

POREY AND THE LORD'S DAY.—Only those who have passed a Sunday in Popish countries, as we have done, can credit the general profanation of it. On a visit to Havana, three years ago, we received many kind and hospitable attentions; and among the earliest were three successive invitations to a grand *bull-fight* in the morning, an extraordinary *cock-fight* in the afternoon, and a splendid *masquerade-ball* in the evening, of the ensuing Sunday! Our respectful decline, one after another, was obliged to be accounted for; and it created some surprise, as we were told that none there saw any impropriety in the ordinary attendance of the priests on such scenes and on that day—*after mass was over*. Apologies were made, with true Castilian politeness; and we were subsequently invited by some resident Spanish gentlemen to *preach*, in case an American man-of-war should arrive in the harbour during our stay—as it is only on board foreign national vessels that Protestant worship is tolerated or condescended at. We of course promised to do so, but the opportunity did not occur.

A stranger in walking the streets of Havana, would never infer that it was Sunday, on seeing the shops and stores wide open; cigar makers, tailors, shoemakers, &c., all hard at work; and every kind of business being carried on as usual. In the churches he might find on an average, about a dozen females, with a few beggars and negroes. It is only on rare occasions that more than two or three of the male sex are to be seen there. Of the gross practical idolatry which we witnessed, and the painful evidence forced upon us as to the state of souls among the priesthood, we forbore to speak.

On a second visit to Havana, about a year ago, our excellent Consul, Judge SHANKS, informed us that he had been officially invited to attend a great *horse-race* the previous Sunday. He of course declined; but assured us that the Bishop of HAVANA, after *celebrating* in the morning, occupied a prominent seat in the pavilion set apart for the judges, arrayed in his pontificals, and with a huge cross dangling from his neck!

It is lamentable to observe that there is one city in our own country—New Orleans—where, under the aegis of the Romish Church, an almost equal desecration of the Lord's Day is to be witnessed. "When thy judgments are in the earth," says the Prophet, "the inhabitants of the world will learn righteousness;" and it might have been hoped such would be the effect of the recent terrible pestilence with which that city was visited. But it would seem that another prophet's language is too applicable to them; "Thou hast stricken them, but they have not grieved: Thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return."

ANECDOTE OF DR. HOPKINS.—A good story is told of the late President Hopkins' mode of college management. It seems that on one occasion there had been a good deal of noise in one of the college buildings by the blowing of tin horns, which it was deemed should be stopped. A direct edict to that effect would probably have done little good. The President knew it, and had recourse to a speech. "I am noticed, young gentlemen," said he, "that in one of the college buildings there has of late been a good deal of noise and tooting of horns. Now I do not think that in the abstract there is anything wrong in tooting a tin horn—but in this case it is rather annoying to persons of delicate nerves, and is apt to excite those passing by against the state of discipline in the college. Now, as I said, there is no real crime in blowing horns—but neither is there any particular merit in it; it does not prove anything as to a man's ability. Any body can toot, after a little practice. Indeed, I recollect a number of my fellow students, when I was in college, used to toot continually, and one thing I have not forgot them, and that is, that *those same men* have been tooting ever since." It is said tooting went on at Williams College about that time.—*Free Eagle.*

CHURCHES IN THE DIOCESE OF LONDON.—The Bishop's commissioners for building new churches have approved of the plans for a new church for the parished district of St. Mark in the parish of St. Paul, Westminster. They have also made contributions towards the erection of churches at the following places:—The district of St. James's, Hatch, in the parish of Deptford; at Blackheath, in the parish of Greenwich; at Forest-hill, in the parish of St. George; in the parish of Isleworth; in the parish of Brentford; in Oakley-square, Bedford, New

Town, in the district of St. Luke's, King-crook; at Tollington Park, in the district parish of Upper Holloway; in the district parish of St. John, Notting-hill; in Nufford-place, in the district parish of St. Mary, Bryanston-square; at Lorrimer-road, in the parish of St. Mary, Newington. Some of these churches have been commenced and incumbents appointed to the districts which have been assigned to them.

