

not in the least feel surprised at such infamous reports, when it is found they have emanated from that vile and corrupt body, the ORANGE few of this portion of Canada. For some days previous to the 17th, a day on which every true hearted Irishman in all parts of the Globe recalls to mind the once happy land of his nativity, some of those disloyal Cormorants, feigned so much dread as to apply to the Magistrates to be sworn in as special constables, in order to aid in keeping the peace, which they are so proverbial in breaking themselves.

Those persons, I beg to observe, were tavern keepers who wished to create a stir; or rather fancying that many might be induced to come in here, to view the scenes of atrocity which were insidiously reported to take place, as through such means they would have the opportunity of disposing of their grog;—a truly laudable way, indeed, to raise the wind! It is gratifying to learn nevertheless, that our loyal Irishmen have been guided by the salutary and spiritual advice of their exemplary pastor, who is unceasing in offering every instruction and religious consolation to the extensive charge committed to his care; and instead of the rioting and incendiaryism the Orange bullies would fain promulgate as going to occur, the auspicious day was spent in a most praiseworthy manner.

A CONSTANT READER.

To the Editor of the Catholic.

DISGRACEFUL OUTRAGE ON THE FEELINGS OF IRISHMEN ON SAINT PATRICK'S DAY.

ASHBURNO, C. W.
22nd MARCH, 1843.

VERY REV. SIR.—Some unfeeling persons here, on the morning of the anniversary of Saint Patrick's, hung an effigy of an Irishman to the rigging of a schooner, belonging to J. Dougall Esq., of this place. On the back of the effigy was a label, with the words: "Saint Patrick by Jesus." It was cut down between 7 and 3 o'clock that morning, by a soldier of the R. C. R. Regiment who was on guard.—

How unkind it is to try to irritate and wound the feelings of the few resident Irishmen here, and those the most respectable of the population. As those cowards disregarded their neighbours by insulting them in such a manner, they should have refrained from insulting the Irish soldiers stationed here, who are ready at a moment to defend them with their lives. Were they not destitute of all principles of religion and humanity, they would not insult those men, who have served in all parts of Her Majesty's dominions, with zeal and loyalty. If the perpetrators of this outrage had read Serjt. Major Taylor's description of the Desert March in Afghanistan, it might have prevented them from such an unprovoked action. He says, "After two month's march, on a few ounces of rice, and a few ounces of beef, each day, the soldiers became so exhausted from famine and excessive fatigue that when the halt sounded, numbers of the men would lay down, saying they could proceed no further. The commander grieved for the state of his men, for many were unable to move on. Consider for a moment the

state of this commander and his men. A savage enemy hovering on each flank, and in the rear; ready to assassinate the dying soldier. The Colonel thought on the day he was placed in such an awful situation: it was the 17th March, 1842. Once more he tried his men. He told the band to play Saint Patrick's Day; (Ireland's national tune) it had the effect; the soldiers from England, Ireland, and Scotland rose up with a smile on their wretched faces and marched on."

The forbearance of those whose feelings on this occasion are wounded calls forth the commiseration of all men of generous principles; and as the individuals who committed this outrage are unknown, the place where such deeds are tolerated should be despised by those who regard the land of their birth and the country of their ancestors

I am, Very Reverend Sir,
Your Obedient Servant,
A SUBSCRIBER.

ENLIGHTENED ENGLAND.

We shall be stigmatized as narrow minded, uninformed or clamorous, by those who think that, because England has produced many men of the greatest eminence in science, art, and literature, and a few who rendered good service to liberty, the people of that country cannot be the semi-civilized bores we represent them.

In reply to persons who may doubt the accuracy of our representation, we could quote numberless official documents. For the present, we refer them to the Minutes of the Committee of Council on Education, in 1841-2. They will there find abundant evidence to prove that the vast majority of English are the most ignorant of any European population.

