

they essay to associate God Himself with their usurpation—they hold in the same hand the sceptres of civil power and of religious authority. From that moment, the ministers of God and masters of men, nothing is wanting to their power. They hold in subjection the twofold nature of man. In the morning they legislate on temporal matters, and in the evening on the ordinance of divine right. To levy imposts and regulate belief; to organize an administration, and to inculcate a dogma binding on conscience; to command an army, and to suppress a sacrament; are all so many prerogatives of the chiefs of a national Church, whatever name they may bear besides. Among such happy people, the divine oracle descends *ad libitum*, subject to the control of a Council of State, of a President of a Republic, of a King or Queen, of a Prince in the cradle, of a Prime Minister, or of any other personage. These favored depositories of divine power, open and close the temple at pleasure; place candlesticks or the cross on the altar; decide on doctrines; regulate the ceremonies of marriage; dictate the language of the pulpit; ordain divines; fabricate prayers; direct the education of the priesthood; carry their decisions with anathema, and, by the inspiration of heaven, mark the limits to which human understanding must invariably be confined. It is true that these supreme secular Pontiffs contradict themselves as grossly in two years as in two centuries—as in Lausanne, Berne, London, Oxford, Stockholm, Berlin, &c.; but what of that? A national Church need never be annoyed about truth; its principal end being to strengthen the chains of despotism, to hold the people in abject slavery; and this, its disastrous mission, it perseveringly performs. Well, *this* work of reason totters like all others. It may satisfy popular credulity, but it deceives no one, and is accepted by none, save those who are paid to promote it. And yet it is in England, among a civilized people, that this monstrous superstition—impracticable elsewhere—is sought to be sustained. What should have not been your indignation, my dearly beloved brethren, if, in order to abolish the Faith, it should be attempted to establish among you a Church, governed, not only in its external discipline, but also in its doctrine, by a woman or a minister of State? A Church in which, by the mere accident of possessing temporal power, a princess, a child, assumes to be invested with religious supremacy; arrogates the right of fabricating articles of Faith, and rendering them binding on conscience; a Church, in fine, in which a minister of State would tell you that Baptism, hitherto regarded as a sacrament, and administered as the only means of spiritual regeneration,—that Baptism, established by Jesus Christ as the connecting link of the old and new dispensations,—that Baptism, the basis of every Christian doctrine—is no longer necessary to elevate man to the dignity of a Christian, and that so her Majesty the Queen, in Council, has decided.

"You, my dearly beloved brethren, being sufficiently enlightened to know that Truth comes only from on high, will, no doubt, smile at these fantasies. You will not recognize such authority, even in him whom God hath placed over his Church, as the vicar of Jesus Christ on earth; in him to whom He said, 'I give you the keys of the Kingdom of Heaven..... Feed my sheep.' The Church and her august Chief are not the masters, but the conservators of the Truth,—the divinely deputed ministers of God, established to teach the law, to preserve it pure from every human admixture, to watch over the traditional monuments that guard its memorials, they, even they, can neither add to, nor take one iota from the Law. Not as masters, but as ministers of the Word of God, they merit our veneration and the homage of our belief. Hence do they daily repeat to us, the words of Christ to his Apostles, 'The doctrine which I teach is not my doctrine, but the doctrine of my Father that sent me.'"

"We repeat it: the national Church is passing away, like every other human institution. The reason and good sense of the British people, held for three centuries in ignorance, is beginning to perceive that the religious supremacy of a minister of State, is a monstrous imposition of which they must get rid."

CONVERSIONS.

