

THE GUERNSEY PROTESTANTS—THE CATHOLIC DEAD INSULTED.

To the Editor of the Tablet.

Guernsey, Nov. 21, 1849.

Dear Sir—On a former well-remembered occasion you laid before the Catholics of England and Ireland a specimen of the bigotry and intolerance with which their brethren in Guernsey have to contend, and I have now to bring under your notice another instance of their kindly feeling towards us. To commence, however, "*ab initio*."

On the morning of Friday, the 16th inst., at an early hour, a vessel was wrecked on the S.W. coast of this island, and, one man alone excepted, every soul on board, to the number of thirteen, perished, including a lady and her two children, passengers. The name of the unfortunate vessel was the Europe, Capt. Mehaut, from Jamaica to Havre, and laden with a cargo of sugar. Between Friday and Sunday eleven bodies were washed on shore, and the survivor having informed the Rev. E. Connaty that the crew were all French Catholics, that gentleman, in due course, requested the prayers of the Faithful for the repose of their souls, and invited all who could do so to assist at their interment. Accordingly at three p.m. the funeral procession started from a lonely house on the shore of Vazou Bay, the scene of the wreck. Our respected Pastor headed the procession, preceded by men bearing the French and English flags, those, however, of Madame Du Jardin and her two children being covered with palls. On, through thousands of spectators of all nations and creeds, who for two miles and a half thronged the roads at either side, passed the melancholy cortege, and by none was any feeling manifested save that of respect and compassion for those who had been so suddenly snatched from life.

By the regulations of the island, bodies recovered from shipwrecks must be buried in the parish on the coasts of which they are found; and the bodies in question being washed ashore in St. Mary de Castro or the Catel, they were to be interred in the churchyard of that parish. But the Rector of this parish, the Rev. J. Maingy, refuses to allow his churchyard to be desecrated by any funeral service, save that of the Church by law established, and accordingly the Catholic burial service was to be obliged to be recited over the bodies in the high road, before the gates of the churchyard. Now, as Baptists, Methodists, and Dissenters of every denomination are similarly accommodated by this worthy Christian, we, Catholics, of course, could not be supposed to grumble, but only to swallow the insult, making sundry inward reflections in no way conducive to the health or welfare of the gentleman in question. On the present occasion, however, he chose to exceed his usual kindness, and to offer to Catholics a gratuitous insult in the performance of that most sacred of all duties, the burial of the dead. When the Rev. E. Connaty had concluded the burial service and retired, the first coffin, that of the captain, moved onward into the churchyard, and was stopped by Mr. Maingy, who wished it, with the other bodies, to be conveyed into the church, there to receive the benefit of the Protestant burial service. This coffin, however, was surrounded by a few resolute Irish and English Catholics, who not entertaining any particular respect for Mr. Maingy or his Liturgy, persisted and succeeded, in spite of gravediggers and constables, in preventing the coffin from going to the church, and carrying it to the graves prepared for the occasion, which they found barricaded around and covered with boards. All this, however, went as nothing, and the coffin was lowered into a grave, but it being the one prepared for Madame Du Jardin and her two children, they removed it thence and carried it again into the high road, intending to proceed to town, and have it interred in one of the town churchyards. In the meantime all the other bodies were forced into the church, and a dumb-show of the Pro-

testants to use the words of the journals here, the "rioters and badly-disposed of the lower orders of French and Irish" frequently interrupted the Minister by unseemly noises. At the conclusion of this scene the corpses were borne out of the church and interred, and then was the body of the captain brought back and laid to rest with those of his crew.

Yesterday, the 20th inst., another body was interred, but the few of us that could be mustered showed such a front to the Rev. Rector, that although he had all in readiness, yet he seemed to have "serious misgivings," and therefore did not insist on having the body brought into the church. We expect, however, opposition to some extent to-day when the last corpse of the crew is to be buried. Should anything further occur I will send you the account.—I remain, dear Sir, yours respectfully,

THOMAS TROWBRIDGE.

Prince Albert's-road, Pierre-Perceé, Guernsey.