England is the great land of the "Reformation"—the land of the gorgeous Church Establishment—the land, *par excellence*, of respect for the Bible and true religion. So say those interested in making us believe that the Parsons have done any good for the people. But what says this report, drawn up exclusively by Englishmen—Government officials—whose testimony, based on the most minute and extensive inquiry cannot be doubted? At page 215, it is stated of the English peasant—and the picture may be regarded as that of the entire rural population—that—

"To him the Bible itself is but partially unsealed; the written language of his country conveys to him no clear and certain sense; the national events of the past speak very feebly to him, if at all, in the form either of history or tradition; the memorials of antiquity which meet his eye awaken but few associations; the beauty of ecclesiastical architecture presented to him weekly, if not daily, presents no impression of elevating and refining pleasure; imagination and fancy have no stores for him; nature and art equally veil from him their wonders and their beauties. The higher motives of action, and the higher sources of enjoyment, are unrevealed and unintelligible to his apprehension; and being accustomed, for the most part, to be dealt with in the spirit of momentary speculation, he feels it difficult to understand that men's actions towards him can be ruled by any other law."

Yet the richest church in the world is maintained in luxury that such men may be so taught!

The following extracts, taken at random from the reports of the Inspectors of Schools in the different counties (embodied in the "minutes"), will afford a correct notion of the state of intelligence amongst our masters:—

"A multiplicity of examples might be adduced demonstrating the wide extent of that domain of ignorance, and that unfortunately is not confined to the labouring class alone. The teaching of the Sunday school, until lately the chief instrument of instruction, and in many parishes still such, has not been of a kind to give them a knowledge of language, or to interest them in the services of the church; consequently, after they have outgrown the period of compulsory attendance, they are seldom seen there, except, perhaps, after the lapse of years."

Dissenting ministers, whose acquaintance with other rural populations was considerable, affirmed that in Norfolk their labours met with the chief obstruction from the dense ignorance of the people."

"I have permission to mention one occurrence which would not be adverted to except for the purpose of more distinctly showing things as they are, and how readily the unformed mind, under the influence of religious excitement, will run into any form of fanaticism. My informant, a Dissenting minister stated that in addressing a small congregation, he was interrupted by a cry of 'glory be to your name.' He immediately repressed the state of feeling of which this exclamation was the index, and endeavoured to explain that such a mode of address could be adopted only towards the Deity.—The answer was 'Then glory be to both of you.'" (!)

"A large portion of the young persons of both sexes from twenty to thirty years of age, had not only forgotten the little they knew of reading and writing, but also much of whatever of scriptural or catechetical instruction they had once acquired. The results of my own personal inquiries corresponded to a great extent with this information."

"That very few of the adults of either sex (throughout Norfolk,) from twenty to fifty could read or write, seemed to be generally acknowledged. Where the contrary is found in any parish, it results from fortunate circumstances, and may be considered exceptional." * * *

"A female has officiated as clerk in one parish for the last two years, none of the adult males being able to read."

"The state of morals has already been adverted to; among adults crimes of violence and drunkenness may have declined, but juvenile depravity of all kinds had, according to universal testimony, greatly increased." * *

"That there should exist a due quantity of superstition and gross credulity might naturally be expected. Here a Wizard terrified his neighbours, by the power of inflicting injuries by his charms; there supernatural appearances; in another neighbourhood a quack curing all diseases by his knowledge of the stars."

"This low standing of intellectual acquirement is not confined to the class of laborers alone. The number and variety of incidents related to me, from personal knowledge, in every part of Norfolk, forbid a doubt that among the farmers and small tradesmen the spread of mental cultivation of any kind has hitherto made but every small progress. Persons well conversant with that class of occupiers, stated to me that many were unable to keep any regular and systematic accounts.—Others stated that they were acquainted with many farmers of considerable substance who could not write, and that many could not read. Numerous individual instances were communicated to me by persons whose position placed their testimony beyond suspicion. A farmer who had been overseer and churchwarden, and who occupied 350 acres, denied at a public meeting that a certain expression was used in an Act of Parliament; when the words were pointed out to him, it became apparent that he was unable to read. At a recent *Beard of Guardians* one of the large occupiers of the neighbourhood signed his name 'A. B. Garden.' Of four trustees lately selected to execute a deed of trust for property of considerable value, three 'could not sign their names;' in the words of the reports (rather clumsy by the way, 'could only sign with a cross.'