Amongst the news by the last steamer, the most satisfactory to all Catholics, will be the announcement of the numerous conversions to the Church of Christ, which have recently occurred in England. At Leeds, seven clergymen of the Establishment, together with twelve or fourteen of the laity, were, after having publicly recanted the errors of heresy, reconciled to the Church. The names of the clergymen, are: The Rev. Mr. Ward, formerly vicar of St. Saviour's; the Rev. Thomas Minster, late vicar of St. Saviour's; the Rev. J. C. L. Crawley, late curate of St. Saviour's; the Rev. Mr. Coombe, late curate of St. Saviour's; the Rev. Mr. Rooke, late curate of St. Saviour's; the Rev. H. Lewthwaite, incumbent of Clifford, near Tadcaster; the Rev. Mr. Melville, Leeds. W. Wilberforce, Esq., of Markington, near Ripon, has also joined the Church. In London, we have the pleasant task of announcing the conversion of the Rev. Mr. Manning, archdeacon of Chichester, and of Mr. James Hope, the eminent Queen's Counsel, as also of the Rev. Joseph Henry Jerrard, L.L.D., Member of the Senate, Examiner in Classics and History in the University of London, formerly fellow of Caius College, Cambridge, who was received into the Church by the Rev. Mr. Hunt, St. James' Church, Spanish Place. According to the *Kentish Observer*, Lady Elizabeth Charlotte Peat, niece to Sir Walter Scott, has also been received, together with her household, consisting of five children, and two servants. "We must not disguise from ourselves," says the *Guardian*, the organ of the Puseyites, "the probability that such persons will not leave the

English Church alone." No; too many fervent prayers, are being incessantly offered up to the Throne of Grace, for the conversion of England, for us to doubt but that the Lord will, in His mercy, hear and grant them to the honor and glory of His most holy name. "Non nobis Domine, non nobis, sed nomini tuo da gloriam." Lord, not unto us, but to Thy name give the glory, for it is Thy doing and the work of Thy hands.

VINDICLÆ CELTICÆ.

CELTS AND SAXONS.

The Celts are "the aboriginal savages" of Europe, says a Saxon historian. The Saxons came out of the North into Germany, about the beginning of our era, and from Germany to England, in the 5th century. The ancient Britons, Scotch, and Irish, were Celts—and the basis of population in Scotland and Ireland, was, therefore, the Celtic element. The Southern British Celts were driven into Wales; but a great number remained in Britain. Bede, in the eighth century, complains that the Saxons used them cruelly.

Cæsar says the ugliest slaves in the Roman market came from Britain. In Gregory the Great's time they must have improved in their looks, for that Pontiff called them "angels, not Angles." Up to the 15th century, the English sold their women as slaves to the Irish. The two chief markets were Bristol and Chester. William of Malmesbury, in the 11th century, is very severe on this traffic, especially on selling women with child. In Irish annals, fair-headed slaves of the Saxons are mentioned as being presented by Princes to their Suzerain. Servile slavery was abolished in Ireland in the 13th century. The Synod of Armagh declared they regarded the English invasion "as the anger of God" inflicted on them for that offence. In the North of England, it was first abolished by the exertions of St. Aidan, an Irish missionary.—*Nation*.

In Hallam—"Middle Ages"—we read, *Cap. ix. and note*, that the Irish first set the glorious example to the world, of putting a stop to the importation of slaves. The English take great credit to themselves, for doing in the reign of George the Third, what the Irish did so early as the reign of Henry II.

William of Malmesbury accuses the Anglo-Saxon nobility of selling their female servants, even when pregnant by them, as slaves to foreigners," p. 102. "I hope," continues the learned historian of the 'State of Europe during the Middle Ages,' "there were not many of these Yarices; and should not perhaps have given credit to a historian rather prejudiced against the English, if I had not found too much authority for the general practice. In the canons of a Council at London, in 1102, we read, 'Let no one from henceforth presume to carry on that wicked traffic, by which men of England have hitherto been sold like brute animals.'—Wilking's *Concilia*, t. 1, p. 383. And Giraldus Cambrensis says, that the English, before the conquest, were generally in the habit of selling their children and other relations, to be slaves in Ireland, without having even the pretext of distress or famine, till the Irish, in a national synod, agreed to emancipate all the English slaves in the kingdom." This is what the Church, what Popery, or Romanism, did for freedom, in the dark ages, in the XII. century, the midnight of mediæval superstition, and thus did the Irish generously emancipate their English slaves, for which they have received a pretty return from the descendants of their liberated bondsmen.

