

We are deeply indebted to a V. Rev. Correspondent for the interesting intelligence given below. We have long known that there must be much to say about Texas, but to say it requires the observation of the Catholic Missionary. We shall hope to hear again from Spectator.

GALVESTON, Texas, Nov. 1st, 1848.

SIR—As your zeal for religion has prompted you to an act of charity in sending your truly Catholic journal gratis to persons who are, if not "too mean," at least "too poor" to subscribe, permit one of your many friends in Texas to contribute for dollars, a few facts relative to the state of religion in this "land of promise." I cannot pretend to do more than supply you with materials whence you may deduce information that may be interesting to some of your readers, I will leave to others who may have more time and ability, the pleasing occupation of painting Texas in its true colors, and of exhibiting it in a light capable of dazzling the eyes, and of exciting the admiration of our more northern friends.

My astonishment at the silence of all our Catholic journals on the subject of religion in this State, was only removed by the recollection of its former changing and unsettled condition, thereby leaving to none of its inhabitants either time or opportunity of considering the subject either as regarded himself or his neighbor—But, thanks to a wise and gracious Providence, things are now changed and we are reaping the benefit—the longest and most dreary night is over to have an end, and the heart that has suffered most is the best prepared to estimate and be grateful for a favorable change. Such has been my case. I have seen Texas when she was a land of actual sorrow, but still "a land of promise" and heaven has permitted me to see her sorrow changed into joy, and her promise literally and fully verified.

Such, Sir, you are aware, is the order of Providence with regard to nations as well as individuals whom He designs to signalise as the objects of his future love and approbation, as gold is tried by the fire, so is virtue and greatness tried in the crucible of affliction and adversity in order to make it permanent when obtained, "whom God loves he chastises" in order that it may not repent him of his favors when bestowed. Such, then, has been the fate of Texas, but now we see her just emerging from the gloom that has hitherto darkened her destinies and beginning to experience the consolation of a brighter day which is likely to rival, in spiritual and temporal happiness, even the genial temperature of her own climate; her dreary night is passed, and she has left, as a security for her future greatness, her past solitary hope, "her lone star" united to that constellation which is now shining by its superior influence the hemisphere of which, like a pillar of light, it presides, and which it is destined to conduct to the end for which it was designed, viz. the model of all human governments. Anxious to be prepared to run her course in the great race of moral and physical improvement which is now the happy characteristic of the age, she has, like the wrestler of old, thrown off all exterior incumbrances and given the care of her temporal concerns to her sister republic, to fight her battles, in order that she may not be lost in the laudable race of improvement, and that she is realizing her calculations will be evident from the few facts which I will beg leave to submit to your judgement.

Fear not that I am going to unfold to you her past dreary history, or that I am going to lay before you the scenes of desolation and horror which are the subjects of her history for years past; I will but contrast her present infant condition with that of 1836, when her inhabitants were without a country or without a home, when her Christians, few in number, were nearly "without a priest or without a sacrifice," save that human victim that was immolated to the fury of the savage tribes. But, lest I should be supposed to coincide in opinions and fall into the errors of those frothy declaimers and speculators in religion who tell us to our teeth that "Texas has never been evangelized," and that it is a country that has never been aroused from its slumbers of infidelity by the "sound of the Sabbath bell," I will beg leave to direct your attention to the number of bells and ruins of splendid religious edifices that everywhere strew the land from one extremity of our happy state to the other, bearing ample testimony to the zeal of the true heralds of the gospel and reasoning to future ages a standing memorial of their faithful

compliance with the great precepts of their Divine Master, to "preach the gospel to every creature." Yes sir, wherever those pious importers proceed, they find this precept fulfilled by Catholic priests, whether on the old continent or the new, thereby discovering a proof positive of their own usurped authority. Texas affords abundant proof of this, for we have in this one state not less than thirty bells scattered all over the country which are but the remnant that have escaped the rapacity of "a magnanimous people," and these few relics telling by their inscriptions that they were originally designed for the various churches in Texas to which they were sent upwards of 150 years ago, thus giving us at once both their own ages and that of their churches, since it is remarkable that the churches now deserted bear each a name corresponding exactly with that of the few bells which are now extant.

If these splendid ruins do not convince the sceptical that "Texas has been evangelized," at least that it had the churches and bells to arouse the deep slumbers of infidelity, I can direct their attention to the state of the savage tribes when Texas was under the exclusive direction of Catholic missionaries. It is an admitted fact that they were not only reclaimed by Catholic priests from their savage habits, rendered a settled and industrious people from a roaming tribe, but what is still more, they were well known to be virtuous and pious Christians. These, sir, facts too true and fresh in the memory of the present generation to be contradicted even by the truthful Sam Houston, in his political speculation and Pious indignation against our creed and that of his own former associates.