CONFIRMATION OF EIGHT CONVERTS AT THE ORATORY, LONDON.—A function of great interest was celebrated on Tuesday morning at the Oratory, by the Right Rev. Dr. Wiseman. Five gentlemen and three ladies, all of them recent converts, received the sacrament of Confirmation, and made their first communion. The ceremonies commenced with the baptism of one of the gentlemen, according to all the forms prescribed by the Pontifical. First the bishop, his two chaplains, the Rev. E. Searle and the Rev. G. Talbot, with the Rev. E. Faber, Father-Rector of the Oratory, and the other clergy of that community, assembled in the chapel. The Rev. W. Gordon held the pastoral staff, and Mr. A. Cruikshank (a recent convert) the mitre. The Rev. J. Whible was master of the ceremonies. After some preliminary prayers the bishop, habited in a magnificent violet cope, accompanied by the clergy, the acolytes bearing lighted tapers, proceeded to the porch of the chapel, where the catechumen was waiting to be received into holy church. The usual interrogatories, "What seekest thou of the church of God?" &c., followed; the elect was bidden to say the *Pater noster*; he received the sign of the cross on his forehead and his breast; the blessed salt was then given him; and that part of the service being concluded, the bishop placed the end of his stole on the catechumen, and so led him into the church. The procession then moved on to the Lady Chapel, a large recess facing the porch, which attracts the eye as you enter. On the cornice surmounting the pillars, which separates this recess from the rest of the chapel, are inscribed those beautiful words of the great St. Bernard—*Respice Stellam—voca Mariam*. Within, is a crucifix, as large as life, between the statues of St. John and the Blessed Virgin. Here his lordship laid aside his plain mitre and violet cope, and having assumed his jewelled mitre and white cope, proceeded with the baptism. This being concluded, there followed those striking ceremonies of placing in the hand of the baptized a white robe and a burning light, with the injunction that he carry his robe unstained before the judgment seat of Christ, and keep his baptism blameless. The neophyte then withdrew, and knelt at the high altar with the other candidates for confirmation. Immediately afterwards his lordship administered that sacrament, according to the usual form, to the eight converts. Having then laid aside his cope, and put on the chasuble and other vestments for mass, the Bishop said a low mass, at which he communicated all the converts. The function was over shortly after ten o'clock. None of the laity, except some friends, present by invitation, witnessed the ceremonies. His lordship and suite, together with the converts remained to breakfast at the Oratory. Our readers will doubtless be rejoiced, that the unwearied labours of the good Fathers of the Oratory are thus bringing forth abundant fruit; and we may make this opportunity of mentioning that we are constantly hearing of conversions, both there and in other quarters, which for various motives, is not judged expedient to publish. The few which from time to time are made public in the columns of the *Tablet*, are very far indeed from furnishing an index to the real advances made by the Catholic Faith at the present epoch, both in the metropolis and in the provinces, especially in the upper classes. Among those who were confirmed at the Oratory, one was a barrister at Lincoln's Inn, and another was a barrister of the Temple.—*Correspondent of*

LETTER FROM POPE PIUS.—The Right Rev. Dr. Ryan has received the following letter from his Holiness Pope Pius IX. —

"VENERABLE BROTHER, HEALTH AND APOSTOLIC BENEEDICTION.—Our sufferings and trials have brought anxiety and the deepest sorrow upon, indeed, all Catholics; but how favourable an occasion have these afflictions afforded, of demonstrating more and more veneration for us and this Apostolic See, especially when this veneration is accompanied with most profound feelings of faith and piety; nor do we deem it a slight praise to the bishops that, actuated by the pastoral zeal for which they are distinguished, and their cordial union with us, they have solicited the flocks confided to them, to beseech God with the most fervent wishes and prayers for our humble persons (*personam humilitatis nostrae*), and, with a piety and earnestness truly great, wished to relieve our own wants. Therefore, while we rejoice to give these merited praise to your brotherly affection, we feel no slight pain that these districts, from the present wretched state of public affairs and from the scarcity of food, have yielded too much to their affliction for us, and have brought us their offerings, even at greater inconvenience and sacrifice. Our heart, venerable brother, is afflicted more by the sufferings of others than by our own, and to a greater degree are we troubled for their distress. May the most merciful Lord give a gracious ear to our entreaties, and in the abundance of Heavenly grace have pity on the whole Irish nation for its burning zeal to defend our most Holy Faith, and for its unwavering attachment to this Supreme See of Peter. As a harbinger of so great a blessing, and as an evidence of our special love for you, we annex the Apostolic Benediction which, with the most sincere feeling of our heart, we affectionately impart to you, venerable brother, and to the whole Clergy and Laity of your Diocese of Limerick. Given at Naples, in the suburb of Portici, the 13th day of October of the year, 1849, the fourth year of our Pontificate.—PIUS PP. IX."

The amount collected in the Limerick Diocese was £542.