We regret to have to announce the death of his Grace the Archbishop of Baltimore, who departed this life on Tuesday, the 22nd ult., in the Convent of Georgetown, where for some weeks he had been lying grievously indisposed. May his soul, through the mercy of God, repose in peace.

Archbishop Eccleston was born in Kent Co., Maryland, in the year 1801. He was consecrated Archbishop on September 14th, 1834, and has occupied the See of Baltimore more than 16 years.

Mr. F. Oliver, band-master of the xx. regiment, announces his next concert for the evening of Monday, 5th instant. From the programme, the lovers of music may expect a pleasant evening's entertainment.

We publish the Rev. Dr. Cahill's second letter to the Catholics of Ireland; the third was not to appear in Ireland before the 25th of April.

We cannot comply with the request of our Wakefield correspondent, J. Mac—

THE PROVINCIAL PENITENTIARY.

(From the *Toronto Mirror*.)

Crime is generally acknowledged to be the effect of ignorance and irreligion. So universal is the belief in the truth of this proposition, that it is quite unnecessary to prove it by any species of argument. As the result of this principle of our nature it must necessarily follow that the more intelligent and virtuous a people are, the fewer the instances of crime among them and vice versa. Also, that the system of education and moral training which is most calculated to restrain our criminal propensities, must be the best, and should occupy the first place in the esteem of all good men. This much being premised, we call the attention of the public, especially of the Editor of the *Montreal Transcript* and kindred spirits, to the following interesting article, which we translate from a late number of the *Journal de Québec*. The statistics which it contains are derived from official sources, and consequently may be relied upon as strictly correct:—

"The table which we publish below is interesting in a moral and pecuniary point of view. The parties who throw Upper Canada into commotion in their efforts to attain power, bring frequently on the tapis a salary of £100 (the relic of a by-gone state of things)

given to an old inspector of chimnies in Lower Canada, which, according to their statements, is an enormous charge entailed on Upper Canada. The Penitentiary item, it would appear to us, may serve as a counter-balance to this extravagant sum. As to the balance of crime, although it should bear testimony to a superior degree of civilization, since the *Examiner* has stated that "Upper Canada is the brain of the country," we do not covet it—we gladly and fully concede it to our fellow-unionists, even at the risk of being considered less intelligent and less progressive than they.

The number of convicts sent to the Penitentiary, military and civilians, since the 1st of October, 1840, to the 1st of October 1849, is 2345, of which 1168 were soldiers, and 1177 civilians. Of this number only 110, or the 21st part, were of French origin. But the French population is to the British population as 6 is to 10; we mean throughout both the Canadas. If the morality of both populations was equal, the number of convicts of French origin would be to those of British origin as 12 is to 20; but it is not even in the proportions of 1 to 21.

But, perhaps, it will be observed, that the military should not be considered as forming part of the population of Canada, because they are here to-day and away to-morrow in some other portion of the Empire. Although this kind of reasoning appears defective to us, since it does not affect in the slightest our calculation, which has reference only to the morality of the two origins who inhabit in common the same country, we have no objection to deduct from the number of convicts the 1168 soldiers who were sent to the Penitentiary since the 1st of October, 1840. The grand total of non-military being 1177, and the number of convicts of French origin being only 110, it follows that the latter do not form over a tenth part of the whole. If the morality of both origins was the same, the number of convicts of French descent would be to those of British descent as 6 is to 10, whereas it is only as 1 is to 10½.

So far we have taken as our point of departure the collective population of both Provinces, placing on one side the whole population of British origin, and on the other the whole population of French origin; but, let us now compare them as they are found in Lower Canada alone.

The total number of convicts from Lower Canada, who have been sent to the Penitentiary since 1840, is 283, of which 170 are of British origin and 110 of French origin; but the population of British origin is to the other as 1 is to 3, at the very most. If the morality of both origins was the same, the number of convicts of French origin would be 525; whereas it is not over a fifth part of that. Therefore, the French Canadians are five times more moral than their compatriots of the other origin, inhabiting, like them, Lower Canada.

