

GREAT CATHOLIC MEETING.

An aggregate meeting of the Catholics of the city and county of St. John (N. B.) was held lately at the Temperance Hall, in that city, to protest against the exclusion of Catholics from the jury panel at the late Court of Oyer and Terminer at Woodstock. Numbers were in attendance from the various parishes of the county, and the spacious Hall was filled to its utmost capacity, while crowds were compelled to leave the building, being unable to gain admission. The chair was taken by the Rev. James Dunphy, V. G., and Charles Watters and J. G. Campbell, Esquires, were appointed secretaries.

The following resolutions were unanimously adopted:—

Moved by James Gallagher, Esq., J. P., and seconded by Mr. Denis Coll—

Resolved, That this meeting is fully impressed with the conviction that the happiness and prosperity of society are inseparable from public order, which can be best secured by the firm and impartial administration of the law of the land, and that any undue interference with the course of public justice should be reprobated as an encouragement to disorder. Nevertheless, this meeting is of opinion that the formation of juries for the trial of offenders, being a duty of the most grave importance, and to be discharged with the utmost integrity and impartiality, should be watched by the public with the most anxious vigilance.

Moved by Mr. William Doherty, and seconded by Mr. James Finn—

Whereas the population of this Province is comprised of various bodies of Christians, all entitled to equal rights and privileges under the protection of the British Constitution and the laws of the country, and as the lives, liberties, and properties of persons of all denominations mainly depend on the purity of the system of trial by jury.

Therefore Resolved, That the exclusion of any body of Christians from the jury panel, merely on account of their religious belief, is a gross insult to the feelings of such religionists, a positive violation of the constitutional privileges of the subject, and an undue tampering and interference with the purity and sacred character of the jury box.

Moved by J. G. Campbell, Esq., and seconded by Mr. P. McCourt—

Whereas, at the late special Court of Oyer and Terminer at Woodstock, in the county of Carleton, held for the trial of certain Catholics for a riot, growing out of a collision between them and certain party men professing the Protestant Religion, the High Sheriff of the county, in empanelling the jury, purposely excluded all duly qualified Catholic jurors of the county, solely by reason of being members of the Catholic Church, which exclusion was attempted to be justified by the Sheriff having also rejected from the panel all Protestant party men, thereby including all persons professing the Catholic religion in the degrading ranks of partyism; and whereas all such religious as being secret party societies are strictly discountenanced and condemned by the spirit and practice of the Catholic Church.

Therefore Resolved, We view such exclusion as practised by the Sheriff of Carleton, and the pretext assigned therefor, as a wanton insult to the feelings of Catholics generally, and an unconstitutional precedent, which, if acted upon, must prove utterly destructive of their dearest rights and interests.

Moved by Mr. John Doherty, brewer, and seconded by Mr. Alexander McTavish—

Whereas the conduct of the present advisers of his Excellency the Lieutenant Governor, with reference to the late prosecutive course of the Sheriff of Carleton, and touching the holding of the late Woodstock court, has been characterised by a disingenuousness and contemptuous indifference towards the Catholic petitioners, derogatory to the high and dignified position they hold as Executive Councillors, and unmerited by any portion of her Majesty's subjects;

Therefore Resolved, That while we entertain feelings of the most dutiful attachment towards the representative of her most Gracious Majesty the Queen, yet we do not shrink from fearlessly declaring that the present advisers of his Excellency have lost all claim to the confidence and support of the Catholic inhabitants of the province.

Moved by Mr. Francis Collins, and seconded by Mr. Hugh Gallagher—

Resolved, That an humble petition, embracing the substance of the foregoing resolutions, be

presented to his Excellency the Lieutenant Governor, praying that his Excellency may be pleased to cause inquiries to be forthwith made into the course pursued by the High Sheriff of the county of Carleton, in empanelling the jury at the late special court of oyer and terminer at Woodstock, and upon finding that duly qualified Catholic jurors of the said court have been excluded from the panel on account of their religion, then that his Excellency may be pleased to extend the Royal Prerogative to any Catholics who may have been convicted at the said court, by discharging them from custody.

Moved by Mr. John McCookery, and seconded by Mr. Peter Bogan—

Resolved, That we recommend to our Catholic fellow subjects through every county in the province immediately to assemble and to adopt effective measures for the redress of the grievances complained of by this meeting.

The Very Rev. Chairman having vacated the chair, and James Gallagher, Esq., J. P., having been called thereto, a vote of thanks was passed to the Reverend gentleman for his courteous and able conduct in the chair.

DEFLECTIONS OF ROMANISM.

The *Church Times*, a non-tuned Episcopal paper, thus cites the *Christian Witness*, a (we believe) low-Church Episcopal paper.

