the party has the manliness and good sense to call "absolutely incredible," the Vicar of Leeds deliberately publishes, and Anglican newspapers eagerly copy though it is certain that at least the first author of it knew that he was giving circulation to a ludicrous falsehood, and inventing an abominable calumny. Now, it would be very idle and superfluous to admonish one who is the hierophant of a peculiar and model religion of his own, and who would probably scorn the advice of all Christendom put together, that such doings as these are scarcely consistent with the Evangelical precepts; but may we advise the energetic Vicar to cultivate at least the humbler virtue of prudence? It is not edifying to tell lies of one's neighbour, but it is both disedifying and silly to

boot to tell such as are sure to be refuted on the morrow. How far this particular one has been refused, let our readers judge for themselves from Mr. Jephson's calm and sensible letter.

We will do Dr. Hook the justice to say, that his treatment of his quondam Curate is not more reckless nor more discreditable than others have experienced, under similar circumstances, from some of his brethren in the Establishment. We know of cases in which the disgust and aversion inspired by Anglican comments upon recent conversions has been a motive to conscientious study and final reconciliation with the Church. If we deprecate the violence and malice of these comments, it is only for the sake of those who write them, and with the desire to provoke them, if possible, to a more manly and religious course. The warning may not be too late; for the temper of our Anglican friends is destined, if we are not mistaken, and if we may trust a thousand rumours which fill the air, to yet more distressing trials. Let them take council together sometimes, and determine upon some plan of resistance,—if, unhappily, they will still fight against the dispensation of grace,—which shall be at least less flagrant in opposition, with the elementary maxims of prudence and decency. We give this advice with sincerity and good-will, and shall be rejoiced to find, by the course of events, that it has been adopted by those to whom it is addressed.

It may be well to add a word, in concluding, upon the sermon to which Dr. Hook's attack upon Mr. Jephson is a preface. The title of the sermon is this:—"Our Holy and Beautiful House, the Church of England." We will not ask Dr. Hook whether he means this also, for we have no doubt that he does; that is to say, that he really considers the abstraction which fills his own brain, and to which he somewhat arbitrarily gives the name of the Church of England both "holy" and "beautiful." In what sense the living institution, which is more commonly called by that respectable title, deserves those epithets, it would probably puzzle Dr. Hook to say. For if that section of it, for example, which professes to believe the Real Presence or the Power of the Keys, or the Doctrine of Baptism, be holy and beautiful, the much larger portion which flatly denies those truths must, surely, be extremely foul and unholy! So that when a member of the Establishment calls his Church by complimentary names, it is only fair to suppose that his merely includes that select body of its antagonistic members whose views more or less resemble his own. Of "the Church of England" in any other sense it is obviously impossible to speak. The naked expression, without comment, is too vague and unreal, and describes no definite institution of which men possess an objective knowledge. No one knows, till an explanation is added, what is meant by "the Church of England." It may mean almost any assemblage of opinions whatever, all of which must be equally "holy and beautiful," since they are in violent contradiction to each other.

But if Dr. Hook considers that special fraction of the Establishment which he is willing to denominate his "house" to be holy and beautiful, he has a very bad opinion indeed of the houses which are inhabited by all other Christians, and specially of that wherein nearly two hundred millions of Catholics are content to dwell. For this reason, his sermon tells us (p. 8), "no attempt has been made (in Leeds) to ape the services of the apostate Church of Rome." For the same reason he exhorts his privileged flock (p. 10), not to "go a whoring after the abominations of other 'lands'—that is, of Catholic Christendom; and not to 'sigh for the garish ornaments' and for 'the 'images and idols with which foreign temples are 'adorned.' He bids them also glory in our title of "Protestant," which for one who wishes to pass at the same time for a "Catholic," does seem to be a very glorious "title" indeed. Also, saith the mild and humble Vicar, "we protest" against all measures of "medieval superstition and Romish corruption; "we declare" that such and such doctrines are true, and none other which are not received by us, "we pronounce" certain fundamental Catholic truths, without fear or trembling, to be "blasphemous fables" and dangerous deceits," and then he winds up all with a kind of convulsive cry, as if the spirit which uttered all these things had sorely shaken him—"if it is do not vindicate our Protestantism, I do not know what will." Make yourself quite easy, good Dr. Hook, your Protestantism is beyond all

suspicion, and has been vindicated most triumphantly. It will be the prayer of those whom you revile, without knowing anything either of them or of their religion, but who are accustomed to return good for evil, that you may not be called to account for all these "great" "swelling words" in that day, when the proudest heart will fail, and the loudest tongue be silent as death.

It would be a waste of words to criticize in detail the wretched trash which Dr. Hook has published under the name of a Sermon, and in which he tells people, that "Puritanism is a bad thing, but Popery is worse," with much more to the same effect. It is really too late, at this time of day, to take any serious notice of such writers as this, who rage and froth, and fling up dust in the air, and shout, "great is Diana of the Ephesians," as if the old days of Latimer and Knox, and all the other buffoons, had come back again. We will only quote, for the edification of all who would know what "Church principles" and "Catholicism" now mean in the vocabulary of one section of "high" Anglicans, the concluding sentence of Dr. Hook's "postscript":—"It becomes necessary for us," he says, in his explanation of the former term, "to speak of Church of England principles, if we do not wish to be deceived or misunderstood, and to assert that, by Catholicism, we mean"—it is really high time that everybody knew it—"the doctrines of the Prayer Book!"

