

CHARACTER OF A CATHOLIC BISHOP.

THE Right Rev. Dr. Ullathorne, Bishop of Birmingham, England, a prelate famous for learning and good works, delivered a masterly discourse on the occasion of the consecration of the Bishops of Salford and Amycla. Towards the close of the noble discourse, the Bishop defines in eloquent words the true glory, the honor and privilege appertaining to the episcopal office now-a-days. Immediately prior to this, as if affording him his key-note, Bishop Ullathorne takes occasion to remark that what was said by an eminent orator to the Revolutionary Assembly of France towards the close of the last century is everywhere exemplified in this: "Drive the bishops from their palaces, and they will find refuge in the poor man's cottage; snatch their jewelled croziers from their hands, and they will grasp a staff of wood." The Right Rev. prelate is here clearly referring to the glorious words of M. De Montlozier, whose utterance upon the occasion referred to surpassed in its effect the expressions placed in his mouth by the Bishop of Birmingham, rising, in truth, to the height of sublimity. What M. De Montlozier said was really this—"Drive the bishops from their palaces, and they will find refuge in the cottages of the poor; tear from their breasts their crosses of gold and jewels, and they will replace them with crosses of wood. *But remember—it was by a wooden cross that the world was saved!*" It was immediately after that reminiscence of a sublime apostrophe that the Bishop closed his ruly episcopal discourse thus impressively—"If ever," said his Lordship, "a Catholic bishop was strong, he is strong in this hour of the world's history. He is strong, because he is free. He is strong because he leads a simple and frugal life. He is strong, because he is a bishop, and nothing but a bishop; strong, therefore, in the vivid consciousness of his high office. Strong he is in the affections of his people; of a people who hold the faith with the loss of advantage in this world, that makes the representative of that faith all the dearer to their souls. Strong and vigorously strong is he, because more closely than ever united with the Apostolic Chair. Such is the Catholic bishop of this nineteenth century. The arduous difficulties that beset his path but plume his courage. The heat and pressure of the combat with ignorance and error bring out his light to greater radiance. On so much has he to think, against so many things has he to guard, so much must he endure in the patience of his soul, so much has he to construct, so many affairs to set in order, that every spark and atom of his sacramental energy is brought into life and action." The Bishop of Birmingham adding immediately, that "If ever the essential qualities of the perfect bishop were required, they are demanded in our day and circumstances," thus continued—"His learning is called for to withstand and confound the intellectual follies, to detect the sophistries and fallacies of writers, who constitute themselves the guides of men both for this life and the next; and to know how to steer the bark of the Church amidst the tempests of life. His virtue must be calm as it is firm, and solid as tender in compassion, as unflinching in justice; upholding the Cross, and bearing its reproaches with a martyr's spirit, a pattern to the flock in all the charity and patience of God. His wisdom must appreciate the circumstances of the times in a great spirit among the blended elements of the new and old conditions of human life and society, discerning and holding to that in which the will and providence of God is made manifest." Having said thus much in regard to the episcopal dignity now-a-days, the revered Prelate added:—"Such is the bishop whom the Church demands, and whom the world stands in need of in this latter part of the nineteenth century. And so let us all with one heart and voice pray to God that, through the grace of the Holy Ghost, such may be the Right Rev. Prelates who are this day consecrated to the saving of souls."

CIRCULAR LETTER CONCERNING THE BATHURST SEMINARY.

"A FEW words to the Catholics of the Diocese of Bathurst on the new Ecclesiastical Seminary, the foundation-stone of which is to be laid on the 19th November.

"You have of late heard much about the Ecclesiastical Seminary. But do you know what is its object? What its necessity? How it concerns you?

"In the first place, with regard to its object, it is to be an institution wherein young men are to be trained for the priesthood. Everyone knows that learning and virtue are necessary to a priest. Without learning he would not be fit to teach others (Timothy ii, 2). Without virtue he would be a wolf in sheep's clothing (Matthew vii, 15). To form her priests in these two necessary qualities, the Church has instituted ecclesiastical seminaries (Conc Trid, xxii, 19). Herein her young Levites are subjected to a long course of study and practised in the virtues essential to their state. This, then, is the object of the new Seminary; to train up such of your children, as the Holy Ghost may call, to be worthy ministers of Christ.

"But some may imagine that, though this is a very good thing in itself, yet it is not a matter of necessity. If you should think so, you are greatly mistaken. The Ecclesiastical Seminary is not a matter of mere choice or convenience. It is a necessity, a great necessity. Other institutions may also be required. What, for instance, should you do, if you had no schools to educate your children, no churches, wherein to worship God? But would not the case be a thousand times worse if you were left without the ministers of Christ? Who would teach you the way to heaven? Who would remind you of your duties to God? Who would offer for you the sacrifice of the altar? Who would relieve your conscience of the heavy weight of your sins? Who would come to you in sickness and in pestilence, to console you, to raise your hopes towards a better life, to hold the Crucifix before your eyes, to bid you trust in Jesus and Mary, and to

strengthen your departing spirit with the sacraments of the Church? Do not then say that the Seminary, in which your future priesthood is to be educated, is not necessary for you. This would be the same as saying that you have no need of Christ Himself; for who is the Catholic Priest but His representative on earth?

