

"I cannot conclude without once again abjuring the people everywhere not to be irritated, excited or provoked, by any event whatsoever, or of whatever nature that event may be; and if this advice be followed, I anticipate, and I think I can promise, that the result of these trials will be eminently useful to the Repeal cause."

"But—attend to me—if there be during the trials the slightest outbreak of violence in any parish, it will be my duty immediately to abandon the Repeal cause, and to forsake a people who at such a critical period as the present would not follow the advice I so earnestly gave them."

"I, however, have no fears that my counsel will be disobeyed. I confidently expect that the people will not injure my cause and the cause of Ireland, by disregarding my advice."

"Be therefore calm, quiet, tranquil, peaceful, loyal.—Violate no law of man—obey with devout reverence the law of God."

"You will thus mortify and disappoint your enemies. Those enemies speculate upon provoking you, to some act of turbulence. Disappoint them—mortify them by the inflexible observance of quiet, of calmness, of peaceable and legal conduct."

"Follow my counsel, and you thereby will serve the cause, and gratify the heart of your devoted friend,"

"DANIEL O'CONNELL."

We find the following in *Tract*, No. 6 of Dr. Wiseman, occasioned by the publication of the "Remains of the Late Rev. R. H. Froude, M. A." *C. Her.*

"The state of celibacy, and with it the monastic life, seems also to have been an object of his admiration. 'It has lately come into my head;' that the present state of things in England makes an opening for reviving the monastic system; I think of putting the view forward under the title of *Project of reviving Religion in great Towns*. Certainly colleges of unmarried priests (who might, of course, retire to a living, when they could and liked,) would be the cheapest possible way of providing effectively for the wants of a large population—it must go about the country, to look for the stray sheep of the true fold: there are many about, I am sure; only that odious Protestantism sticks in people's gizzards." (p. 323.) Would that these sentiments had been expressed by a Catholic, in whose mouth they would have had more consistency and promise? If an Anglican thinks that England is ripe for the diffusion of the monastic institute, and believes it to be the most efficacious means for reviving religion, how much more may we be allowed to think the same, with whom that mode of life is not an experiment, but a well-tried and already organized system. But in the latter part of his scheme, I see nothing but what has a thousand times crossed my mind, and been a subject of my earnest desires and meditations. A central college, or community of priests (the distinctive of *unmarried* is unnecessary with us,) bound together no longer than health, inclination, or other circum-

stances permitted them; living together under a mild but steady rule; who should extend their labours unto the whole country, appears to me the most effectual means for diffusing our holy religion where it is yet not well known, and anticipating to it greater fervour where it is professed. The institute which best embraces all my ideas upon this matter, is the *Oratorio* of St. Philip Neri, which both in Italy and in France has produced so many men eminent for zeal, learning, and apostolic spirit. In this institute secular clergy live together without any bond besides that of voluntary aggregation, and devote themselves to the various duties of preaching and instructing at home and abroad. It seems to possess all the advantages of the admirable institution of St. Vincent of Paul, without those severer restraints, and irrevocable engagements which may deter many from joining it. I speak not only of my own conviction, but the expressed opinion of many more experienced in the missionary life, and the result of long attention to results attained, when I say that a body of clergy devoted to the task of going from town to town, relieving the overworked local clergy of part of their labours, by giving well-prepared and systematic courses of instruction and arousing the slumbering energies of congregations in which stronger excitement is required than the voice of ordinary admonition. By this means, I have no doubt that many stray sheep would be brought back to the true fold, and "that odious Protestantism," which "sticks in people's gizzards," be thence salubriously extracted. In France, the saintly American Bishop Flaget has been visiting several dioceses to preach in favor of the *Œuvre de la Propagation*; and though his tour has been limited, I have it on authority that it will have had the effect of raising the fund of that beautiful institution from seven hundred thousand to upwards of a million of francs. I have also reason to know that he is bent upon having such a system as we have suggested, of movable missionaries, established in America, as the only means of propagating the Catholic religion on a great scale. In fact, it is the true *Apostolic* method, first taught by our Lord, when he sent his seventy-two before his face, during his own life-time, and afterwards deputed the twelve to the nations of the earth; and subsequently practised by all those who imitating their example, and copying their virtues, have gone forth to preach the Gospel to those that sit in darkness. It was the plan pursued in our regard, not only to rescue our Saxon fathers from paganism, but what is still more in point, for undeceiving the earlier Christians as to the errors of Pelagianism; Difficulties, some suggested by timidity, others by prudence, may, I am aware, be raised against this proposal. Some will fear fanaticism, or excessive zeal; but this will be easily prevented by wholesome regulation, authoritative control, and, still more, by a mind, as well as on the outward forms to be observed. Others will say, where are the instruments, and the means, for such an undertaking? the individuals who will dedicate themselves

to the laborious, self-denying duties it will impose, and the funds requisite for conducting it? I answer, let but the word be given, by the authority under whose guidance it must be ever carried on,—let an accordant plan be concerted, giving to all the benefit of such an institution—and I will engage that no difficulties will be incurred on any of these grounds.—There is abundance of zeal and activity in the Catholic body, and especially among its clergy, to insure success to any plan, based upon experience and approved methods, for propagating truth, and combating error. While the Anglicans would have every thing to prepare, and even to design, before they could set on foot such a system as Mr. Froude proposes, we have much already in train, and should require but little for immediate execution. It would even appear that the Mendicant orders were the favorite scheme of Mr. Froude and his friends. We defy Protestantism to institute or support them."

