

myself, the germ of that national spirit, so pure and so noble, which the Society of St. John the Baptist is called upon to protect among the *élite* of our Franco-Canadian population, and of which we this day recommend the precious deposit to the powerful intercession of St. John the Baptist.

The national spirit can only be preserved by the aid of a strong will, and 'tis union that gives strength. Union, when carried to its highest point of perfection—when it is sustained with energy and perseverance—when it embraces principles and men—then it is that union overthrows every obstacle, paralyses every germ of dissolution, and carries all before it; unless that adorable Providence, which governs the world, has otherwise ordained. A country considered from this point of view is easily understood; and in the eyes of the most casual observer the various phases of its grandeur and its decay coincide with the tightness or laxity of the sacred knot of national union. Is it possible to establish and preserve this perfect union in the midst of a great people, among whom there is necessarily a conflict of views, interest, ambitions? Is there a hand sufficiently powerful to guide, to control, to harmonise such a diversity of movements? The only principle of an intimate and real union—of a union at the same time lasting and inactive—is evidently, gentlemen, the principle which subjugates all selfishness, which frees from undue restraint the action and resources of a people, which secures and develops the plans and the views of Providence. You have anticipated my idea: religion alone is the firm bond of this union; and the more liberty religion has, the more complete, the more practical, the more general she becomes; the more also is the salutary influence of her action insured.

The epochs of Canada's prosperity and glory, as of every other people, are those epochs in which religion prevails: this religion so pure and spotless in the eyes of God, of which the Apostle St. James so admirably speaks; (ch. 1, 27) this religion which visits the orphans and the widows in the midst of their tribulations, and which at the same time preserves from the corruption of the age those upright souls whom the vortex of business retains in it. It is she that consecrates the warrior's sword, and shelters beneath the national flag the love of country, the regard for right and equity. It is she that enhances the professions, traces the habits and moulds the customs and manners of a people. It is she that creates and multiplies institutions as varied in their objects as they are uniform in their principle. It is she that gives to a language and a country that peculiar and charming feature, which becomes it so well. She rouses men to action, develops their talents, enriches their faculties, vivifies their imagination, mollifies their hearts. Is it not true that when these religious influences exist and operate, not partially and in a limited measure, but in full liberty and in all the branches of a good government, they produce an exquisite happiness—an invincible force of harmony and union.

I appeal to the first epochs of the colony: I appeal to that spirit, which, imbued as it was with a strong tincture of adventure and chivalry, possessed nevertheless so rich a fund of religion. Behold the success which it obtains and the magnificent future which it prepares along the vast line which joins the mouth of the St. Lawrence to that of the Mississippi; visit, for example, the splendid settlements of Tadoussac, of Quebec, of Montreal, of Kaskasias, of New-Orleans and a thousand others! And do you believe, gentlemen, if the epoch so thoroughly religious of the Great Monarch had not become the prey of a degenerate regency and a slothful lasciviousness, that the *feur-de-lys* would have faded as it did—would have so miserably perished on the American soil? Montcalm, your noble spirit and your youth (48 years) deserved a better fate! But his virtues were too sublime for such times. Thus heaven did not condemn him to survive a domination that was fast sinking beneath effeminacy—a power that an impious pseudo-philosophy was about to shatter to atoms.

Since that ever-memorable day, which saw two heroes descend into the tomb, the one with the calmness of victory on his brow, the other with the more solid consolations of religion and faith—two heroes through whom two mighty nations disputed the future destinies of the Colony—since then, gentlemen, we no longer belong to ourselves; we perceive that another impulse directs our movements. Was this revolution of 1763 a benediction or a calamity?—The misfortunes that have since befallen the mother-country, scarcely permit us to think that it was a calamity. But, had the power which succeeded been more uniformly paternal and sympathetic, the problem had evidently been solved in favor of the catastrophe. Be that as it may, gentlemen, union more than ever—a union founded upon religious influence—is our sole strength: it is the future of your wives and children; it is the life of our institutions; it is the salvation of the country.