AMONGST THE WONDERS OF THE DAY.—We have visited with considerable gratification the "repertoire" of foreign newspapers of all nations at *Holloway's Pill and Ointment Establishment*, 44, Strand, which present an immense amount of information on all subjects, political, mercantile, statistical, and philosophical, from at least 2,000 foreign papers received in this Establishment in the course of each week. This immense collection of journals affords, in the great city, advantages to the enterprising capitalists, and commercial world generally, a source of intelligence most invaluable and never before attained. The establishment is visited by the nobility, members of parliament, contributors of the press, mercantile men, and also by an immense number of distinguished foreigners of all nations. It is managed by several clerks, who classify and file the papers in portfolios, which they exhibit gratuitously to respectable visitors applying for information.—*Morning Herald*, London, January 23, 1854.

THE WESTPOINT CADET.—He sleeps in the barracks, in a room with one other; at five in the morning in summer, and at half past five in the winter, the reveille awakens him; he immediately arises, doubles up his blankets and mattress, and places them on the head of his iron bedstead; he studies until seven o'clock; at that hour the drum beats for breakfast, and the cadets fall into rank and proceed to the mess hall. Twenty minutes is the usual time spent at breakfast. Guard mounting takes place at half past seven, and twenty-four are placed on guard every day. At eight o'clock the bugle sounds, and the recitations commence. At one o'clock the bugle again sounds, the professors dismiss their respective stations, the cadets form ranks opposite the barracks and march to dinner. Between seven and two a part of the cadets are occupied in riding, and others in fencing daily. After dinner they have until two o'clock for recreation. At four the bugle sounds and they go either to batallion or light artillery drill. This exercise lasts an hour and a half. After that they devote the time to recreation until parade, which takes place at sunset. After parade they form into rank in front of the barracks, and the names of the delinquents are read by an officer of the cadets. Supper comes next, and after supper recreation until eight o'clock, when the bugle sounds to call to quarters, and every cadet must be found in his room within a few minutes at study, and must remain there thus employed until half-past nine. At half-past nine the bugle again sounds; this is called tattoo; and at the drum taps every cadet must be in bed, having his light extinguished, and must remain there until morning. If during the night the cadet is found to be absent from his room more than thirty minutes, and does not give a satisfactory account of himself, charges are preferred against him and he is court-martialled.

The use of intoxicating drink and tobacco is strictly repudiated; so are playing at chess, wearing whiskers, and a great many other things. The punishment to which cadets are liable, are privation of recreation, &c., extra hours of duty, reprimands, arrests, or confinement to barrack or tent; confinement in a large prison, confinement in a dark prison, dismission with the privilege of resigning, and public dismission.

Through the months of July and August the cadets are encamped, and during the encampment the instruction is exclusively military. The only furlough allowed to cadets is two months when they are in the third class.

The pay to the cadet is twenty-four dollars per month, and his board costs him ten of this. From the balance he is required to dress and defray all expenses, and he is prohibited from contracting debts without.

As the reward for his labor and deprivation, the cadet acquires an excellent education—in mathematics better, probably, than he can get in any other institution in the country. The training here of both body and mind is very thorough and complete.

AUTHORS OF THE HOMILIES.—The history of the composition of the two books of Homilies is very obscure. The different writers are for the most part unknown. The two books were published at different times, the first in 1547, the second 1563. Of the first

book it is generally believed that Archbishop Cranmer wrote the Homilies on 'Salvation,' 'Faith,' and 'Good Works,' and probably most of the others, assisted by Bishop Ridley. The Homily on 'Drawing and Contention,' is evidently from its style and peculiar phraseology, the work of Latimer; and the one on 'Mystery' is given to Thomas Becon, one of Cranmer's chaplains, because it is found published in his works in 1564.