But, sir, Texas saw another day, and these time honored monuments of zeal and Christian charity sunk beneath the ruthless hand of the destroying angel. The spirit of Calvin and Knox assimilated the state of Christianity in Texas for the last few years to that of England since the reign of the adulterous Henry. It is with this state of things I wish to contrast her present and future prospects, and I am confident you will be glad to hear that the sun, which has veiled his face that he might not witness the desolation andarchy which have here prevailed for the last five years, inundating the land, like a mountain torrent, since the cross and cross of the disciples of Christ were forced to give way to the bowie knife and dagger of the speculating assassin, is now again beaming forth with all its native lustre and promising well for the future. Our very temples seem conscious of the approach of their former splendor, for they are beginning to "look up" under the fostering care of a pious and zealous bishop—Texas is by prescription and by priority of possession, a Catholic country, and notwithstanding the prevalence of irreligion, at present, which is synonymous with Protestantism, it is making rapid strides in the "good old way" of its fathers. I do really believe that if the Almighty spares to Texas, for a few more years, its present patron, Bishop Odin will establish religion on so firm a basis that it will be impossible for even "the gates of hell to prevail against it." Such is my firm conviction a conviction founded on solid reasoning. If within the last two years he has supplied the mission with fourteen efficient clergymen, if he constructed a Cathedral in Galveston ready for consecration next month, and inferior to none in America, if he has established a convent with twelve nuns affording the blessings of a religious education to Galveston and vicinity, what may we not expect from the future? He has now in course of erection a second convent in San Antonio de Bexar which will be in operation next spring. He has either built or in course of erection, eighteen other churches with respectable and numerous congregations. These are facts which our beloved Bishop had mentioned to me after his return last week from his episcopal visitation. He has administered the holy sacrament of Confirmation to upwards of two hundred persons during the last month, many of whom were converts. These facts speak volumes for the energy and zeal of the faithful band employed in this portion "of the vineyard of our Lord"—they are purely disinterested missionaries having forsaken all for the love of Christ, having no earthly object in view but the promotion of His kingdom, and being armed with the two-edged sword of the spirit and truth, their strength is irresistible; against such odds vain is and will be the efforts of modern Pharisees to seduce the "sheep" from the true pastors of their souls, in vain, do and will they enter in sheep's clothing into the portion of "the one fold of the one shepherd" the present progressive state of religion here,

and the very country itself seems to cry against them, even the soil, consecrated by the prayers and sacrifices of our pious predecessors, seems to say to them, "sacer est locus," salute not, harpy like, by your very tread, a country that has been sanctified by the faithful and self-sacrificing followers of Jesus Christ.

Had I not already trespassed too long on your time by extending this subject perhaps to unnecessary lengths, I would respectfully suggest an opportunity of conferring an immense benefit on religion and individuals by being the means of removing many destitute families to this "land flowing with milk and honey." Our surplus population in the city of New York, of Irish and Gormans, should consider and embrace the opportunity that is here offered for quitting the scene of their present spiritual and temporal distress; we have here the advantages of religion to which I have already referred without the temptation to which poverty is exposed amongst a crowded population; we have a country which, for salubrity of climate and fertility of soil, is not surpassed, if equalled by, any other on the face of the globe, and the advantages occurring to early settlers is incalculable, since they can make a choice, and select a location, for a mere nominal price, which will be to them and their posterity a rich inheritance, and a source of "peace and plenty." Allow me, sir, the privilege of being, for the present time, your obedient servant.

SPECTATOR.

MEASURES FOR IRELAND.

To us it seems that a sufficient length of time has been suffered to elapse to let the dust and smoke of the late explosion in Ireland clear away, and to expose the real state of the case, with which brave hearts and cool heads must deal, in setting about, again, the work of Irish amelioration.

The public mind, after the immediate agitation and depression, has been in suspense in reference to the fate of the arrested "leaders." That suspense will soon be at an end. It seems likely, and we hope it will prove true, that the sentences against Smith O'Brien and his companions will be annulled. That they will come forth free of any penalty. The sufferings that they have endured for the love of their country, and the noble fidelity to their lot that they have maintained at every moment of their trial must have won the sympathy of the great body, even of those who were alienated from them on account of their attempt.

We cannot doubt that the movements that will, without doubt, be set in progress for the future, will be of a different kind from those that have marked the past. If the ultimate demands that shall be contemplated in future movements shall be less large or general, we shall be not the better pleased with them on that account; but, if hereafter a more practical readiness be shown to seize on every advantage, however trifling; to accept every amelioration, no matter how it may be offered—so being that it shall be a real amelioration; and if a patience yet more resolute be shown in continuing and repeating demands, which are just but which seem to meet only with inhuman insolence on the part of tyrants; then we shall be far enough from despairing of, or even distrusting the men who shall be at the head of these new, or re-novwed agitations.

