

mer times the basis of all that he had hitherto attained.

We are informed that on Sunday last about six hundred were present at High Mass, without any perceptible diminution of numbers in the other Congregation, a sufficient proof of the need there has been for this new organisation.—*N. Y. Freeman's Journal*.

GREAT BRITAIN.

NEWCASTLE-UPON-TYNE.

THE HOME MISSIONARY SOCIETY.—We have been requested to insert the following letter, as having been rejected by the journal for which it was written. We avail ourselves of the first favorable moment to comply with that request:—**TO THE EDITOR OF THE NEWCASTLE GUARDIAN.**

Sir—'In the Editorial remarks of your valuable journal of the 18th inst. you complain very much of a 'disgraceful interruption of a religious meeting,' held in the public Lecture-room, Nelson-street.—You contend very much, and apparently wish your readers to believe, that the above meeting was not public, but a 'religious and benevolent meeting.' I beg leave most respectfully to call your attention to the placard which announced the meeting, and to the character of the assembly itself. The placard expressed that it was a public meeting, and not a meeting of the Home Missionary Society.—If it were a religious meeting, why not hold it in some Methodistical Conventicle, and not in a public lecture-room? Is it a religious meeting where pretended ministers of the Gospel, before a public audience, commence to detract their fellow-men? If those persons call it a religious meeting, where the spirit of true piety is absent, and the mere mask of religion is assumed, Heaven in its mercy protect us from such—hypocrisy! We find in the report of the above meeting that Mr Bruce, Mr Reid, and Mr Wilson were heard without any interruption, as they seem to have had the good sense not to interfere with their neighbours' religious opinions; but when Mr Moore was about to finish his address, saying, 'he could not conclude without noticing the efforts of Popery in that country. Popery has yet to make its converts in Tahiti,' his remark was received with disapprobation by some parties present. Mr Moore was applauded by the Protestants present, and why not Catholics, if any were there, give disapprobation if they chose? If Mr. Moore and the other speakers had not met with opposition they would undoubtedly have redoubled their denunciations against Catholics. There was not the slightest appearance of religion or sanctity about the meeting; but if such a meeting fairly exhibits 'religion' as practised

among Protestants, the sooner it is extinguished in this country the better. When, indeed, ministers of the Gospel stand up before public audiences, and without the least feeling of love for their fellow-men, abuse, calumniate, and hold them up to the ridicule of their blindfolded hearers, it must forcibly occur to every mind imbued with the spirit of the true Gospel that those men have not the religion which Christ came on earth to establish, and desired us to practise, when he said, 'Love your enemies, do good to them that hate you, pray for them who persecute you, and despitefully use you,'—Matthew v. 44. How many Protestant meetings pass without some anathemas against the members of the Catholic Church?—Yet, are they ever allowed an opportunity of defending themselves in these meetings? The civil power of the State is directly invoked, with its instruments of punishment. The question immediately asked is, How dare the Papists say anything to enlightened 'Bible-reading Protestants?'—Christ says, 'If a poor man come into your assembly do not put him under your scotstool, but set him in a good place, or else you are become the judges of evil thoughts.'—James ii. 4. Protestants, however, generally act contrary to that precept.—If a Papist come into their meetings, whether he be rich or only a poor working man, if he cannot listen attentively while a crusader of Protestantism calumniate him, they consign him to the minions of the law, the meek and merciful protectors of Protestant 'piety'. What glorious converting instruments! Immaculate advocates of civil and religious liberty! If the parties who disturbed the speakers were Catholics, they had a perfect right to be heard in their defence, as it was a public meeting, and it is only whilst Protestant ministers misrepresent them, and deny the right of reply, that any disturbances will arise. I assure you, Sir, that Catholics have no occasion to make themselves instruments of confusion to their unfortunate Protestant brethren. Their own rule of 'private interpretation' has already made the temple of Protestantism a Babel of religions, where one man's belief is quite unintelligible to his brother. I hope, Sir, you will use the influence of your journal to restrain the spirit bitterness entertained by these 'Reverend gentlemen, and that remarks, which reflect on the character of so large a portion of our fellow-townsmen as the Catholics have become, will not in future be addressed to the public without an opportunity being allowed to those immediately concerned to subject them to the test of dispassionate argument. In that hope I remain, Sir, yours respectfully, VERAX.'—*Tablet*.

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