"We have frequently remarked, in answer to the statements of conversions from the Protestant ranks, to the Romish faith, which Papists, and some Protestants seem rather willing to noise abroad, that the Romish Church is making an experiment in this country, which it never made before, and the results of which her hierarchy are yet to see, and abide by. The Church has planted her standard in a free country, where civil and religious liberty is every man's birthright. Where men are born citizens and are taught, from their childhood, that they are freemen, with the rights of freemen, the right to read and to think for themselves; to examine and to discuss, whatever may challenge their acceptance and obedience. The Romanist, when he comes hither from priest-ridden countries, brings his children to a land of free schools, where Bibles are printed and published in plain English—where they are sold and given away—and scattered broad-cast over the land. Romanism never has flourished, and we believe never will flourish, in such a soil, under the unclouded sunlight of universal intelligence.

It seems that Bishop Hughes, the Roman Goliath in the United States, has already begun to make the discovery of the beginning of an influence which will, we believe, go on increasing, until Romanism becomes very much modified, or large numbers accede from her pale. Bishop Hughes, in his first letter to Dr. Murray, speaks of 'the numerous defections from the faith, which loneliness and poverty entail on juvenile immigrants and orphan boys of Irish and Catholic parentage in this country.' This may be justly regarded as one of the many signs of the times."

These defections, alas, may be called not only numerous but frightfully numerous. Every priest will attest, every town in the land is a crying witness of it. Week before last, two gentlemen unacquainted with each other called on us at different times. Each had recently arrived from Ireland, and the conversation chancing with the first of them to turn on the comparative state of the Irish at home and in America, he remarked with horror, that of his numerous acquaintances, who had preceded him to this country, he found a *fearfully large proportion of them who never went to church at all*. And on our mentioning it to the second gentleman, he said he had found the same thing. They had become *Kirwanites*—infidels.

Corroborated as are these statements, in a great degree at least by the testimony of those who have the best right to know their accuracy, it is a subject to which too much attention cannot be given. For too soon; and we will be much obliged to the anti-Popery papers if they will get those whose object shall be to furnish us with the statistics in the case, even though we shall not be able to trust their reports; it will draw the attention of Catholics to the awful facts; and though in the mysterious providence of God the acknowledged defections will still take place, till the number of clergy and churches in New York can be increased to something like a just proportion with the actual Catholic population; we believe that the more the present fearful state of things is kept before the minds of Catholics,

the more efforts will be made] to bring into existence the proper remedy.

The *Christian Witness* is published in Boston, and its editor, we suppose, must know something about the city he lives in. It would even seem likely that he should know a little about the matter he takes in hand to discuss, and about the effect of (Godless) "free-schools," and Protestant "Bibles . . . scattered broad-cast," or rather how much these do to effect what Bishop Hughes referred to when he spoke of defections from the faith.

This being so, we have in the above paragraph from the two Episcopal papers, the low-tuned and the no-tuned one alike, a curious illustration of the radical and odious infidelity of their desires, aims and sentiments. None of these papers will pretend that those who fall away from the Catholic Church, as a general rule, or even in one case out of a hundred, unite with their conventicals, or with those of any other Protestant denominations. The facts of the case, and the deplorable face of our northern cities, will give them the lie, if they do. The Catholics whom the Bishop speaks of fall away, not to the Protestant meeting-houses, but to the grogeries and dens of iniquity that stare at us on every street and corner, and from these they fall away to the prisons and penitentiaries, whose records testify to the fact. And as to the condition of their faith, if they will not, or are ashamed to own themselves Catholics, their professions will be, not that they are Protestants, but that they believe all religions alike, and do not care for any. They do not believe in the Godhead and sacrifice of Christ on the cross, any more than they do in the Church, or sacrifice of the Mass, and in these these Episcopal editors are the result of their free schools, broad-cast Bibles, instructions and examples! This may surprise some people, but for ourselves it is not at this late day we have learned that they are themselves infidels, the whole pack of them.—*N. Y. Freeman's Jour.*

BURNING FOR A CENTURY.—The London Times gives a curious account of a subterranean fire, near Shepperton, which has been burning for nearly a century. The narrative is by a correspondent, who says—