The rigid accuracy of these definitions harmonises admirably with the equally profound and learned statements of the same author, in another work, in the fifth edition of which he has recently informed the Protestants of England,—that the washing of the Disciples feet took place on Good Friday! and that, to omit other absurdities, complies and post-communio are the same thing!

* See Dr. Hook's Church Dictionary, quoted in the Dublin Review, April 1848.

SECURITY AN ENEMY TO CHRISTIAN VIGILANCE.—The noble triumphs achieved by the early Christian teachers and martyrs, are owing by inheritance, without an agony, or an effort. The eyes of the living generations are now open upon the perfect day. Civilization based on the teaching of Christ and his Apostles, envelops man on every side. In this favoured age, but more especially in this favored land, the faith of the Christian feels no fetters—no dread of persecuting rulers—neither bonds, nor stripes, nor burnings, nor executions, fright and drive him to caves, and hiding places, there to pour forth his prayers and sing the anthems of praise to his God, and his Saviour, for this mighty redemption. The Christian mother as she clasps her infant to her breast, and breathes a rapturous sigh for the gift, turns her first thought to Heaven and vows to devote her darling to virtue and religion, and bring him up in the nurture and admonition of the Lord. Praiseworthy and holy resolution! The moment of rapture over; and other thoughts spring up to deaden, if not wear out entirely this pious sensibility—and if it be thus with the mothers, how must it be with the stern natures of the fathers—absorbed by pleasure and the allurements of the world, setting constantly before the eyes of their children, the treasures of this life, rather than the treasures of the world to come.

ROME.—On the 8th the Pope went in procession from his residence of Monte Cavallo to the church of Santa Maria del Popolo, to celebrate the solemn Festival of the Nativity of the Blessed Virgin. Although a paper had been circulated during the preceding week, requesting, the inhabitants to refrain from decorating their windows on the occasion, the festival was very generally observed, and the Pope was in many places received with applause. At one or two points flowers were strewed on his carriage as it passed in procession.

CRIMINAL FACT.—The grandfather of Mr. Smith O'Brien—namely, Sir Lucius O'Brien, then a leading counsel on the Munster circuit, of which Clonmel at the time formed part—was the advocate for Father Sheehy on his trial for the murder of "John of the Bridge," of which murder the rev. gentleman was found guilty, though the said "John of the Bridge" was living thirty years afterwards in good health in Newfoundland.—Tipperary Vindicator.

[From Brownson's Review, for October.]

"No class of writers," says the Reviewer, "need to be so thoroughly instructed in Catholic faith and theology—none need so much meditation and to approach so frequently the sacraments, as they who would write popular novels, or conduct literary and political journals. A political journal, conducted by a Catholic, circulating almost exclusively among Catholics, and exerting a wide and deep influence by appeals to the weakness or the dominant sentiments and tendencies of its public, yet, in all save what is immediately and forcibly of faith, breathing the tone, adopting the style, and advocating the Jacobinical principles of the literature, which has formed the general character of its editors, can do more than the whole anti-Catholic press combined to retard, under existing circumstances, the growth of Catholicity in this Protestant country. We have, and have had for a long time, more than one such journal exerting its baleful influence, to the grief of our Catholic pastors, and of every Catholic who prizes his religion as he should, above all other things,—not excepting even politics and patriotism; for patriotism itself is a virtue only when it springs from religion; and is subordinated and made subservient to religion.

Literature must always exert a bad influence when it is the product of half-educated authors, who make up in impudence what they lack in humility, in conceit what they lack in knowledge, and in vehemence what they lack in sober sense and religious feeling. Such authors only echo what is popular, and reinforce what is already objectionable in public opinion. They are unable to discriminate between the popular and the true; and uniformly take it for granted that, if they write what their public approves, they write what is just and true in itself. This would do, if they were Jacobins or infidels, but will not do, if they are Catholics, and wish to exert no influence not favourable to their religion. Literature is a powerful agent in forming the popular mind, and it ought itself to be formed by pure, holy, and Catholic minds and hearts. It should aim to correct, not to exaggerate, popular errors and tendencies,—not to follow, but to form public sentiment. To do this, it is a matter of great importance that the men and women who are to produce it should know their religion thoroughly—should, by prayer, meditation, and the frequenting of the sacraments, be thoroughly imbued with its spirit, and then draw from this religion their inspiration and their principles. He who wishes to do evil may go with the current, wafted down the stream by the breath of popular applause; but he who would do good must be always prepared to stem the current, to make his way, as best he can, against wind and tide. The applause of the multitude is never for him who is laboring to serve his day and generation. The people, when he is dead, may erect a monument to his virtues, and begow his memory with their grateful tears; but while he is living, they will not be with him, they will distrust him, thwart him, denounce him, and leave him alone with his conscience and his God. He who is not prepared for trial, for popular opposition, the wrath of demagogues, and of foolish men believing themselves wise, imprudent men believing themselves prudent, timid men believing themselves brave, ignorant men claiming to be wise, and impious men affecting to be pious, is no man to labour in the department of popular literature; and to be thus prepared, one must live above the world while in it,—must have his conversation in heaven, his affections weaned from the earth, and his heart set only on hearing, at the last day, that welcome plaudit, "Well done, good and faithful servant! enter thou into the joy of thy Lord."