"In two of the county towns, one containing 2,000, the other 4,000 inhabitants, it was stated to me as a matter of notoriety, by individuals having ample means of knowing the fact, that several of the leading tradesmen and many of the smaller could not write and read only imperfectly."—*Helfast Vindicator.*

MRS. WOOD THE VOCALIST.

This lady so well known in the United States, has occupied much attention lately, from the circumstance of her having embraced the Roman Catholic religion, with the intention of taking the veil. A Yorkshire newspaper, published in the district where Mrs. Wood and her husband have lived of late years, states that the lady has had a leaning to catholicism since 1833, when she first visited America with her present husband, arising out of the following circumstance:— In that year she gave her gratuitous services

to a religious catholic society in Boston, and afterwards she had a small testimonial presented to her, singularly and beautifully written on tinted paper. The following is a dopy:—

'MADAM: This is but a slight token of the orphan's gratitude—but it is hallowed by the orphan's prayer. Whatever is happiness on earth may it be yours—and when earth's labor's are done, may those exquisite and thrilling tones which have relieved our wants, be blended with the seraph voices around the throne of God in heaven.—Written by an Orphan.'

This affecting testimonial has preyed upon her mind ever since, and often has she expressed her admiration of the religion and beauty which she there became more directly conversant with. To the impression this circumstance made upon her mind is attributed the change in her religious views. In reply to certain insinuations as to the cause of the extraordinary step she has taken, Mrs. Wood addressed the following letter to one of the local papers:—

'SIR: Having understood that a rumor had been circulated in the neighborhood of Wakefield, importing that the ill-treatment of Mr. Wood has forced me into a convent, I feel it imperative on me to give the utmost unqualified contradiction to the report, and to state that Mr. Wood's conduct to me has been uniformly kind and indulgent.

'MARY ANNE WOOD.

'Convent, Micklegate-bar,
'York February 17, 1843'

It is admitted on all hands that they lived on the most happy terms, and that her marriage with Mr. Wood has been as felicitous as her first marriage with Lord William Lennox was the reverse. But although professionally popular in the provinces since that event, where she has realized a handsome fortune, Mrs. Wood has never been able to make good her stand in London. Up to that time she was one of the greatest favorites in the British metropolis. The *Dublin Evening post* gives the following statement:—To dispose of all scepticism as to the conversion of Mrs. Wood to the Roman Catholic religion, we are enabled to state, through the kindness of a Protestant gentleman of this city, a friend of ours—Mr. Robert Brennan (who will excuse our giving his name)—that he, after using his utmost endeavors to dissuade Mrs. Wood from the step she was about to take, accompanied that lady, on Saturday last, from the residence of Mr. Wood to the convent at York, where she now is—that Mr. Wood, on their separation, made for her an ample provision should she either take the veil or return to live in the world.

The separation of Mr. and Mrs. Wood was solely on the ground of the impossibility of her being received into the Catholic church without resolving on such separation, as that church does not recognise the doctrine of divorce, and Mrs. Wood felt there could not be any compromise in matters that regarded eternity. The parting of Mrs. Wood from Mr. Wood and their infant son was truly affecting, and proved the intensity of their attachment, the sacrifice they made, and the triumph of religion over this world. It appears the decision of Mrs. Wood was no sudden ebullition. On the contrary, she had been for several months in communication with the zealous and truly pious Roman Catholic clergyman of Wakefield, the Rev. Mr. Morris, whom she had selected as her instructor in the tenets of that church, into which she was publicly received on Sunday 5th of February, in the chapel of Wakefield, where she made her first communion.