

degeneracy of Catholics—the silent progress of the reformation, which caused the institution of the one, and the revolting horrors of the other. It was the seceding from the peaceful spirit of the Catholic religion, and the adoption of infidelity, *alias* Protestantism, that threw the popular mind, in those countries, into its wild, phrenzied, and tumultuous state.—And the lecturer asserted that the Catholic Church excluded the bible and suppressed knowledge. We deny it—the history of the church triumphantly denies it. Why does he vaunt the invention of Printing? Martin Luther was a pious and obedient monk when this glorious art originated and bore science throughout the universe upon its pinion. It is, therefore, a Catholic invention—an invention of a truly Catholic age. It is true that it was subservient to the dissemination of Luther's phantasies; it is true that it promulgated his visionary doctrines; but it soon spread the Catholic bible and the Catholic doctrine throughout the world and thus precluded the spread of Luther's heresy. It is unjust, then, for Protestants to claim the art of printing. It was a most efficient instrument in the diffusion of literature; but that literature which it then disseminated, was Catholic alone; Protestant literature was then unknown—it did not exist. We would ask the lecturer to examine the history of Ireland, and there discover who were the opponents of literature—who invented the Penal Code, which laid a price upon the head of the Catholic schoolmaster—which crushed the intellectual greatness of Ireland in the attempt to apostatize her by coercion. Will he again tell us of the Inquisition? What inquisition could be more infernal in its nature than the regal licentiousness of Henry the Eighth and the tortures of Elizabeth? But we condemn recrimination; we wish not to draw up the corruptions of Protestantism, and forget its redeeming points. But we are astonished that the great and good of America will read the condemnation of our religion, yet not even glance at its defence. Why not look at Catholicity as she is, as well as in the dark colors of her opponents. We should not have expected this from Gov. Davis—from the man whose duty it is to open no fresh wound, but to heal the old ones. It becomes not the governor of a state to render furious the elements of discord—to rise in arms against any sect of Christians. He should act in the nobleness of liberality, and refrain from all low and paltry allusions to religious sects. But when we find him assuming the garb of a fanatic, adopting and diffusing the calumnies of the prejudiced and illiterate, and he the man whose imperative rule should be to lead all sects and parties to a happy unanimity, our esteem must cease; for we must look upon him as an individual merging the high and noble spirit of liberality in the puerile calumnies and the fanatical ravings of the day; and, as a governor, a secular guide of a large body of human beings, forgetting that his authority, his protection, should be extended equally and impartially, not in allying

himself to an exclusive party, enhancing his partiality by wantonly and slanderously insulting its opposing sect.—*New England Reporter*.

#### IT WAS NOT SO IN CATHOLIC TIMES.

##### Burial of the Dead in London.

A document appended to the report made to the court of common council on the subject of the burial of the dead in the church yards, &c. of the metropolis contains, after a description of the revolting condition of some of the burying-grounds, the following observations, which were made by a medical man of considerable practice, and will be read with much interest.

##### DISGUSTING PRACTICES IN BURYING GROUNDS.

By far the greater number of the metropolitan burying-grounds are crowded even to excess. This certainly ought not to have been permitted. The moment it appeared that the space allotted for interment was occupied, that moment the ground should have been closed, and other asylums set apart for the interment of the dead; an infringement upon the occupancy of the unresisting tenant violates the property of survivors, and 'desecrates the sanctity of the sepulchre. Men pay funeral dues under an implied assurance that the "dead" shall be "respected."

It is well known that formerly considerable alarm was manifested that the grave would be robbed of its deposits by the intrusion of the "resurrectionist." An act of the Legislature had the effect of destroying the temptation to 'purloin the dead, but the grave is still insecure. Grounds accustomed to be held sacred are unceremoniously cleared under official superintendence, and that too with such ruthless indifference and wanton publicity, that even passers-by complain of the indecent profanation.

I shall now show by what arrangements the superfluity is reduced, and room made for subsequent interments, and in doing this I shall restrict myself to a brief enumeration of some of the particulars. The means employed to effect the purposes contemplated consists in what, by the grave-diggers, is called "management." In this "management" of the ground former occupancy is disregarded. Coffins are remorselessly broken through, and their contents heaped together in wild confusion, or scattered carelessly over the surface, exposed to "insult lewd and wantonness."

Great expense is frequently incurred in funerals. The encasement is often strongly made and highly ornamented; and yet (perhaps, therefore) second hand "coffin furniture" (nails, more especially) may be found by the hundred-weight at many of the "dealers in marine stores;" nor can we wonder that coffin wood has been extensively used as an ordinary fuel in low neighbourhoods. The gases produced by the decomposition of the dead are partially soluble in water; and a fatty pellicle is instantly formed in large quantities. The wood, saturated with these dissolved gases, and used as fuel, must diffuse, in addition to the exhalations constantly given off from bodies in vaults and on the earth's surface, vast volumes of gaseous poison.