FRATERNISATION.—We have had our attention called by several correspondents to a statement which has appeared in various papers, that on a recent occasion the Lord Bishop of Norwich had attended public worship at the Scottish Presbyterian chapel, in London, in which Dr. Cumming officiated. We declined given currency to this paragraph until we had taken some pains to ascertain its truth. We find, from undoubted authority, that on the evening of July 30, after having attended the morning and evening services of the Church, his Lordship did go to hear Dr. Cumming preach.—English Churchman.

LUTHERANS.—An Assembly of the Lutherans, who form the more orthodox party in the Prussian Church, has been convoked at Wittenberg, with a view to their separation from the United Evangelical Church of Prussia, in which they have been incorporated by the Act of Union.

CATHOLIC INTERESTS IN THE FRANKFURT DIET.

The following information is taken from the Ami de la Religion.—The Protestant party in the National Assembly of Frankfurt attempt to make up for the weakness of their arguments by insistent abuse of the Catholic Church, and to such a degree has this disorder proceeded that the President of the Assembly, although a Protestant, could not refrain from paying a tribute of praise to the moderation and accommodating spirit shown in the replies of the defenders of the Catholic Church.

FRIGHTFUL CONDITION OF THE IRISH POOR.

We extract from Thursday's Standard, a paragraph from a private letter, which gives a frightful picture of the condition of the poor in Mayo. We are in a condition fully to verify the statement; the writer is a most respectable layman, who has very accurate sources of information; and the account is confirmed to us by clerical evidence from the same county. The letter is dated "12th September."

"I regret to tell you that our prospects here are of the most gloomy description. The potatoes, of which there was a good breadth, have entirely failed. I examined numerous fields within the last week, and feel quite warranted in stating that at least 3-4ths are gone, and that there will be scarcely a sound potato to be had in the course of a month. The out-door relief has altogether ceased; the people are now in a great measure thrown on their own resources. This, I think, is quite right; but in the course of a month or six weeks, the mass of the population, which is at present reduced to permanent pauperism—at least one-third of the existing numbers—will be in a state fearful to contemplate—without food, fuel, clothing—without shelter, nor any visible prospect of being in any way able to help themselves. How can they? 100,000 human beings without land, cabins, employment, or support of any kind. In '46 and '47 the resources of former years kept them on; these means are all gone, and I therefore don't hesitate to say that we are far, far worse off than at any previous time. A look on the coming winter with fear."

AN ADDRESS PRESENTED TO THE REV. P. O'DWYER, BY THE CONGREGATION, ON HIS LEAVING CHELSEA.

"St. Mary's, Chelsea, Feast of St. Matthew, 1848.

"Rev. and Dear Sir,—With how much delight did we a few months since hail your coming amongst us to preach the Gospel of your Divine Master! and how distant then was the thought that you would so soon be torn from us! yet, practising the lessons you have so often and so eloquently inculcated to us, we humbly bow to the appointments of Heaven, made known to us by the authorities of God's Church. The child fondly clings to its parent, and ought not the flock to its Pastor with equal affection? Yes Rev. and dear Sir, deeply shall we regret your departure from amongst us. During your stay in Chelsea, your urbanity of manner and singleness of purpose in the discharge of your sacerdotal duties, have won for you the love of the congregation of St. Mary's; and wherever the spot of your abode may be, 'e'en should it be beneath a far distant clime, still the remembrance of you will be dearly cherished by us.

"God's will be done," is the Christian's consoling prayer, and we well know it is yours; and if it will be an additional source of consolation to you, and we flatter ourselves it will be such, we offer to you with the sincerity of Christian hearts, our esteem, our gratitude, and our respect; and as a token of our feelings, though it be but a very faint expression of them, we beg your acceptance of this purse of gold, uniting with it a prayer to God that he will grant to you peace and health in this life, and an eternity of bliss hereafter; and that we may be deemed worthy ever to be remembered by you at the Holy Sacrifice of the Altar is the fervent desire, Rev. and Dear Sir, of. &c. &c."

The reply of the Rev. P. O'Dwyer, to the address:—

"Chapel House, Sept. 21st, 1848.

"Beloved Friends,—I thank you from my heart for your very feeling address and its valuable accompaniment; both prove alike the sincerity of your past conduct towards me, as well as the reality of my own convictions in your regard. For though but a short time among you, and to many an alien, I have from the first day of our acquaintance found myself at home in your affections. Believe me, therefore, that my feelings at our separation are reciprocal with your own. I retire from Chelsea in a mood akin to that with which childhood for the first time takes its leave of home and fond relations—but terly grieved, yet fondly cherishing the hope of meeting again where no edict can effect our divorce.