But this union is no longer, as in other times, the result of a fusion of homogeneous elements. What matter after all? A well understood amalgamation of heterogeneous elements, can produce an entirely perfect compact, of good and even of better, of excellent alloy. Let us learn to understand, to esteem, to love the nobleness of another race, the firmness of another character, the boiling energy of another blood. Our national institutions, to which we glory in being attached, while appreciating the advantages of an age of progress; our ancient traditions, to which we desire to remain faithful, will be respected—will be held sacred—in conformity with a generous suggestion which has lately fallen from the throne. In the meantime we quadruple our strength in this so desirable a fusion of races. But let us labor under no illusion, let us not seek after a change; the religious principle is the only element of a permanent cohesion, of public prosperity, of general happiness.

We are assembled here to-day on the borders, in the centre of those vast lakes, to solemnize the festival of St. John the Baptist. Oh! gentlemen, how many touching reflections, how many emotions, I would say almost alarming for christian modesty, crowd together in our souls at this reflection. Have not our fathers been here the first pioneers of religion, of civilisation, of humanity? And when I say our fathers, I speak of the settlers; the traders, the officers, the noblemen, as well as of the missionaries of the Colony. What labors had they not to endure, what dangers had they not to encounter; to ascend those rivers and lakes, over whose surface we are at present wafted with lightning speed through the agency of steam? Where our magnificent canals rock us on our travels to-day, long portages had then to be made by them, while torrents of perspiration flowed down their toil-hardened features. The cities in which laws are framed by us now, the towns which our commerce and our industry have called into existence, and which increase every other day, were but two short centuries ago an interminable forest, in which our fathers ventured to erect their miserable huts, in the midst of savage Indians, and ferocious wild beasts, that contended for the sovereignty of this immense country. Was it not our ancestors who cemented, with their blood, the humble chapels, the rude fortifications, that for the first time afforded shelter to religion and humanity in these fertile pastures? Was it not our ancestors who first made known to the world those fresh water seas? Was it not our ancestors, such as a Joilet and a Marquette, who observed the elevation of the land on this Continent, and revealed to the universe the sources of the Mississippi, and the St. Lawrence—those kings of rivers? The shores of Lake Huron, within some miles of this city, in this very province, have they not witnessed the frightful massacres in which our Apostolic men were burned over a slow fire, with all the refinements of the most brutal barbarity? Have they not been flooded with the blood of your first settlers, of your best allies, of your bravest soldiers?

A closer union, a higher degree of religious energy, would have secured us the fruits of these immense labors, of this heroic devotedness: a closer union, a higher degree of religious energy, would have handed down to us not only the inheritance of a great name, of a solid glory, but also the enjoyment of rights so dearly purchased, of immense possessions; a closer union, a higher degree of religious energy, would have shattered selfishness, curbed cupidity, sanctified ambition, concentrated strength, consolidated power, civilised and peopled vast regions to the profit of France, for the propagation of the faith, and for the salvation of these unfortunate Indians. The tare has been sown in the field of the father of the family, and his hopes have been deceived. Do we wish to secure a part from the wreck of this immense fortune? Union, cemented by religion, is the only guarantee left us. May that spirit which vivifies and retrieves, the spirit of union and of faith, be the soul of our laws, the soul of our administration, the soul of our education, of our commerce, of our industry, of our agriculture, of our institutions! May that spirit of life shine forth in our manners, and in our writings; may it predominate in our large cities, in our towns, and in our rural districts; may it be propagated from generation to generation in all our families; may it preserve in them that faith, that domestic tranquility, that suavity of character, that temperance, those charitable and benevolent tendencies, that love of justice and that golden simplicity, which forms the striking features of the real Franco-Canadian model—of the national character! and history will consecrate some honorable pages to us, and civilisation will give us a place among those people worthy of praise, and heaven will bless us—us and our posterity.