"Old people whom I have known, well remember a fire was burning under the Red Hill and adjacent fields near a century since. Some of them who were living since the modern outbreak, fully believing this fire to be nothing but a continuation of the former one. Be this as it may, it is certain that for about 30 years past the fire has been undermining the ground on which many of the habitations stand. Sometimes, for the space of a year or more, various individual houses have been so dreadfully filled with black or choke damp, that it has been impossible to breathe unless the door was kept wide open. Many of the cellars have been closed for years. About 20 years since a portion of the street sank immediately after a loaded wagon had past over the spot, exposing the hollow on which the people walked and dwelt. During one considerable period, the water drawn from the principal well of the village came up, not warm merely, but positively hot. From fifteen to twenty-five years ago both in winter and summer, as soon as the evening closed in, flame was seen to issue from various fissures in particular fields and gardens. A few years since an old farmhouse and out-buildings had suffered so much by being undermined, that it was deemed advisable to take them quite down, and the materials were made use of in the building of two neat cottages. These were erected on ground where it was thought the fire had long done its worst, and where the new buildings would stand safely. Though not more than six or eight years since, the cottages are tumbling down, one of them having been prudently abandoned by its inhabitants. Some of your readers may recollect that during the recent prevalence of the typhus fever, Nether Haugh was more than once named in your paper in connexion with that dreadful scourge. There was not, perhaps, one village in the whole country which, for the number of its inhabitants, suffered more. I do not recollect to have seen the opinion expressed in print, but I never doubted that the chief cause of the prevalence of fever in Nether Haugh was the bad air engendered in the houses by the subterranean fire."

EXPERIENCE IN SONG.—A singular incident, showing the effect of music upon a canary bird, occurred at Roxbury within the last few days. A

lady of rare musical attainments was playing on the piano, when all at once her bird which seemed to have been listening very intently, burst forth into a strain of song so loud, shrill and powerful, as at once to arrest the attention. Nothing like it had been heard before. The little creature's breast seemed actually swelling and heaving with efforts to give vent to the conceptions with which his tiny heart was beating. All at once, at the very full tide of his memory, he was silent. His mistress took him from the cage, and he turned over in her hand and died! On dissection, it was found that he had completely split his windpipe from top to bottom!

IRELAND.

ANNUAL RETREAT AT CARLOW COLLEGE, PREACHED BY FATHER IGNATIUS, PASSIONIST—Carlow College, Sept. 3, 1848.—Dear Mr. Lucas—You will be glad to hear that I am witnessing, during these days devoted to annual Retreat, a scene of intense interest as well as of edification. A holy Priest, who, eighteen years ago, was a minister of the Protestant Church (in which he held a Rectory, and wherein his family connections would have procured him, it is said, high dignities,) is conducting the clerical students through the exercise of Retreat, in a manner at once pious, discreet, and learned. Oh, how I love to see him clothed in the venerable habit of the Passionists, wearing at his lowly girdle a crucifix, and on his breast the device of his devout congregation (a heart on which is inscribed "*Jesu Christi Passio*," and which bears a cross and the nails)! Oh, how I delight to hear him pour out, four times every day, words suggested by a soul gentle, zealous, and experienced in the ways of God. A thought struck me this evening, while hearing him speak of the death of the rich, that if the wealthy dignitaries and other members of that church he so wisely relinquished, could hear what I listened to, and see the good man devoting all his energies to the preaching and practice of the Holy Gospel of a crucified God, they would be convinced that he has chosen the better part. I cannot, of course, speak with those who are on Retreat, but, judging by their demeanour, and profound silence from morning till night, I would say they feel deeply impressed by the lessons they are receiving. How much good may we not anticipate will be derived in our home and foreign missions (about thirty students are devoted to the latter) from culture like this! I have not mentioned the name of this saintly Religious, and I have fears in doing so, lest it should meet his eye, and wound his deep humility, but others may benefit by hearing it—*Father Ignatius* (late the Honourable and Reverend George Spence). I am happy to add that he has undertaken, at the request of the President, to commence a shorter series of pious exercises, suited to their circumstances, for the boys of the Lay College, soon after the Solemn Mass "do *Spiritu Sancto*," and the "*Veni Creator Spiritus*," which will be sung at the conclusion of the present Retreat, preparatory to a re-opening of the Ecclesiastical studies. I am sure he will also say a few words to the younger boys at the new establishment, St. Mary's, near Carlow. I am, dear Mr. Lucas, your sincere friend, N. N.—"*Passio D. N. J. C. sit semper in cordibus nostris. Amen.*"

It appears from the Roman Catholic Directory for 1848, that the total number of Roman Catholic churches and chapels in England and Wales is 545, in Scotland 85, besides 22 stations where divine service is performed, making a grand total of 630 churches and chapels. Of Catholic colleges, there are in England 10, and in Scotland 1, convents 38, of which 12 are in the London district; monasteries, 4. Of missionary priests in England and Wales, there are 707, including priests without any fixed mission; in Scotland 99; making a grand total of 806 missionary priests in Great Britain, including the Bishops.

CONVERSION.—Miss Hill Rennie, of Edinburgh, was lately received into the Catholic Church, at Newcastle-on-Tyne.

Births

September 23—Mrs. Moriarty, of a daughter.
" 25—Mrs. Sullivan of a daughter.

Married.

September 25.—Mr. Martin Stapleton, to Miss Cecelia Longard.