

mournful example to the world! How consolatory to see the precepts and counsels of the Gospel so nobly, so triumphantly carried out. Yet, many a poor victim, whom famine swept away, is now, I trust, enjoying the company of the Saints. At the hour of death, the faithful Priesthood of Ireland stood by the bedside of the expiring victims. They spoke of another and a brighter world; they soothed the pangs which they could not remove, and to the pious Catholic made that seem a blessing which the world regarded as a curse and as a scourge. But, still, there is a famine and a desolation of a more awful nature than that which wastes the body and renders the house tenantless; a famine which does not leave its victim at the threshold of death, but which may haunt him through eternity; a desolation which no time, no season, no power can remove, a spiritual death, the absence of the Minister of Jesus, the want of religious consolations when the dying man is seven hundred miles removed from the Priest, whom he is so anxious to see; when he gazes back with horror upon his sinful life, the dark catalogue of his crimes arrayed before his eyes, and eternity yawning at his feet; there, there is indeed a terrible desolation. It may not affect the senses so powerfully as the famine, which wastes the frame and saps the physical energies; but it is not on that account the less real nor the less deplorable and viewed with the eye of faith its consequences are infinitely more tremendous.

But it is not among Catholics alone that the labours of a Priest in the Bermudas would be productive of good. The state of society is not unfavourable to the propagation of our creed.—The Protestants know nothing of the Catholic faith, unless through the sources which I have already pointed out. Their isolated position deprived them of such experience; but it is hoped that when they see the blessed fruits of the religion which they were taught to hate and despise, that their opinions and feelings will be widely different from what they had hitherto been, and that many of them will seek rest for their souls in its tranquil bosom. Society here may be divided into three classes—those who hold offices under the Government; the native white population; and the coloured people formerly slaves, who acquired their liberty by the Act of 1834. The relation that subsisted between the slaves and their masters, so far as social intercourse is concerned, does not appear to have been materially changed during the last thirteen years. With the name of liberty, and possessing all the legal privileges of the British Constitution the coloured people are still regarded by the great majority of their white brethren as a degraded and an inferior class, too stupid to appreciate the freedom so injudiciously bestowed upon them, and unable or unfitted to enjoy its blessings and advantages. The indolence and mental imbecility of the African race are continually obtruded upon your notice by the whites; and their dishonesty and moral obtuseness in most matters, frequently form the topics of conversation. These accusations may be partially true. But it is rather unfair to blame others for consequences arising from a system introduced by ourselves. It is not all at once that the marks of a long and painful bondage can be obliterated. Nor could we reasonably expect much elevation of soul, much moral refinement, in those who felt that their masters could abuse and beat them with impunity, and sell them as they would do their pigs, their cows and their horses. I do not deny that there is great room for improvement in the character and condition of the coloured population, but in the nature of things it will take more time than a warm hearted philanthropist can contemplate with patience, before such improvement can assume a decided character.

The peculiar boast of our dissenting brethren is, that they possess the religion of the Bible—that liberty of opinion is their prerogative, and birth right. Without stopping to contravene this position, it is singular, that notwithstanding the various forms of worship to which this religion of the Bible gave rise among the whites, it should produce such a marvellous uniformity among their sable-coloured bondsmen; for if you knew the religion of the master, you had an infallible clue to that of the slave. Is it wonderful, then, that a people thus fettered in body and in soul should require a little time to recover from the lethargy in which such a debasing system had involved them?

Since my arrival here, I have found all the coloured people with whom I came in contact, uniformly civil, polite and obliging, and I have no doubt that if we had a church in which they might witness our ceremonies, and hear our creed explained, numbers would be found to enter into the "one fold of the one Shepherd." If the bug-bear of worldly respectability which at present appears to have a strong hold upon their heart, were once fairly surmounted, I think the constitution of the Negro's mind would soon lead him to abandon the cold abstractions of modern sectarianism. But of this I am quite sure, that two Sisters of charity would contribute more towards the elevation of the character of the coloured people, than all the money, all the speeches, all the bonneting, fanning, and fretting of all the mountebanks of Exeter Hall.

When I asserted that the officials here were characterised by a higher sense of justice than they had exhibited in times past I certainly did not mean to say that these gentlemen even did us common justice. However, if a man does not altogether abandon the scourge, we feel thankful if he has diminished the number of stripes that he was in the habit of inflicting upon us. Of the military authorities I have little or no cause of complaint. They have everything, probably, which the present regulations of the service, as regards Catholics, enabled them to do, nor do I feel it my duty to canvass their feelings or opinions expressed or conjectured. If at any time they drew a distinction between the practice and the theory of Catholic Emancipation, they were only following in the track of much mightier personages than themselves; and if they have relaxed a little in their restrictive policy, it is because those mighty personages have seen the inconvenience of maintaining such a distinction in every petty detail of the affairs of a widely extended empire.

Shortly after the arrival of the present Governor, Capitan Elliott, at Bermuda, I waited on his Excellency, in company with the Rev. Mr. Hannan, my excellent predecessor in the mission. We were received kindly, and courteously. Our visit was one of ceremony, but as his Excellency in the course of conversation, introduced some topics connected with our misery in the islands, we stated in precise terms our wants and our grievances. We told the Governor that a very short time previously, a woman, the wife of an engineer, had died in the dockyard, that she had been attended by a Roman Catholic clergyman, that it was a notorious fact that she professed the Catholic faith, and notwithstanding that, the Protestant chaplain at the dockyard insisted that she should be interred according to the rites of the Established Church, and that the Rev. Gentleman read the service over the corpse accordingly. His Excellency said that his power did not extend to such cases as he had no immediate controul over that department, and that he would speak to Mr. Ballingall, the superintendent, about the matter. Since that time, however, another instance of the same kind occurred, of which his Excellency, I believe, heard nothing. I told his Excellency, that in the British Colonies of North America such a state of things had no existence, and that to those who were accustomed to colonial usages, based upon more enlightened views, it appeared both anomalous and revolting.—His Excellency seemed to coincide with me, and promised that he would do all in his power to remove every legitimate cause of complaint. The Governor has been but a few weeks in office, so that we cannot blame him for anything that has occurred. In a short time, however, he will know his men, and see through the workings of the system thoroughly. We further told his Excellency, that when the Priest visited any of the convicts on board the hulks, he had no private room, and consequently that he could administer no Sacrament to the prisoner, nor could he speak to him on any subject, unless in the presence, and within the hearing of his fellow convicts. His Excellency replied, that as that was a matter which came more immediately under his jurisdiction, he would endeavour to procure the necessary accommodation. Finally, we told the Governor that the system of forcing all convicts to attend at the Protestant service, besides being a violation of that liberty of conscience which the Government professed to extend to all its subjects, was calculated to produce neither order nor uniformity, but suspicion, division, hatred, bickering, and down-