

EVANGELICALISM IN ROME.

BAD FOR THE PROTESTANT PROSELYTERS!

"Tell it not in Gath! Evangelicalism is at a discount in this good city of Rome." So exclaims the Roman correspondent of the New York 'Freeman's Journal' in a recent letter to that paper. Some time ago we quoted from English papers, chiefly, we think, from the 'London Advertiser,' to show that the well paid "missionary efforts" of the sects in Rome were not the success that Signor Gavazzi would lead simple Presbyterians to think they were; that few were made Protestants, but many infidels or bad Catholics. Lately, copies of a letter (*avviso*) of the Cardinal Vicar were torn by Government officials from the doors and columns of churches in Rome. "The *avviso*," says the correspondent of the 'Freeman,' "has called forth a number of letters, pamphlets, etc., from those wolves in sheep's clothing who, gaunt and grim, the inevitable shepherds in their train, are to be met stalking through the streets of 'the modern Babylon,' to use their select phraseology. The 'Journal de Rome' quotes one he has received bearing the signature: 'Vincent Ravi, Evangelical Minister,' which the editor pronounces a factum devoid of form or of foundation—that it would require men of far different calibre to combat Catholicism; that the *Avviso Sacro* of the Cardinal Vicar are far preferable; that Ravi is incorrect, and even impolite; that nothing could justify him in assuming towards His Eminence Patrizi such a tone, which is in no wise evangelical; and that, in fact, throughout the seven pages of the pamphlet, M. Ravi gives the effect of a peasant haranguing the Rector of a University...." But the unkindest blow of all is received from the 'Capitale,' which, after long praising and upholding that party 'in homage to the blessed liberty of conscience, the inherent right of every human creature'—after advertising all their places of meeting and urging all to flock thither—now suddenly changes its tone, and in an article entitled 'The Evangelical Epidemic,' complains of the Evangelicals that 'these new Apostles of Jesus Christ are fairly a nuisance. There is a continual shower of letters, pamphlets, notices, confutations, answers, etc., to the *Invito Sacro* of Cardinal Patrizi, with the usual dishing up (sic) of the Bible and the accustomed references to carriages, palaces, etc. It is a real torture; and, to crown all, they write us letters and bother us with visits, requesting us to second similar old wives' tales. Such absurdities are quite out of place in this our own day; the needs of society are not met by the like plan. For example, here in Rome is a family without a roof to shelter them: well, here is a Bible; turn it into a room if you can! here are persons wanting food; well, here is a Bible—eat it! So much for this epidemic! We repeat, it is not our purpose to combat and to overthrow [?] one error to elevate another upon its ruins. Our design is to promote the cause of labor, which truly moralizes society a thousand times better than the Bible followed by the rest of their nonsense."

THE LAKES OF IRELAND.

THE most considerable of the lakes are Lough Neagh, one of the largest in Europe, comprising in extent 98,255 acres, its greatest depth in the centre being forty-five feet; Lough Erne spangled with its innumerable islands; Lough Foyle and Lough Swilly, in Ulster; Lough Corrib, Lough Mask, Lough Con, Lough Rea, and Allen in Connaught; Lough Ogram, Lough Carr, Lough Lene, and Lough Derg, in Munster; Lough Ennel, Lough Foyle, and Lough Derreveragh, in Leinster. The petrifying quality of the waters of Lough Neagh is one of those natural phenomena which has given ample exercise to the reflection and speculation of the experimental philosopher. Wood deposited for a certain period in this lake becomes stone by the total change of its internal configuration. Circumstances connected with this lake would lead to the conclusion that it has its origin in volcanic eruption, but whether it occurred in the time of Partholonus, or in the sixth century, according to the Earl of Bristol, Bishop of Derry, who states that in a monastery on the continent a manuscript exists giving an account of a fearful earthquake which then threw up the rock of Toome, and impeded the course of several rivers, which uniting, formed both Lough Neagh and Lough Erne. There is also a legend connected with a holy well which overflowed its bounds in a mysterious manner, and inundated that tract of land which now forms the Lough. Towns, palaces, and temples were swallowed up, and the subject is thus beautifully alluded to by Moore:

"On Lough Neagh's banks as the fisherman strays,
When the cold clear eve's declining,
He sees the round towers of other days,
In the waves beneath him shining."

Lough Lene (the name in the Irish language for the Lake of Learning), but now better known as the Lakes of Killarney, being distinguished by the upper, the middle of Torc Lake, and the lower, which is the most extensive, the three being connected by a narrow channel. They are situated in the county Kerry, and are commanded on the east and south by the mountains of Mangerton and Torc; on the west by that of Glens (beautiful Glens); on the north the country is level, stretching towards the town of Kallarney, which lies north-east. It is beyond the power of the artist's pencil or the poet's imagination to give even an idea of these charming lakes; they were celebrated ages ago for their romantic beauty and soft bewitching scenery, and were styled the tenth wonder of Ireland.

The surrounding mountains are covered from their apex to their base with oaks, yew trees, evergreens, and the arbutus, which, although only a shrub in other countries, becomes here a tree, and grows to the height of twenty feet. It bears leaves, evergreen, like those of the laurel, but towards the extremity they are purple; its flowers hang in clusters like grapes, are white and of an agreeable flavor. These present in their different stages of vegetation a delightful variety of colors, and form an amphitheatre which revives all the charms of spring in the depths of winter. The report of cascades falling from these mountains to mingle with the waters of the lake beyond are repeated by a thousand echoes, and contribute considerably to the charms of this delightful retreat.—'Celtic Weekly.'