If the question of morality was the only one at stake, we might stop at this, for we have fully accomplished an act of justice towards a race which is sought to be annihilated, but whose virtues protect it in the sight of God. It is the work of that Catholicity which the sects would wish to destroy—it is the work of Catholicity, with its salutary teachings and unsleeping vigilance, searching into the folds of the human heart to nourish it with the balm which soothes moral sufferings and restrains brutal passions. If, we repeat again, there was only question of comparing the morality of the two races, our task would be at an end; but there is by the side of this question of morality a question of money, which is the only one of any importance in the estimation of our pure *clear-grills*, and which, consequently, we cannot but appreciate.

The number of Upper Canada convicts is 894, while those of Lower Canada amounts to only 283, although the population of Lower Canada, at least up to the present year, exceeded that of Upper Canada. The support of the Penitentiary since 1840, has cost £96,257 7s. 10d. In comparing the number of convicts belonging respectively to each section of the United Province, we find that Upper Canada has cost for the support of its portion the sum of £73,112 0s. 0d., while Lower Canada has only required for the same purpose £23,145 0s. 0d. That is to say, Upper Canada has cost in ten years £49,967 more than Lower Canada for the support of its convicts, or, at the rate of £5,000 a year. It will be seen that this sum is a sufficient equivalent for the salary of the ex-inspector of chimnies, to whom we alluded in the beginning of this article, which shall occupy a place in the annual budget until the death of the pensioner.

We have to remark, in concluding, to avoid all misunderstanding, that the military convicts are supported at the expense of the military chest, and consequently are not included in the foregoing calculation.

* If Upper and Lower Canada had contributed in proportion to their respective number of convicts, the result would be—

Upper Canada.....	£73,112	0	0
Lower Canada.....	£23,145	9	0
	£96,257 7 10		

ROBBERY.—Late on Saturday night, or early on Sunday morning, the stores of Messrs. D. & W. Smith, Dry Good Merchants, Notre Dame Street, were broken into, and the cash book rifled of a sum amounting to £20, in silver, or thereabout. The thieves gained access to the premises from the rear, by means of keys, and took their departure by the door fronting on Notre Dame Street, which is fastened from the inside; this they merely shut after them. On Sunday morning, one of the Messrs. Smith, in passing the premises, pressed against the door to discover if it were secure, when it immediately opened, which was the first intimation had of what had taken place.—*Pilot*.

DROWNED.—We regret to learn that as the Quebec steamer was proceeding down on Saturday night last, a passenger named George Seath accidentally fell overboard, and, owing to the darkness of the night, was drowned. The body has not yet been recovered. Deceased was for many years a resident in this city.—*Gazette*.

It is said that a man was drowned at Batiscan last Saturday night, in attempting to jump on board the Crescent, after her gangways had been removed.—*Ibid*.

A telegraphic communication from River du Loup, dated, 29th ult., received from Mr. Torney, states that the only vessel from sea that has passed there, is the *Toronto*.—*Ibid*.

In an extra of the *Official Gazette*, published on Saturday, it is announced that the Royal assent has been given to the Provincial Copyright Act. Hereafter lists of all copyright works will be published in the *Canada Gazette*, and reprints of such works may be imported into the Province upon payment of 12½ per cent duty.

IMPERIAL PARLIAMENT.

HOUSE OF LORDS—APRIL 4.

The business in the House of Lords was limited to the presentations of petitions against Papal Aggression, and the adoption of the report on the County Courts Extension Bill.

HOUSE OF COMMONS—APRIL 4.

PUSEYISM IN THE ESTABLISHED CHURCH.