"Beloved friends—Englishmen and Irishmen alike—accept as the only recompense I can offer for your kindness, the assurance, lasting and firm, of my fervent prayers, (when offering the Adorable Sacrifice), for those blessings upon you, which you have so feelingly invoked in my behalf. And, believe me, that when far from you, my sincerest consolation will be to know that you faithfully and with resignation put into practice the Divine lesson of obedience, which, when among you I endeavoured, though imperfectly, to inculcate—saying at all times, 'God's Holy Will be done.'—Beloved friends, adieu. PATRICK O'DWYER."

PROTESTANTISM IN ENGLAND.

According to the London correspondent of the Christian Advocate, the present "aspect" of the various Protestant denominations in England is anything but encouraging.

"The religious aspect of Great Britain is quiet. There is little of prominence to note in any of the Churches. Generally speaking, declension is the order of the day. Our opinion is that there is a very great decline in real spirituality. Mere formality prevails to an alarming extent, not only in one section of the Church, but in all. We look in vain for the types of the Puritan fathers in the Non-conforming Churches; Methodism lacks the spirit, zeal, energy, and devotedness, of its early days; and the Episcopal Church is torn by Puseyite heresies, a spurious Calvinism, and a deadening formality. Mammon worship greatly prevails. The members of our several Churches are scarcely to be distinguished from no Church at all. Conformity to the fashions, maxims, usages, and passions, of the world, has taken the place of that transformation which is so distinguishing a quality of the Gospel of Christ. Hence there is a demonstration of power

and influence on an unconverted world, and no progression.

Few, if any, of the religious denominations, it we except two or three small branches of the Methodist family, can show any increase in the year. Church-building is steadily prosecuted by the State Establishment; but the multiplication of religious edifices in that direction, gives but unsatisfactory evidences of real progress; for, in many of them, the congregations are extremely small; while from the pulpits of most, a Gospel is preached not likely to make men "wise unto salvation." Experimental Godliness is but little enforced, and we presume but little enjoyed. There are, however, some bright exceptions.

The Dissenting and Non-conforming Churches are much divided, and, in many cases, apparently more engaged in matters political than religious. They are much occupied with the vexed question of state pay and patronage. The separation of the state from the Church interests them much more, we fear, than the separation of the sinner from the world, and his union with the Church and Christ. Here is our great defect. Minor matters absorb the major, and the glorious substance is lost in the worthless shadow. The state patronage question, from which you are happily free, has its importance, but we do wrong in allowing it to absorb all others. The war against the Church will be fiercely waged this winter. Its progress will be duly noted in future letters.

"Among the declining bodies, we are sorry to number the Church of our youth and riper years, good old Wesleyan Methodism. You will have read with pain of our declining numbers."

GERMANY.

THE CATHOLIC UNION OF GERMANY.—The Catholic Union recently approved of and blessed by the Archbishop of Freiburg, is becoming very prominent. It had delayed manifesting itself until it was solidly organised, not only in its native territory, but also in other parts of Germany. At the head of this society are the two great champions of Catholicism in Southern Germany, the Baron Heint Andlow and the Aulic Councillor Brusse. Immediately on the society declaring its existence and object, forty-seven communes of Baden enrolled themselves in its list, and their example is about to be followed by a great number of others. The major part of the Baden Clergy hastened to offer their assistance, and all the resources they could dispose of otherwise. A petition has already been addressed by the Union to the Constituent Assembly at Frankfurt, demanding the absolute emancipation of the Catholic Church from the temporal power. A hundred other petitions, amongst which are comprised those of the principality of Hohenzollern-Sigmaringen, have accompanied this collective petition, the condensed expression of all that the Catholicism of Germany aim at obtaining.—Ami de la Religion

FRANKFORT.—THE GERMAN DIET.—At the sitting of Sept. 11th the Assembly, after a long discussion about the order of putting the question, divided on sec. 14 of the "fundamental rights." The section as it now stands, after a first division is as follows:—

"Sec 14. Every religious community (church) orders and administers its affairs independently; but it remains, like every other society in the State, subject to the laws of the State."—Carried.

"No one religious community enjoys, by means of the State, privileges above the rest.—Moreover, there exists no State Church."—Carried.

"New Religious communities may be formed; it is not necessary that their confession be acknowledged by the State."—Carried.

The principal rejected motions were:—

"Existing religious communities and the new ones which are formed are, as such, independent of the power of the State. They order and administer their affairs independently."—Noes, 357; ayes, 99.

"The pastors and presbyters of the communes are chosen and appointed by the communes, without the confirmation of the State being necessary thereto."—Noes, 320; ayes, 134.

"The publication of ecclesiastical decrees is subject to those laws only which attach to all other acts of publication."—Rejected.

ILLUSTRATED CHILDREN.—The Ninth Annual Report of the Registrar-General has just been published; from it we learn that, in 1846, out of 672,325 children born alive, 30,000 or 10,375 boys and 19,704 girls, were born out of wedlock.