A poor widow, to evidence her affection for her departed husband, had seriously diminished her resources to defray the funeral expenses. The coffin was covered with black cloth, and was some time after identified by the maker of it—it was nearly covered with lime.

An undertaker, who had the charge of a funeral, went with a friend into the vault of a chapel. A coffin, recently deposited, was taken under his arm with the greatest ease; his friend, doubting, poised the coffin, and was affected to tears from the conviction that the body had been removed. Several other coffins were in the same condition.

The workmen, in digging a grave in the burying ground of a chapel much frequented, broke in upon a common sewer, and deposited the coffin there. The brother of the deceased insisted upon its removal; he compelled the man to place the body in the vault until another grave was dug; then dared him to remove it, and cautioned him not again to dig a grave for a human being entering the common sewer.

The following extract from a weekly paper of June 4, discloses the existence of a very revolting practice:—

"A 'Constant Subscriber' informs us that a few days since he was passing in the rear of the tabernacle, in Tottenham-court road, to which is attached a public burial ground, when his attention was arrested by a strong sense of something burning, and which, from its character, he had no doubt was animal matter. Curiosity led him to the immediate spot, when, upon enquiry, he found that some of the bones of the dead were being consumed, and the dense exhalation from the chimney was the product of the consumption. We have only to observe, that if this disgraceful practice is to be continued, the line of houses in St. John street, which is in the immediate vicinity of the chapel, will soon be untenanted. It is the duty of the landlords to look to the matter, and indite the parties, or the police may summon them before a magistrate, who is empowered to inflict a fine of £10.

I have already adverted to the fact of bodies being placed within a few inches of the surface of the earth, and shown that many thousands of bodies, or rather shells, piled one upon the other, are to be found in the vaults of churches and of chapels.—It would appear, indeed, that mourners, after they have seen—

"The deep grave receive the important trust," and heard the impressive sentence, "dust to dust," imagine that they have performed the last duty to their deceased friend—have they ever reflected that they have deposited a centre of infection to the living.—*London Phalanx*.

#### France.

QUENISSET AND HIS ACCOMPLICES.—The committee appointed by the Court of Peers to report upon which of the prisoners detained on a charge of having been associated with Quenisset, in his attempt to assassinate the royal dukes, should be discharged for want of sufficient evidence against them, met on Saturday, when they ordered fifteen of the prisoners to be dis-

charged, and the remainder, twenty-one in number, to stand over for further consideration.

On Monday their lordships heard the report on the plot itself. There are thirty-five persons implicated in this conspiracy, but it is not expected that the Court will place more than eight or ten of them on trial. They all, with one exception, belong to the working classes. The persons engaged in this conspiracy were not (the report states) commonplacers, or mere revolutionists. They aimed at something more than a change of the form of government. They proposed a grand and sweeping social reform—to abolish every existing institution civil and religious: and transcending the Agrarian Law, to place every thing in common. This reform was not merely to take place in the capital, for the capital and all cities were to be thrown down or razed, and a splendid patriarchal commonage was to be the inheritance of all Frenchmen. These admirable principles and propositions were advocated by a journal called "L'Humanitaire," and in addition there were preachers or professors to expound these doctrines for the benefit of these members who had not encumbered their understandings with the knowledge of letters. These preachers were called "revolutionary agents." A vast number of persons became members of this association.

The latter part of the report contains a summary of political considerations, tending to show, and indeed showing, that secret associations for the overthrow of the government and dynasty have never ceased to exist. Nothing is more true than this. The boasted law against associations has completely failed of its effect. It has prevented public, open, and harmless associations; but it has fostered those which are secret mysteries, and murderous.

ENGLAND.—We have to record the conversion of Mr. Harris, of Alford, a talented dissenting preacher, to the Papal faith. Mr. H. was an independent preacher for a succession of years, supported by the church of which he was pastor, and among whom he was decidedly popular. Mr. H. was educated for the Catholic priesthood; and his declining to enter it was the occasion, it is said, of his friends refusing to acknowledge him. Though the fierceness of religious fanaticism cannot be said to have characterized his temperament, yet in private conversation he would frequently represent what he termed "the horrors of Popery" in the black colors, and denounce the doings of the Catholics as madness itself. It is thought, by some of the members of the church from which he has seceded, that he has lately corresponded with Mr. Sibthorp, as their conversion is simultaneous. For some time he had been observed to be verging upon Papal principles, which he has now embraced: and the chapel in which for years he preached as a Protestant Dissenter is now entirely closed. Mr. H. has, since his conversion, attended divine service in Alford church, and, it seems, finds there something not distasteful to him.—*Stamford Mercury*.