Sir B. Hall, in the midst of some interruption, referred to the circumstances respecting the refusal to perform the rite of baptism to the child of Lord Londesborough, without immersion. The hon. baronet also asked whether during the last six months the noble lord had had any communication with the archbishops or bishops with reference to the continuance of certain forms which had been introduced into the service of the Church by certain clergymen, and whether it was their intention to take any effectual steps for the purpose of suppressing such practices which the Bishop of London in his recent charge had denounced as histrionic performances—(hear, hear). Could the noble lord, in other words, tell them whether they intended to take any steps to suppress Puseyism?—(laughter).—After a protest from Sir R. H. Inglis against such discussions, Lord John Russell referred to the late address of the Bishops, and said that an address had been presented to the Crown by his right honorable friend the Chancellor of the Exchequer, signed by 320,000, including many Members of both Houses of Parliament, and her Majesty had commanded his right honorable friend to write to the Archbishops, communicating the substance of the address to them, and directing them to discountenance practices that were inconsistent with the ancient laws and usages of the Church; adding, however, at the same time that her Majesty placed full confidence in their discretion and judgment. He had no doubt that, in the course of two or three days, he should be able to lay the matter before the House. Notwithstanding that he entertained strong opinions on the subject, he was convinced it would be better to leave this matter in the hands in which the Legislature had placed it. And looking at the present state of affairs in the Church, nothing should induce him to take any step that would lead to produce a disruption amongst its clergy.

THE BUDGET.—STATEMENT OF THE CHANCELLOR OF THE EXCHEQUER.

The Chancellor of the Exchequer rose to explain the alterations which he proposed to make in the Budget. His proposition was to continue the course on which they had entered, of reducing import-duties and taxes on industry. He admitted that his proposal had not been received with satisfaction.

Sir Charles then alluded to the Income-tax. It had been imposed in 1842 to meet a deficiency, but it had been renewed in 1845 for a definite purpose, viz., to relieve industry from the burden of taxation; and if that policy was to be carried out they ought not to propose the repeal of that tax.

The resolution upon which to found a Bill for renewing the Income-tax was then proposed.

The vote was then agreed to, and the House resumed.

HOUSE OF COMMONS—APRIL 8.

Lord John Russell stated that he should move that the House adjourn for the Easter Recess from Tuesday the 15th until Monday the 25th.

CHURCH RATES.

Mr. Troloway moved for the appointment of a Select Committee to consider the law of Church-rates, and the difference of practice which exists in various parts of the country in the assessment and levy of such rates, and to report their observations to the House. The hon. Member supported his motion by quoting similar facts showing the eccentricities existing in the levy, and the injustice occasioned by the pressure of the Church-rate.

The motion was seconded by Mr. Hardestyle, who combated the objection that a change in the law of these rates would affect the position of the Church of England.

Lord John Russell said it was not his intention to go into the arguments of the mover and seconder of this motion, with respect to the question of Church-rates. But it did seem to him that it was desirable that some attempt should be made to settle the question of Church-rates, in order to introduce some improvement into the law on the subject. Holding that opinion, and being one who had been a party to two former attempts on the subject which were unsuccessful, he really believed the honorable gentleman's motion might lead to great practical good, and therefore he should assent to it.

Sir R. H. Inglis could see no persecution or injustice in the system of Church-rates. He regretted that the noble lord had consented to the motion.

Mr. Heyworth and Mr. Lennard supported the motion. Mr. Cowan wished the inquiries of the Committee to be extended to Scotland, but Mr. Maule objected. The motion was then agreed to.

STATE OF IRELAND.

A lengthened debate took place upon a motion by Sir H. W. Barron, "that this House will resolve itself into a Committee to take into consideration the state of Ireland, with a view to relieve the distress there existing."

Upon a division, the motion was lost by a majority of only nine; the ayes being 129, and the noes 138. The result was received with loud cheering.

ST. PATRICK'S SOCIETY.



THE MONTHLY MEETING of the ST. PATRICK'S SOCIETY, will be held at ST. PATRICK'S HOUSE, on MONDAY EVENING next, the 5th instant, at half-past Seven O'Clock. A punctual attendance is requested.

By order,
EDW. MURPHY,
Montreal, 1st May, 1851. Secy. pro tem.