WANTED—A CLERICAL WARMING PAN.—

Among the cool and undisguised manifestations of the evils and abuses of an Established religion, which are constantly meeting the eye of the public through the medium of the papers, it has not been our lot often to encounter a richer morsel than the following advertisement, which we copy *literatim* from the Athenaeum of last week:—"To Agod Clergyman.—The patron of a rectory of about £700 a year, is desirous of presenting it, in the most laudable manner, to a Clergyman of not less than eighty years of age, of sound High-Church principles. Applications, with testimonials, &c., to be addressed to A. B. C., Messrs. Waller, stationers, No. 49 Fleet street. All communications will be considered quite confidential." Here is a goodly volume of inquiry in the compass of one little paragraph,—a marvelously opposite Commentary upon Hooker, albeit somewhat of the smallest dimensions. The nominators of the spiritual directors of a flock, shorn to the tune of about £700. per annum for the support of a religious system to which many among them doubtless conscientiously object, and over the working of which, in relation to their own interests, not one individual among them has the remotest control, proclaim in the face of the sun his desire, by way of first furthering the eternal advantages of the payers of the nett £700. aforesaid of consigning them to an individual in whom age, and consequently both physical and mental incapacity, shall positively be considered as the very best—nay, as an absolutely indispensable recommendation for the pastoral office. Sound as the desiderated Clergyman is to be in "High Church principles," especial care is to be taken that he is not so in wind and limb. Not less than eighty years of age! That is, at the precise point when the strength of man is declared by the Psalmist to be at best but labour and sorrow—but the better fitted for all that for the purposes of our Ecclesiastical patron, whose £700. may for some time elude the grasp of the nominee in reveration, if entrusted to the hazardous keeping of an incumbent of only three score and ten. . . . And this is the system for the support of which the goods of our Dissenting fellow-townsmen—forcibly and under periodical contribution—are sold at one-third their nominal value at public auctions! —Lancet & Mercury. [The Salisbury and Wilts Herald says, that "a similar act of disinterestedness was manifest in this city (Salisbury) some three or four years back, when the patron of a valuable living offered to present a venerable Clergyman, resident near Salisbury (now in his 87th year), who was wholly unknown to him, and who, he only accidentally heard, had passed through his long life without obtaining any adequate income from the Church."—Nonconformist.

TRACTARIAN AND POPISH DOINGS.—

Take the new Missionary College at Canterbury—true, its statutes are approved by the present excellent Primate, but who does not know that a system depends for its effect less upon the laws than its officers—that the master is the school! and when I see the Principal among the supporters at Oxford of Mr. Ward, and its Vice-Principal, Mr. Pearson, among the ardent and ablest of Mr. Munro's semi-Popish Seminary at Harrow Weald, I can have no doubt that for years, the effect of such an institution must be to send out Clergy to the colonies of a complexion of those who are now leaving the Church in Australasia for the Romish schism. At New Shoreham, again, Mr. Hope and Mr. Wheeler, apparently under episcopal sanction, are organizing a school to instruct the young in those "Church principles" which have already led more than one hundred and twenty members (chiefly Clergy) of our Universities into the more congenial fold of the Romish Church: while at Radley, Hall, near Oxford, Mr. Sewell has established a school, with a system of compulsory fasting, and a chapel, decorated by the notorious Pugin; and thus too, it is said—though it is to be hoped falsely said—under the patronage of the Bishop of Oxford!—in the face of the fact, that a former institution of the same name, St. Columba's Stackallan, is now tottering to its fall through the discouragement given by the Primate to its Popish features.—Church and State Gazette.

A Good Monk.—The various Irish Clubs in New York are now holding night meetings to discuss the propriety of investing their surplus funds in breadstuffs and clothing for the relief of the poor and suffering in Ireland, the coming winter. 1846 1847 1848 1849 1850 1851 1852 1853 1854 1855 1856 1857 1858 1859 1860 1861 1862 1863 1864 1865 1866 1867 1868 1869 1870 1871 1872 1873 1874 1875 1876 1877 1878 1879 1880 1881 1882 1883 1884 1885 1886 1887 1888 1889 1890 1891 1892 1893 1894 1895 1896 1897 1898 1899 1900 1901 1902 1903 1904 1905 1906 1907 1908 1909 1910 1911 1912 1913 1914 1915 1916 1917 1918 1919 1920 1921 1922 1923 1924 1925 1926 1927 1928 1929 1930 1931 1932 1933 1934 1935 1936 1937 1938 1939 1940 1941 1942 1943 1944 1945 1946 1947 1948 1949 1950 1951 1952 1953 1954 1955 1956 1957 1958 1959 1960 1961 1962 1963 1964 1965 1966 1967 1968 1969 1970 1971 1972 1973 1974 1975 1976 1977 1978 1979 1980 1981 1982 1983 1984 1985 1986 1987 1988 1989 1990 1991 1992 1993 1994 1995 1996 1997 1998 1999 2000 2001 2002 2003 2004 2005 2006 2007 2008 2009 2010 2011 2012 2013 2014 2015 2016 2017 2018 2019 2020 2021 2022 2023 2024 2025 2026 2027 2028 2029 2030 2031 2032 2033 2034 2035 2036 2037 2038 2039 2040 2041 2042 2043 2044 2045 2046 2047 2048 2049 2050 2051 2052 2053 2054 2055 2056 2057 2058 2059 2060 2061 2062 2063 2064 2065 2066 2067 2068 2069 2070 2071 2072 2073 2074 2075 2076 2077 2078 2079 2080 2081 2082 2083 2084 2085 2086 2087 2088 2089 2090 2091 2092 2093 2094 2095 2096 2097 2098 2099 2100