"But you may say: Have we not done without seminaries up to this? Why not also in the future? Now, no doubt God in His mercy has supplied you with priests in the past. But are you, therefore, to make no provision for the future? Would it not be unreasonable to expect that the home countries will always continue to supply your wants? Does not history teach us that no church can flourish without a native priesthood? Australia is growing into a great nation. Her population is daily increasing; and with it increases the demand for priests. If the glory of God is anywhere concerned, it is surely concerned in Australia. The words of our Divine Lord are especially true to this country: 'The harvest indeed is great, but the laborers are few' (Matt. xix, 27). Look around you! Do you not see vast tracts of country, with scattered population, depending on the ministrations of a few priests? Do you not see the dearest interests of religion everywhere at stake? Do you not see the spirit of indifference everywhere waxing strong? Do you not see the vast majority of those outside the true fold rapidly verging towards infidelity? Do you not see the efforts of public men, and of an infidel press, to banish the idea of God from the school, and to draw the world back again to the darkness of Paganism? And are we to stand by with folded arms, and behold the dearest interests of Christ and His Church put to the test, without making an effort? Are we to expect that those at the other end of the world will send us leaders to fight our battles, when we have it in our power to procure them from among ourselves? Would not this seem like tempting God, and provoke Him to abandon us? If, then, you have the interests of religion at heart; if you desire to see the cause of Christ triumph, strive to do your utmost to promote this great work.

"Are you a Catholic? If so, you are concerned in its welfare. Whether you are young or old, whether you are rich or poor, this Institution concerns you, and concerns you most intimately. Do you wish to show your zeal for God's glory? Do you wish to propagate His holy gospel? Do you wish to save those souls for which Christ has shed His precious blood? Come forward, then! Here is your opportunity! All those interests are concerned in this institution. Aid it in every way you can. Contribute generously towards it, according to your means. Encourage everyone over whom you have influence to take its interests to heart. Pray earnestly that God may bless it, and make it prosper. And when you are dead and gone, your posterity will feel its influence; and it will continue to spread the blessings of our holy religion over the land."

CARDINAL MANNING AND THE BULGARIAN ATROCITIES.

HIS EMINENCE has sent the following letter to the secretary of the Working Men's Committee formed for the purpose of holding a great demonstration on the subject of the Turkish atrocities in Bulgaria:—

"Lancaster, Sept. 4.—Sir,—No man who will attend the proposed public meeting on the Bulgarian atrocities will have a greater abhorrence of them than I have, nor will any man desire more ardently than I do to see the Christian population, not in Europe only but in the East also, liberated from the Turkish rule. But I am unable to see the benefit of holding public meetings which propose no definite policy. And I can see no policy in any movement which may convert the war in Servia into a European conflict. Heartily abhorring with you all atrocities, and having no sympathy with the Turk, nor any fear lest any should think so, I am sorry that I am unable to take part in the proposed meeting.—I remain, Sir, your faithful servant, (Signed) HENRY E., Cardinal-Archbishop."

On Tuesday evening, Sept. 4, the Mayor of Lancaster gave a banquet in honor of the Cardinal. Replying to the toast of his health, His Eminence said all Englishmen must be horrified by the recital of the Bulgarian atrocities. There was a time when the united powers of all Christian nations were unable to dislodge the Turks. But now one power might do it to-morrow if the mutual rivalries and jealousies of the European powers did not bind their hands. We were possibly upon the verge of a terrible European conflict, and we must look well to what we did. He did not hesitate to say man of peace as he was, that if the European powers would unite to liberate the Christian populations of Turkey and the East from the horrible abominations of the Turks, he would be glad to see it.—(applause). But let it be done so that the secret and burning ambition of no power should disturb that which was a high Christian duty, and not an occasion of aggrandizement. He deplored the disposition there was to make this profoundly affecting subject a political question. They must have one broad basis of argument. They had common interests, duties, and instincts; and what was needed was the union of Christian hearts and wills for one great purpose, under a sovereign to whom all ought to render loving and loyal allegiance.—Westminster Gazette.

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In the year 1862 there were in the Prussian universities 1180 students of Protestant theology. In 1876 there are 280. In 1867 the number of students of Protestant theology in Holland was 533, in 1874 it was 232. In the University of Leyden from 188 the number has decreased to 36.