THE FRENCH IN ROME.—The Roman correspondent of the *Chronicle*, writing on the 24th ult., says:—"All I can say is, that when the French army take leave, it will be a source of general congratulation—first to the Pope and Cardinals, then to the Roman people, and, above all, to the French themselves. Every arrival from home is looked forward to with intense anxiety both by the French soldiers and officers, and any tidings that lead to the hope of a speedy recall from their present unpalatable duties are received with undiminished joy. In fact, their position here, if protracted, would become intolerable, and they are utterly sick of it. Placed between two hostile parties, both of which have a strong antipathy of their French deliverers, the French troops, in addition to their disagreeable occupation as a Roman police, lead a rather dull and solitary life. The common soldiers are not allowed to go out of the town, and they have none of the pleasures which they are accustomed to find in the remotest garrisons in their own country. As for the officers, very few of them mix with the little Roman society that remains; and, in truth, recent events have so scattered and depressed the people of this country, that there is scarcely any Roman society at all. The nobility and gentry have all left the city; they either live in seclusion in their country houses, or as is the case with too many of them, they have emigrated to foreign countries, where they hope to find that security which is denied to them at home. During the first days of the French occupation, a few ladies endeavoured to inspire confidence by giving parties; and in order to secure the good-will of their deliverers, they invited some of the French officers. What was the result? Their names were placarded by the Romans in the streets of Rome, and were held up to execration. Those who persisted were annoyed with anonymous letters, threatening them with vengeance, and denouncing the Vendetta; and, in short, they were compelled to close their houses."

PORT WINE.—The "Westminster Review," after quoting the description by Mr. Forrester, a great Oporto wine merchant, of the mode in which Port Wine is got up for the English market, concludes with the ominous sentence: "We need no longer be in any doubt as to the cause of a pint of 'Port' producing dyspepsia and headache, when we know that the black draught, so called, is a compound of elder-berries, treacle,

ASSOCIATION

For the Propagation of the Faith,

Established in Halifax 22d January, 1843.

This pious and truly charitable Institution of the Propagation of the Faith was founded at Lyons, in the year 1822; it is now established throughout France, Belgium, Germany, Italy, Switzerland, Portugal, Ireland, England &c. Its object is to assist, by Prayers and Alms, the Catholic Missionaries who are engaged in preaching the Gospel in distant and especially idolatrous Nations.

To become a MEMBER of this Institution, two conditions only are requisite, viz:—

1st.—To subscribe the small sum of one Half-penny per week.

2nd.—To recite every day a *Pater* and *Ave* for the Propagation of the Faith—or it is sufficient to offer, with this intention, the *Pater* and *Eve* of our Daily Morning or Evening Prayers, adding each time, "*St. Francis Xavier, pray for us.*"

The following Indulgences are granted to the Members of the Association throughout the world, who are in communication with the parent institution in France, viz:—

1st.—A Plenary Indulgence on the 3d May, the Feast of the Finding of the Holy Cross; on the 3d Dec., the Feast of St. Francis Xavier, the Patron of the Institution; and once a month, on any day, at the choice of each Subscriber, provided he say, every day within the month, the appointed prayer.

To gain the Indulgence he must be sorry for his sins, go to confession, receive the Holy Communion, and visit devoutly the Parish Church or Chapel, and there offer up his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity subscribers are dispensed from the visit to the Parish Church, provided they fulfil to the best of their power, and with the advice of their Confessor, the other necessary conditions.

2nd.—An Indulgence of an hundred days, each time that the prescribed prayer will, with at least a contrite heart, be repeated, or a donation made to the Missions, or any other pious or charitable works performed.

All these Indulgences, whether plenary or partial, are applicable to the souls in purgatory.

THE ANNALS OF THE PROPAGATION OF THE FAITH, published once every second month, communicate the intelligence received through the several Missions throughout the world, and a return of the receipts from each diocese and their distribution, is given once a year.

Meetings of the Halifax Association are held in the Cathedral Vestry four times a year, under the presidency of the Bishop.

Donations or subscriptions from the country may be remitted to any of the Rev. gentlemen at St. Mary's. July 21.

Young Ladies' Academy.

Under the direction of the Ladies of the Sacre Cœur.

Brookside, Halifax, Nova Scotia.

THE Public are respectfully informed that an Academy for Young Ladies has been opened at Brookside, where a solid and refined Education will be given to Day Pupils and Boarders.

The healthy situation and beautiful grounds of Brookside are so well known to the citizens of Halifax as to require no special description. Music, the Modern Languages, and every branch of a polite Education will be taught.

The formation of the hearts of the Young Ladies to virtue, and the culture of their minds by the study of those subjects which are intended to constitute a superior education, being the great object which the Ladies of the Sacre Cœur have in view, no pains will be spared to attain the desired end.

The system pursued is strictly parental, and the mild influence of virtue is the guiding principle which enforces their regulations.—The terms, which are moderate, may be known on application to Madame PEACOCK, Superiress, either personally or by letter.

It is unnecessary to point out to Parents at a distance, the central position of Halifax, its many advantages as a place of Education, and the facility of communication both by land and sea at all seasons of the year.

Every opportunity is afforded to those Pupils who wish to learn the French language without any extra charge. There is at present a vacancy for a few Boarders.

Halifax, July 14, 1849.