The Rev. Dr. Lefevre, of Detroit, visited this part of his extensive diocese, on the 20th ult., and administered the Sacrament of Confirmation to about thirty in St. Joseph's church in this village. The following day he went to the Indian Mission at Pokagon, under the care of the Rev. Father Barrow, one of the Priests of the Holy Cross, from Notre Dame du Lac, and two of the Sisters of Our Lady of seven Dolours from Bertrand, where he confirmed eighty. The Indians expressed the greatest joy, at the visit of the good Bishop, and went in procession, dressed in their best attire to meet him. This remnant, of the once powerful tribe of the Potawatimes purchased the land they occupy from the general government, so that they might have homes of their own, and not be compelled to move west of the Mississippi to which they have the utmost aversion, so great even is their dislike to being removed, that nothing but force can ever compel them to go. Their Chief, (Pokagon) when he bought the land, had it entered in his individual name, although paid for by money that belonged equally to all. This, however, made no difference, as long as the old man lived; nor would it after his death, but, for the evil disposition of a few bigoted Baptists, who used every exertion to turn the minds of the Indians against the Catholic priests. This was the ground they had to work upon:—When Pokagon was on his sick bed, and not expected to recover, he sent for the Catholic priest, Rev. Mr. Bernier, and told him that he did not think it safe to leave the land with his (Pokagon's) son, as unfortunately he was given to drink, and would probably spend what belonged equally to all. According to this resolution, he deeded all the land to Mr. Bernier, except 40 acres, of which he gave a separate deed for the use of the church. The deed to Mr. Bernier was a fee simple deed, and no doubt it was in his power to abuse the trust reposed in him by Pokagon, but such an idea never entered his mind. Nor as soon as he heard that such a thought had entered the head of a single person, he went and made a deed of the land to the Bishop of Vincennes, in trust for the Indians of Pokagon village, to be held in common by them for ever.—One would think that the executing and recording of this deed would silence all misrepresentation and calumny on the subject, and entirely satisfy all true friends of the Indians that on this subject their rights were fully recorded. But it was far otherwise. The charge of fraud, deceit and robbery, was privately and publicly through the newspapers urged against the priests, the deed was copiously extracted from and spread before the public, while no injunction could cause them to take the least notice of the deed of trust. Unscrupulous calumniators were greedy found ripe at home, and slanderers eagerly spread their falsehoods through the country. Even "Kirwan" has his own version of the falsehood, stewed up in his slippery style, without name, time, or place, where he represented the priest rushing into the dying Chief's room, exclaiming "give me land!" "give me land!" So deeply did they feel for the Indians, that they induced the sons of Pokagon, to throw the matter into a court of chancery, telling them that the land belonged to them as it was entered, by their father, and that they could do what they liked with it, if these deeds were broken. Accordingly they brought the matter into chancery, no person opposed them, they introduced what testimony they pleased; the deed made by Pokagon was declared null. This decision had the most disastrous effect on the entire village. All improvements were put a stop to. Pokagon's family said that the land belonged to itself only. The Indians were compelled to fall back on their old mode of living, viz: by fishing and hunting. Idleness brought forth bickerings, animosities and discontent. Such has been their condition for the last two years, and anxiously did they await the arrival of the Bishop, confidently hoping that he would remove their distresses, and restore them to their rights. Accordingly, no sooner had they conducted him to the church and offered prayers to God in their tongue for his safe arrival among them, than they laid their complaints before him. In reply he told them that their lands would not be taken from them, as their case would be laid before the government, that they should go on in clearing and improving their lands like their white brethren, and if there were any widows among them, to break and sow for them, so that they might have food

enough for their families. Next day he celebrated a pontifical mass, and departed in the afternoon, leaving peace, joy and hope, where he found fear, trouble and discontent: Since the departure of the Bishop they have been constantly engaged in clearing and preparing their lands for a sowing crop of wheat this fall, and were he now to revisit them he would scarcely believe that so much land could be cleared, ploughed and ready for a winter crop of wheat in so short a time, by those, who, for the past three years, did nothing: I visited the mission about five days ago, and was surprised at the diligence with which they labored; and the cleanliness of the women and the neatness of their household arrangements. This fully satisfied me that the labors of the good sisters are producing their happy effects among them. A few days before my visit, the Rev. Father told me that an Indian of very respectable acquirements, had come over 100 miles to join the church and receive conditional Baptism. He has hitherto acted as interpreter to the Baptist missionary at Gull Prairie. About ten months ago, he came to see Father Barrow, and told him that he had strong reasons for thinking that the Baptists were not right, but that he could not clearly see what religion he should take in its place, that if it were not for some of the doctrines of the Catholic church, he would at once become a Catholic. After being correctly informed on all the subjects to which he had any objection and getting a few books, he left for home telling the Rev. Father that he would return in four or five weeks, but instead of that time, he spent ten months in studying and examining the subject, and returned to join the church on last Sunday. Yours, &c., M. R. K.

