

know about them. Then how can they, as the Saviour says, rejoice at the conversion of the sinner? Can any one rejoice at what he has no knowledge of, or in which he takes no interest whatever?

2d. Does the mere keeping with reverential decorum sacred images and pictures for the sake of the originals, constitute idolatry? Then Protestants are guilty of a much worse species of idolatry than Catholics are: for they keep with reverential decorum the images and pictures of sinful mortals here on earth; of their sovereigns, successful warriors, patriots, eminent artists, &c., nay, of their kindred, friends, and acquaintances! And would it not be deemed an insult to the originals to burn them in effigy? And if the originals can be thus insulted in effigy; why can they not be honoured also in effigy; nobody in the mean time being ever such an idiot as to suppose that the image or picture is the very original! And yet Protestants are such credulous dupes of their interested teachers, as to believe that the whole Catholic world has ever been, and still is, for keeping with religious reverence the images and pictures of Christ and his saints, downright idolaters!!! This is a choice subject of attack against the Catholic Church with Protestant tract scribblers of every cast; and in which our *Christian Guardian* and *Toronto Church* Editors (trusting to the ignorant and uninquiring credulity of their readers) deal without scruple in their weekly effusions. A more glaringly false and absurd fiction than this was never held forth to the belief of the public. And yet, strange to say, it is never repudiated but by the Catholics themselves, who should surely know best what they believe on the subject.

But Catholics also keep with a superstitious reverence the relics of their saints! Were the first Christians guilty of keeping with a superstitious reverence the handkerchiefs and aprons of St. Paul, which cured all diseases, and cast out devils? Acts 19, 11, 12.

Are Protestants guilty of superstition in keeping with affectionate regard the relics of their absent or deceased relatives, friends, acquaintances, and lovers; their hair, letters, rings, broaches, any thing that had ever belonged to them? We have seen mentioned in some public journals, that letters and other effects of John Wesley, the founder of Methodism, were kept and prized above all value by certain of his admiring followers; and in Wirttemberg, we have been told, are still carefully preserved, as a precious relic, the buckskin breeches of the German monk, Martin Luther, the worthy father of the Protestant Reformation.

To conclude; is there one truly sensible and reflecting Protestant who is really capable of believing that all the great and learned in the Catholic Church (and there are in her some few such) are downright idolaters, or superstitious simpletons, worshipping the creature instead of the Creator; and adoring the inanimate graven or painted thing, which, as they read in their catechisms, can neither see, nor hear, nor help them? The rudest individual, the merest child of their communion, would

smile with pity at the ignorant simplicity of the Protestant charging the members of their church with such absurd and irrational practices. Catholics keep and cherish such sacred representations as Protestants do their profane ones, only in honour and remembrance of the originals; as Orangemen in Dublin do (though not with such pagan and bloody rites) their Dutch Moloch in College Green. While Protestants keep with honour, and would justly punish for burning, mangling, or besmearing the statues, images or likenesses, of Her Majesty, of a Wellington, a Nelson, and other illustrious friends and champions of their country; why should such be without blame, nay, why should they be praised as zealous Christians, who dash down, mutilate, insult, and destroy the statues and representations of the Redeemer and his saints, the champions of his spiritual kingdom; the chief benefactors of the human race? Surely they who abhor so the image, cannot be supposed to love the original.

We regret to learn the disgraceful outbreaks at Beauharnois and St. Catherines, in which last place the Catholic Church is reported to have been burnt; and also the English Church to have been set on fire, but to have been happily saved from destruction. We hope the presence of our troops, who have been sent to these places, will prevent further riots taking place, and restore peace and security to the inhabitants. A Buffalonian hoax is said to have been, in this latter place, the cause of all the frightful disturbance.

The Rev. Edward Gordon, of Niagara, is charged with the mission of St. Catherines.

✂ We acknowledge with gratitude the reception of that valuable paper, *The Catholic*, lately edited in London; a new and formidable Champion of the good old cause. We rejoice to see Catholic periodicals every where starting up around us. Besides the many Catholic journals so long in circulation in North America, several new ones have just appeared, the *New England Reporter*, and the *Adopted Citizen*, both from Boston, the *Catholic Register* from Detroit, and the *Indicator* from Newfoundland. These, numberless conversions daily making to Catholicism, and the many Catholic Churches rearing their spires in every township, are, according to the prediction of our Toronto prophet, the so called *Christian Guardian*, the sure signs of the "speedy downfall of popery!"

SIR CHARLES WOLSELEY,
ON THE PERSECUTION OF THE PRESS IN IRELAND.

To the Editor of the Morning Chronicle.

SIR.—I wish you could inform me what has become of the representatives of Ireland; for really, if they are not all missing, I cannot account for their continued silence on the subject of the persecution of the press in their country. The moment I read the trial of Mr. Duffy I felt convinced we should have a motion for a committee of inquiry forthwith; and I am a good deal at a loss to conceive what use Irish members are of at all when they permit such a case to pass without animadversion. The press can say nothing while Mr. Blackburn is Attorney-General, and the members of Parliament will say nothing, for what reason Heaven knows: a happy condition for poor Ireland.

It seems to me that there never was a case that called for stronger animadversion. If it were brought before the people of England, in all its horrid colours, they would think it must have happened in the days of the Star Chamber, but that it were impossible in the present century. In three words, the case seems to be this: Mr. Blackburne, the Irish Attorney-General, directed certain practices in the empannelling of juries in two northern counties which were directly at variance. In one of the cases certain Protestants were to be tried, and, to the surprise of every person, they were acquitted, owing, as it seemed, to the manner in which the jury was selected. In the other case, a Catholic was tried, and he was convicted, owing, as it was alleged, to the manner in which his jury was selected. The Liberal newspapers of the province stated these facts, and commented upon them in strong but not violent language, twitting the Attorney-General with this strange contrast.