RELIGIOUS STATISTICS OF PARIS FOR THE YEAR 1868.

SUMMING up, then, we find that Paris proper numbers 534 parochial clergy for 1,680,583 people, or one Priest for every 3247. Without Paris there are in the diocese 126 priests for 241,647 people, or one priest for 1,913 people. So much for the parochial clergy; but there is an army behind, which must not be left out of our consideration. The four diocesan seminaries, the theological faculty of the Sorbonne, the school for higher ecclesiastical studies, and the Chapter of St. Geneviève, number 72 priests on their different staffs. The Cathedral of Notre Dame has twenty-three canons, three vicars-general, and three secretaries, over and above the four vicars who have been already accounted for. These three vicars-general are at the head of the three Ardeaconries into which, for the purposes of administration, the diocese of Paris is divided, viz.: Notre Dame, St. Geneviève, and St. Denis. To the 58 religious houses for women, and 36 hospitals and asylums for the sick, the lycæums, and 26 more higher schools and other institutions, are attached 130 secular priests; the whole of whom reaches a figure of 915, which may, however, have been still further increased within the past year. But again, there exists further among the great families a considerable number of domestic chaplains, and ecclesiastics who act as tutors, but do not fail to contribute a certain amount of help in supplying the spiritual needs of the diocese.

Turning from the secular to the regular clergy there are 22 religious orders or congregations of priests, some of which, as for instance the Jesuits and Dominicans, have two or three separate houses. The Jesuits alone number some hundred members, as also does the seminary for foreign missions. In all these houses there must be from 800 to 1000 priests, who act powerfully, by preaching, by missions, by hearing confessions, and in many other ways, in promoting the spiritual progress of the diocese. Several of these orders, as the Jesuits, the Lazarists, the Oblates of Mary Immaculate, the Capuchins, and others, possess churches of their own, which were not, of course, taken into account in our enumeration of the parochial churches of Paris. The number of such churches of religious orders and institutions is not less than from 180 to 200—many of them, however, are not regularly open to the public.

It will not, then, be far from the truth if we reckon the total of secular and regular parochial and non-parochial clergy of Paris as at least 2000.

A stipend is allowed by the State only to the curé himself and his two first vicars; these stipends are of very small amount, ranging from 1200 to 3000 francs a year. The other vicars and various officers in the churches—and how numerous these are the foregoing account of the parish clergy suffices to show—receive nothing whatever from the State, whose contributions generally are of no great amount, two-thirds of the priests throughout France receiving from it but a pittance of some 900 francs a year,* whilst in towns it raises the amount of its stipend to 2,500 francs, or in a few cases to somewhat more. In churches with a large staff of clergy, the State subsidy makes a very small figure. The remainder must be made up from other sources. And here it must be remembered that the acquisition of real property and the foundation of regular endowment are rendered very difficult by modern legislation. First of all comes the produce of the chairs, of which one may have the use during the time of service from two to five cents. On extraordinary occasions the price is of course raised. A tenth of the chair-rent is handed over to the ordinary for the general purposes of the diocese. Besides this, the fees for various offices amount to a considerable sum, but of these fees only a small proportion falls to the curé himself. The fees are resigned to the numerous vicars, while the curé undertakes the gratuitous administrations of baptism. The income of the curé is, nevertheless, considerable—in most churches reaching or exceeding 20,000 francs.

The first and second vicars draw from the parish considerable salaries, ranging from 4000 to 15,000 francs a year, the remaining vicars besides their fees and stipends for saying Mass, receive from 1200, to 4000 francs a year.

*The smallest sum allowed by the State to a Protestant pastor in the Province is 1500 francs a year. The necessary maintenance of wife and family, may, perhaps go to account for this more liberal treatment.—'Boston Pilot.'

CATHOLIC INTELLIGENCE.

A correspondent of an English Protestant journal describes as one of the principal fruits of Sir Bartle Frere's mission to Africa, the discovery of the work a Catholic mission is doing on the borders of the desert. At Bagomoyo they found a French mission established, where nine or ten of the Rev. Fathers and Sisters were instructing and caring for 250 children, many of whom they had rescued from slavers. The branch establishment at Zanzibar has a school where the boys learn trades, making the mission self-supporting. It is intended that these form a settlement, in which will be the nucleus of a society to Christianize Eastern Africa.

The Pope, Italy, and the World.—A Paris correspondent of a New York paper reports MacMahon as saying to him that he accepted the presidency of France to save the army and rescue the Government from a combination of power and profit. He added: "There is no reason why the present régime, in its amended constitutional form, with a military executive who should reign over the country and rule over the army, should not become established in France. When the words empire and republic become synonymous with discipline, every citizen a soldier and every soldier a servant of the republic, wrangling and strife will cease in the country." He likewise said: "Everything that can be done to ensure the Pope's safety and the necessary liberties of the Holy See, shall be done. It is directly against the interests of Italy to expel the Pope, for were he to take refuge elsewhere, the Catholics of all the world would be united against Italy."

The 'Saturday Review' asks of the Jesuits, "Why does mankind so vehemently and persistently detest them?" The answer is very simple. All who really know, amounting to several millions throughout the world, love and respect them, and us to the rest, the Jesuits are true disciples of Him who has said: "If they have hated Me, they will also hate you."