The nature of the evils that afflict Ireland have been sufficiently pointed out. These evils, so far as they are material and social, are agreed upon on all sides. No sane man, for example, doubts that in a populous country like Ireland things must go ill when an entire third of the whole land is lying waste—absolutely waste, through bad husbandry. Equally little will any man doubt that must be the effect of the consumers of the remaining two thirds of the land being, as to a large part of them, non-residents. That is, that the raw scanty produce of the land shall be carried away from the people; and spent beyond seas. In reference to these questions, all that remains is to hit on the remedies nearest at hand for the cure of the evils, and to stick perseveringly to the demand that such remedies be applied.

It is true that on some of these questions there are certainly determined opponents. There are some who will maintain the prescriptive right of landlords to live abroad, and to neglect their dependent peasantry. And there are still more who will insist on their right to clear their tenantry from their land at will, whenever misfortune shall render such tenantry no longer profitable. But we have great confidence in the effect of

persevering demands for justice and persevering denunciations of wrong.

To speak now of another class of measures: The recommendation of a Catholic University, now again repeated on the part of His Holiness, is we sincerely hope, about to be acted on. It is true it is a great measure, and, generally speaking, measures that appear great from their outset are seldom of favorable results. But, in this instance, it is a measure interesting a whole nation, and one of pressing importance. And yet, of itself, though the University projected would be a special fosterer and conservator of Irish nationality, we must own, that if it were to be the sum of all the efforts for Catholic education in Ireland, it would seem to us very inefficient. The comparative number of those who could profit by the University course must be small, and in no nation, least of all in a nation that must long remain poor in the means of livelihood, can the University course be considered as open to the youth of the country generally. Belgium, and the University of Louvain is an instance well in point.

But we look upon the projected University as an emphatic declaration and pledge of two things. First, that education is an obligation upon the Catholics of Ireland, notwithstanding the poverty and persecution from which they suffer, and that this education must be Catholic and national. Taken in this sense the University will be but a pledge for the existence of inferior colleges, seminaries and academies in the different parts of the country, and above all of the Catholic primary schools, or, to give them their right name, parish schools. The days are gone past in which the English could forbid as a crime the holding of Catholic schools in Ireland. It is true the old tradition of keeping these schools has been thereby lost, but now there is no penalty, but that of self-sacrifice required for their reintegration. This task devolves on the Irish clergy and we can conceive of no one, after the admiration of the Sacraments, that is of so great importance. In the meantime the scarcity of clergy in Ireland presents a difficulty to the accomplishment of the work, but again, this will always so continue till the Parish schools are organized, since these are undoubtedly the nucleus whence ecclesiastical vocations are commonly to be drawn—N. Y. Freeman's Journal.

PROTESTANTISM IN FRANCE.—A good deal has been said of late about the progress of Protestantism in France; but we fear that what is there called Protestantism is not altogether what the term imports in this country. The Baptist Missionary, Dr. Devan, who has been in France for nine months past, says, that there are probably 1,500,000 nominal Protestants in France, of whom 80,000 are in Paris. But their Protestantism is in many cases an indifference to Popery, rather than a real attachment to the opposite views. They are ministered to by upwards of seven hundred Protestant Pastors, of whom four hundred and upwards are Rationalists, denying the divinity of Christ and the personality of the Holy Spirit. "And yet in the bosom of the National Church may be found preachers, both evangelical and rational, laboring in the same fields, preaching alternately from the same pulpits, fraternizing at the same communion, and wearing the same livery of servitude to the government."—Sab. Recorder.

THE CHURCH, THE WESTYANS, AND THE FIFTH OF NOVEMBER.—The circumstance of the fifth of November, the anniversary of the gunpowder plot, falling this year on a Sunday, has, as we are informed, led several ministers of the Established Church to determine that they will, on that day, not only use the service appointed for it, but preach directly on the subject of the idolatry and superstitions of the Church of Rome. We have received from correspondents whom we respect, requests that we would urge the ministers of the Wesleyan connection to do likewise. It only becomes us respectfully to suggest to those ministers that the occasion may be a favourable opportunity to dwell upon this subject more especially than they may have deemed it expedient to do in their ordinary ministrations. For our part we can see no sufficient reason why a selection from, if not the whole of, the special service in the Prayer book for that day, should not be employed, in those places of worship where the Liturgical service is regularly used.—Watch.