Well, Mr. Blackburne, who was accused of these mal-practices, instead of instructing one of his newspapers to prove that they were untrue, or instead of taking a civil action, when the truth of the charge could be enquired into, and instead of waiting for a committee of inquiry into the transaction for which Mr. O'Connell had already moved, took advantage of his position as Attorney-General to proceed by criminal prosecution against Mr. Duffy, the writer who had exposed him. The trial came on, and the Attorney-General stated, that if the charges were true he would be worthy of the deepest condemnation. The Judge repeated the same, and added, that there was no excuse for a newspaper publishing such charges, when there was a proper tribunal, namely, the House of Commons, before which they could be tried. The result of course was, that Mr. Duffy was convicted; the Attorney-General playing the treble part of the accused, accuser, and the prosecuting counsel.

But my chief object in addressing you was to state a fact *apropos* to the law laid down in this case. The Attorney-General and the Judge insisted that if there were any grounds of complaint they ought to have been brought before Parliament, and that there complete redress might have been had. Now, the fact is, that when I saw the transaction reported in the *Vindicator*, I embodied them in a petition to the House of Commons, praying for inquiry; thus taking the very course that the law authorities in Ireland declare is not only proper, but the all-sufficient remedy. How vain, then, is it to talk of bringing any official offender to justice without the aid of the press! But if the Irish people are to be thrown upon Parliament alone, they will require a *Parliament of their own* to do all the business; for certainly it would never be done in the British House of Commons; and so strongly is this my impression, that I have determined to join the Repeal Association of Ireland, and lend every aid I can in agitating the question of a domestic legislature for that country—such is one consequence of Mr. Blackburne's justice.

I am, dear Sir, yours sincerely,

C. WOLSELEY.

Wolseley, July 11, 1842.

A Convert.—After the twelve o'clock mass on Sunday, the 26th ult., a very respectable looking woman, named Sarah Anne Browne, who had been born in England of Protestant parents, and also reared and educated in that religion, was received into the bosom of the Roman Catholic Church in a very solemn and imposing manner by the venerable Bishop of Clonfert, the Right Rev. Dr. Coen. Previous to this solemn reception the new convert remained in silent prayer in the sacristy during the holy sacrifice of the mass, after which she proceeded on together with two acolytes, the

former bearing a crucifix, and the latter with two lighted candles; then the Rev. J. Malony, who assisted his lordship during the ceremony, appeared in soutanne, surplice, and stole, and after him came the venerable bishop robed in his pontificals. His lordship ascended the altar, and addressed one of the largest congregations witnessed for some time (the galleries being crowded by strange gentlemen, in consequence of the quarter-sessions in this town.) His lordship delivered a brief but very sublime discourse on the parable of the good shepherd who rejoiced at the finding of the lost sheep, which discourse evidently produced the desired effects on the minds of the assembled congregation, as well as on that of the new convert. The Rev. J. Malony tenderly addressed the new convert; after which she read her recantation and profession to the Catholic faith, which continued for the space of a quarter of an hour; after which the *Veni Creator*, *Psalm Miserere*, and absolution was repeated by the bishop. The Rev. Mr. Malony again addressed the convert in an eloquent and instructive discourse. His lordship subsequently requested of the faithful to pray, in order that the Lord might be pleased to confer every blessing on the new convert. The *Te Deum* was then repeated, which terminated the ceremonies of the day.—*True Tablet*.

Labouring Emigrants.—If Lord Sydenham had not been taken from us in the midst of his usefulness, we have no doubt that all the labour which has arrived in the country would have been absorbed by the public works; but something has occurred at the Colonial Office in London, which has retarded the promised loan of one million and a half, and to that circumstance must be attributed the present distress of the labouring emigrant. To the Provincial Government, we believe no blame can be attached. The President of the Board of Works has laid out all the Roads authorised by the Provincial Parliament, and the reason why he has gone no further than the initiatory of these works, is what the public are anxious to know. The general opinion is that there is no money at present applicable for the purpose. The cause of the Home Government delaying its completion of the loan, is said to be the result of representations made by individuals connected with this country. We have seen it stated in some of the Western papers that Mr. Hamilton Merritt, who has recently returned from England, has been the means of producing the present state of things, and that his object is to get a larger grant for the Welland Canal, and the St. Lawrence, that his favourite project of conveying goods from Liverpool to Chicago may be realized. We hope the report is not true, but we have heard so much on the subject, and as Mr. Merritt has not contradicted the report, if he ever saw it, that we have thought it necessary to mention it now, that the hon. gentleman may, if he see fit, explain himself.—*Hamilton Express*.

We regret to learn that a riot of so serious a character took place at Beauharnois among the workmen employed on the Canal there, that it was found necessary to despatch a party of Hussars from Laprairie to preserve the peace. It may be remembered that Mr. Killaly, at the end of his excellent Report, which we lately published, recommended that some regular troops should be stationed near to the works, for the purpose of preventing the occurrence of disturbance. We trust that no time will be lost in complying not only with this, but with the other sensible suggestions contained in that Report, conducing as they must do, so much to the spiritual and temporal welfare of the laborers.—*Montreal Gazette*.