IGNORANCE AND CRIME—The following from the *London Examiner*, gives a sad picture of the ignorance and crime, so prevalent among the masses in England. We think it would be well for that country to keep some of its missionaries at home. They could certainly find enough to do there:

"The chaplain of the Berks Gaol reports that of 631 prisoners, 236 were ignorant of the alphabet, 204 unacquainted with the first principles of the Christian faith, and ignorant even of the Saviour's name. He observes, children, or men still childish, had learned to read or write, but had not learned to think about or understand anything which they had been taught, the ears had heard; the tongue had learned utterance, but the mind had received no idea, no impression. The Abingdon chaplain reports that out of 196 prisoners, 17 were in ignorance, and unable to repeat the Lord's Prayer; 52 could not read, and 63 knew neither the Creed nor the Commandments. The report of the Brecon chaplain is, that nine out of ten that have come under his observation were totally ignorant of the merest rudiments of Christianity; six out of ten did not know whose son Jesus Christ is, nor wherefore he came into the world; five out of ten did not know the Queen's name. In Cornwall, it appears that out of 688 prisoners 304 could neither read nor write, 139 could not repeat the Lord's Prayer, and were ignorant of the Saviour's name. In Dorset, out of 674 prisoners, 409 did not understand the meaning of the Lord's Prayer, and 119 were entirely ignorant, one or two of the very name, and all of the work and mission of the Redeemer. And this is the general tenour of the reports; indeed, we have not met with a single exception where the statistics of education and crime are embraced, but some of the returns are defective in this important branch of inquiry."

CATHOLICITY IN IRELAND—We have given from time to time various statements, chiefly from a Protestant source, in proof of the gradual but rapid increase of Catholicity in Ireland, in spite of the combined opposition of a State Establishment, and various other sects. In the article below from the *London Tablet* we have additional testimony on the subject from a Presbyterian clergyman, showing that Catholicity in Ireland is actually "encroaching" upon his own sect:

"Brompton sends us the following extract from a discourse of a Presbyterian Divine, uttered at a general meeting of the Synod held at Belfast two or three weeks ago. Our correspondent thinks it a striking proof of dissenting bigotry. It is so, but it is more valuable as a confession of increasing importance:—
"Dr. Campbell said, it gave him great pleasure to observe the regular progress in the public

mind generally, and of this assembly particularly, towards what he had long endeavoured to impress on the body as its chief business, viz: the evangelization of the country. There was another reason which they had to learn on this subject, which was, that the whole of Ireland was not to be regarded as comprised within the bounds of Connaught. He thought that they were only doing a fraction for Ireland by confining their aid to Irish speaking schools, and not sufficiently grappling with the English speaking population. *Roman Catholic error was rather encroaching upon our Church, than receding from it. Even in Ulster and Belfast the relative influence of Popery now is, infinitely greater, than it was, when he first came to the north of Ireland.* If this goes on much farther, what is to become of our Church? There was an influence, of a most dangerous character, on their congregations and people.—I have not, the same views as regards the Sabbath observance or the name of God. Presbyterian children are in perpetual communication with those of Romanists; and intermarriages and other degrading influences are going on, and ought not to be suffered to extend much farther."

THE MASONRY COLLEGE AT ALL HALLOWE.—On Thursday, the 14th inst., the Feast of Exaltation of the Holy Cross, the Ceremony of blessing and laying the first stone of the Collegiate Church for this excellent establishment took place, in the presence of Superiors and Students. The solemn blessing prescribed by the Ritual was performed by the Right Rev. Dr. Whelan, V. A., of Berrys, and the first stone was laid by Richard Kelly, Esq., of Sackville street. The church will be in the decorated style of Gothic or mediæval architecture, and has been designed by J. J. McCarthy, Esq., of Great Brunswick street, in this city, one of our young Irish architects, whose genius gives promise that he will soon rival, if not excel, the most famed of his competitors. It is intended at present to build only the choir and a small ante-chapel; but the entire design, which we hope to see one day completed, embraces an extensive ante-chapel, with lateral aisles screened off from the nave by parcloes, and forming chantry chapels.