In regard to the writers of the second book, Archbishop Parker speaks of them as being 'revised and finished with a second part by him and the other bishops.' Burnet (in the preface to the *XXIX Articles*) says that Bishop Jewel was particularly engaged in compiling the second, while Blunt, in his history of the Reformation, says 'nothing is known but the merest conjecture,' in relation to the particular writers.

I have lately accidentally found out one of the authors. Reading the other day the Homilies of St. Chrysostom on 1st Cor. I was struck with the familiarity of the thoughts presented, and was sure I had seen them elsewhere. Upon further reflection it seemed to me that I had met with them in our own Homilies. Upon examination it proved to be so. The last seven pages of the Homilies on *Matrimony*, are only a close translation of St. Chrysostom's 19th Homily on the 11th ch. of 1st Cor. I thought the fact worthy of being noticed, as I had never before seen it mentioned. I suppose the first part of this Homily is probably taken from some other part of St. Chrysostom, though I have not met with it.

A ROUGH ONE.—At the late annual meeting of the Brighton branch of the Royal Humane Society, the secretary stated that the Society's bronze medal had been awarded to Thomas Atherell, a fisherman, for having, on the 1st of November, rescued a person from drowning in a rough sea. Atherell was called in, and the medal was tendered to him. He refused, however, to accept it, stating that it was only copper, and that he could get a better at the top of North street for a penny. He would prefer wearing a scallop shell round his neck to a piece of copper like that.

Correspondence.

FOR THE CHURCH TIMES.

THE "HALIFAX CATHOLIC" makes his debut on St. Patrick's day, and its very neat and attractive appearance speaks well for the taste and mechanical competency of the publishers.

The leading article also is creditable to the Clerical editor,—the sentiments therein expressed being everything that could be expected. He disavows any intention of giving just cause of offence to that large class of his dissenting neighbours whose good opinions and friendships he says, we would not lightly forego. It is not, it seems to be a political but a religious journal, and if politics or the transitory things of this world should be incidentally introduced into its pages, it is only to be so far as they are immediately connected with the interests of the Roman Catholic Faith.

To this none of his dissenting neighbours could possibly object; but Mr. Editor, as I censured over its four ample pages, and saw with what they were chiefly filled, I could not but think of the striking difference between precept and practice which they manifested. I must confess that the good opinion I had partially formed of the writer of its editorial, quickly gave place to feelings of anger and regret, when I read the villainous stuff in the first number of a paper professedly devoted to religion.

Let us look at page one. First we have "The Souper's Hymn." "Soup and salvation" "without money and without price." "cheap and nasty, occurring" about two thirds of the first column,—a low, wretched attempt to cast ridicule upon the praiseworthy and very successful efforts which have recently been making to introduce the Word of Life among the poor and destitute in Ireland. The hymn insinuates that the numerous conversions from the Papal to the Protestant Catholic Church, are the result of the charities bestowed rather than the effects of the truth believed. Behold a sample of this choice production, which occupies the Lead of the corner of the Halifax Catholic. The missionary is represented as addressing the poor Irish in these words:—

"Come erring children, weak and blind,
And be baptized in saving gruel
Whoever eats the missioned meal,
His stomach's filled, his sins forgiven,
Whoever drinks our soup must feel
Already on the road to heaven,
We've candles, bibles, tracts and soup,
And all for you are ready."

Can Archbishop Walsh or any of his Clergy who make the necessary selections for the Halifax Catholic, believe that the cause of truth needs such advocacy, or that error will be exposed or repressed by the publication of such trash as the "Souper's Hymn"? Surely not.

The next article is the "Morals of Protestantism." It occupies about a column and a quarter, and is designed to show the vice, crime, darkness, ignorance, and spiritual destitution which pervade Britain. It seems there are in England millions who never heard of the Prince of Life; in the rural districts in England, it appears, "there are not less darkness and ignorance than are to be found in the pagoda of China!" "or among those who, amidst the deepest wilds of the Indian forest, sacrifice their children or prostrate themselves before demons!"