TAHITI.

Le Canadien contains a journal of the travels of Rev. J. B. Boldue, a Missionary of the Diocese of Quebec, from which we extract the following:

"Tahiti, as well as all the Society islands, is subject to Queen Pomare II., and to some chiefs under her. On the 6th of May, the Perfect Apostolic accompanied us to the mansion of the Royal family. Her Majesty was seated on the ground, her head and feet uncovered, giving suck to a new-born infant, which, however, did not prevent her giving us a shake of the hand. Her first questions regarded the object of our voyage, whereby an opportunity was afforded us of saying something of the Religion of our country, and of exposing the falsehoods of the Methodist missionaries, who constantly tell her that she should not tolerate Catholic priests in her dominions because their religion is professed by a very small number—Peists being only found in Italy and France. After an audience of half an hour we withdrew from the palace which is a very common house in size and decoration. Her Majesty Pomare II. seems to be a woman of some mind, and very crafty. Nevertheless, she would never have closed her dominions against Catholic missionaries, had she not been urged by English ministers, who incessantly speak against the priests, whom they accuse of eating children. Mr. Pritchard, who has gained an unenviable celebrity, is in England for some time past—so I had not the pleasure of seeing him: but I saw his lady, and Mr. Darling, his fellow-laborer, who is President of the Legislative Council. I am sorry that the books which he has published here on the arrival of the French missionaries, are in the Tahitian language, otherwise I should have sent you a copy of them; they show plainly that his head is as ray; nor should I be surprised, if after our departure he became altogether deranged. It may scarcely be credited that this good man has taken on himself to decide that the fruit of the bread-tree and the cocoa-nut are sufficient matter for the Eucharist, and may be used instead of bread and wine—and yet this has been decided by him in a public meeting."

The papers have spoken much of the civilization of Tahiti. The schools of the English missionaries, and especially the celebrated Academy of the South Seas, in the isle of Eimeo, about three leagues from the principal islands, have been the matter of much boasting. The sight of the place dissipates entirely the illusion. This Academy, so famous, is but a mere school, where the children of the Missionaries, and some of the natives, are taught the elements of the English language, Geography, etc. It has been stated that since 1815 most of the inhabitants had renounced idolatry. If so they have not embraced Christianity. Notwithstanding the law which obliges them to go to church, under penalty of confiscation of their property, few of them are sincerely attached to the ministers. Were the law abolished, they themselves say, the churches would be empty. One of the natives, speaking of the ministers, observed to us—"They will soon be brought to shame. They sell us their Bibles at a high price, and yet they say to us—Bring me a pig—bring me chickens and fruit."

The religion preached at Tahiti is a mixture of Protestantism and Judaism. The Lord's day is not observed—but the Jewish Sabbath is kept with extreme rigor. The law forbids to cook, to bathe, to light fire, to draw water on it. In conformity with the maxims of Wesley, the ministers forbid all kinds of games, spirituous liquor, tobacco, and superstitious ornaments—and in this last point they are obeyed most punctually. Notwithstanding their apparent zeal they are witnesses of the most shameful disorder among their proselytes. Drunkenness is general among men and women. Morals are in a frightful state. The Queen, not long ago, furnished sailors with—a stipulated sum. Adultery is forbidden under a penalty of two dollars, which is altogether without force. Although the Ministers cry out against the vice, and threaten the rigor of the law, little attention is paid to their denunciations, especially as their families are not without stain; their children being often brought before the tribunals for this crime. While I was in Tahiti, a son of the minister, who acts as English Consul in the absence of M. Pritchard, was found guilty and condemned to pay the usual fine. You may judge of the severity of their principles on the marriage tie, from the fact, that the Queen having taken it into her head to rid herself of her first husband, whom she had married publicly in the church, she was married by a minister a second time to a second husband, the first being still alive! I myself saw the two husbands. One of the uncles of her Majesty, and one of the chiefs, whom I know quite well, are in a like situation. Immorality has gone to such a pitch, that there is reason to fear the extinction of the people. A paper published at Sydney states that five out of six are affected with syphilitic diseases."

PAYMENTS RECEIVED.

Hamilton—Mr. Alton, 7s. 6s.
Amherstburg—Mr. Kevel * 7s. 6s. and for T. McGuire, 15s. Anthony Murphy, Francis Caldwell, and Henry William, R. C. R. Regt each 7s. 6s.
St. Thomas.—Mr. C. Colquhoun for Path. Beaubien, 10s. John Teehan, 7s. 6s. and Capt. McKenzie 2s. 6s.
Brookville.—Rev. P. O'Reilly, 15s. also for Mrs. Habbell, 15s. Mrs. George Sheppard, 15s. Mr. George Northgrave, 7s. 6s. and Mr. Edward Caulfield, 7s. 6s.
Bydon.—D. O'Connor, Esq. for J. B. M. Dupuis, 15s. John McGinnis, 10s. Thomas Jones, 10s. and Thomas Hanly, Joseph Anmond, Charles Spillrow, Wm. Tormey, Thos. Corcoran and John Barreille, each 7s. 6s.
Munster.—Mr. M. McDonell, for Rev. Mr. Manecau, Village of Industry, 10s.
* Israel Beniteau, 3s. 9d. I. M. Doulin, 7s. 6s. Serjt. Collins, No.