PROTESTANT MOVEMENTS—It is a little remarkable that while the low-churchmen on this side of the Atlantic have found it necessary to form a "Society" to protect themselves from the spreading influence of Tractarianism, high churchmen on the other side of the Atlantic, have found it necessary to form a "Society" to protect themselves against the tyranny of the state. In regard to the former movement we have nothing to say. In regard to the latter, we need not observe, after the remark we made last week in our leading editorial, that there is, no doubt, much necessity for some such united action on the part of those whose notions of the Church are not low and grovelling beyond expression. The movement has our sympathies and good wishes. Should it prove successful, Anglicanism will be in a much more hopeful condition than it ever yet has been since "Old Harry" first seized the ecclesiastical reins.—*Phil. Cath. Herald.*

CHURCH DECORATION—We find, says the *Calendar*, in the *Illustrated London News* of July 29th, the report of a speech delivered before the Archaeological Society of Lincoln by the Bishop of Norwich, Dr. Stanley, who is well known as one of the leaders of the Evangelical party. "Archæology," says that Bishop, "teaches us to admire the greatness of those who designed such noble structures as the adjoining Cathedral, (that of Lincoln,) an edifice which modern architects cannot equal; and thus the science leads us to renovate the skill of our pious ancestors. Some jealous persons have said that Archæologists wish to bring back to our age the barbarisms of the middle ages. I say we repudiate so false an accusation. What we do desire is to be able to equal our ancestors in erecting temples to Him to whom we cannot do too much homage. For my part, I am so much a Tractarian, that I would bring in the aid of sculpture and paintings in adorning our Churches."

A School for the education of the deaf and dumb, is about being opened in Montreal, under the auspices of the Catholic Priests.

MORALS OF GREAT CITIES:

It is a source of pain to every citizen of correct principles, to behold the increasing laxity of morals in our great cities. This is especially the case with New York. This great seaport has become the Paris of America. In its mixed population; its careless social habits, the vices that ferment in the streets, and the crime that haunts the dark and loathsome parlours of the Five Points, it has no parallel on this continent, and we pray heaven it may never have. Much of this depravity is the necessary result of its situation. As the first seaport in magnitude in the Western hemisphere, it is naturally the great sink for the surplus vice of Europe. The impoverished debauchee, who can no longer afford the expense of living in Paris, comes to New York to cheapen virtue and destroy our young men by his example. The skillful forger, the expert pickpocket, the brutal burglar—in short, criminals of every kind resort to New York from the overstocked wickedness of Europe. This constant stream of vice is kept up, month after month and year after year, not only visiting New York itself, but spreading far and wide over the country, like the current of the Mississippi, that discolours the ocean for miles beyond its mouth. Apart, however, from the tendency of the vices to concentrate in great cities, the inducements to depravity are there unusually great. Every large town has one or more theatres, the best of which throw temptations in the path of the young, while the worst render to the basest tastes. Gambling halls, in spite of legal enactments, infest the streets, and lure hundreds of youth to ruin. We know that there are pretended moralists, who contend that the best way to educate a boy, is to accustom him to these temptations; but not so thought one wiser than any mere mortal being, when he taught his disciples to pray—"lead us not into temptation." The very fact that in cities where these snares abound there are more of the vicious and criminal; than in the rural districts, should go far towards convincing such persons of their mistake. In London, one out of thirty-five inhabitants is annually arrested for some misdemeanor or felony, and in New York the proportion is nearly as great. Where is the rural district that presents such an alarming spectacle?

There is but one remedy for this; it is in a proper home education. Let our children be early instructed in the way, they should walk, and let the example of the parent sustain his teachings! It is in this manner and in this way, that the increase of vice can be checked. It is too late we fear to reform the adult; we shall get along faster if we begin with the children. Water the plant at the root.

A JOKE.—A joke may change the most resolute will of the most ferocious tyrant. All know how despotic and ferocious was Henry VIII, of England. He, having some motives for discontent with Francis I, of France, sent to him, as ambassador, an English bishop, whom he wished to charge with a message full of gall, pride and menace. The prelate, perceiving all the peril of his mission, sought to excuse himself. Fear nothing said Henry to him, since, if the King of France should take your life, I will cut off the heads of as many Frenchmen as I can lay my hands on. True, replied the Bishop, but among all those heads there would not be one that would fit my bust as well as the one which is there now! This jest made Henry laugh, and ended in causing him to change his resolution. Without his perhaps England and France would have written the history of another war.

Births

- October 20—Mrs. Calanan of a daughter.
- " 21—Mrs. Griffin, of a son,
- " 21—Mrs. Walsh, of a son.
- " 23—Mrs. Meagher, of a son.
- " 24—Mrs. Mudgeed, of a daughter.
- " 24—Mrs. Hogan, of a daughter.

Died.

- October 19—William son of James and Margaret O'Donnell.
- 20—Lydia, wife of James Burley, native of Halifax, N. S. aged 27 years.
- 21—Ann, wife of Richard Phelan, native of Tipperary, aged 31 years.
- 22—Emma Ann, infant daughter of Capt. John Rugh, aged 12 days.
- 23—Mary Ann, daughter of John and Bridget Frahill, aged 11 years.
- 25—John, son of Wm. and Bridget Connerly, aged 10 months.
- 26—Francis, son of William and Bridget Buckley, aged 2 years and 7 months.
- 26—Bridget, wife of Capt. James Laybold, native of Halifax, N. S., aged 23 years.
- 26—Mary Ann, infant daughter of James and the late Lydia Burley, aged 10 days.
- 27—Mrs. Margaret Daly, wife of Capt. Ena Daly, aged 31 years.