Vouchsafe, O thou greatest among the children of men, our glorious Patron—St. John the Baptist, to shed the choicest blessings of heaven upon us, and to obtain for us from the Divine Lamb, this sweet union which consecrates religion, and which is a foretaste of that eternal peace which is reserved as the reward of perseverance in good. Amen.

\* The people of Canada, while they justly appreciate the requirements of an age of progress, are attached to their institutions, and faithful to their early traditions; and I am confident that you will endeavor, in humble reliance on the divine blessing, to promote in this spirit their best interests.—Lord Elgin's speech, 20th May, 1851.

#### SPREAD OF CATHOLICITY IN ENGLAND. (From the Catholic Standard.)

How triumphantly may the Catholics of this country exclaim, in the fullness of their reliance upon the Divine succour, and in the exuberance of their exultation at the marvellous progress our holy religion is making in the very midst of the "No-Popery" howl,—"If God be with us, who can stand against us?" It cannot be denied that Catholicity has made more gigantic strides in England, within the last eight months; than it did in the preceding half-century; and that its progress has only been accelerated by the persecution with which our Hierarchy is menaced. More foundations of Churches have been laid; more Churches have been consecrated; more schools have been commenced and opened; more convents have been established in what used to be called the London District, since the publication of the Apostolic letter, which raised that District to the dignity of a Metropolitan and Archiepiscopal See, than in the twenty years preceding that glorious event. As the blood of the Martyrs, in the early ages of the Church, made the Gospel fructify a thousand-fold in the hearts of the Jewish and Pagan populations, so in this country—so deplorably cut off from the One Fold of the One Shepherd; by its chismatical pride and heretical errors—the more violently bigotry lashes her sides, the more spitefully intolerance hisses, the more

furious fanaticism rages, and the more outrageously the Pope and the Cardinal and the other English Bishops are reviled, insulted, calumniated, threatened and ignored; the more deeply does Catholicity strike root in this land; the more miraculously does the grain of mustard-seed increase, until, becoming a huge tree, its branches spread far and wide, affording shelter and solace to God's creatures. A whole nation is roused into hostile attitude, by the Chief Minister of the State, against the Catholic Church in this realm—a session of parliament is wasted in forging futile chains for our Hierarchy; and in the midst of the senseless clamor and unprincipled opposition, the Church waxes stronger daily—daily grows too mighty for the puny attacks of her pigmy assailants. So true is it that, God with us, none can withstand us, and so manifest is the Divine interposition, in behalf of His Church.

Two instances have just happened which must, we think, shake the scepticism of the most inveterate doubter, and cause the extremest anti-Catholic ranters to doubt the propriety of their conduct. Exactly ten months ago, the little school at the top of Harmer street, in Gravesend, which was used temporarily as a chapel, was in so dilapidated a state as to cause serious apprehension for the safety of the Priest and flock, during Mass. What was to be done? The Priest was estimable, zealous, and popular; and the flock were charitable and well-disposed. But they were—with two or three exceptions—not endowed with worldly wealth, and it became necessary to appeal to some benevolent Catholics in the metropolis, in order to raise the requisite funds for indispensable repairs. The appeal was cordially responded to, especially by one worthy family—whom God has blessed not only with wealth, but more important still, with the disposition to use it well—a family whose zeal for the glory of God's house has been nobly exhibited and immortalised in one of the superb chapels of St. George's Cathedral, (we allude to Mr. Knill) and the result was a collection which sufficed to make the temporary chapel secure, and the sanctuary decent. It is now our grateful task to announce that the temporary chapel will be no more required. The Catholics who reside in, or may in future sojourn at Gravesend, will henceforth enjoy the consolation, the pleasure, the delight of seeing the Adorable Sacrifice offered up in one of the most beautiful churches in the kingdom. *Mr. Blew's church is now ours.* Glory be to God in the highest! The transfer has been effected—the deeds are executed—one-half the purchase money—£4,000, has been paid, and the most satisfactory arrangements are made for the liquidation of the other moiety: and on Sunday week we are in hopes the church will be opened for the first time for the service of God, according to the sublime ritual of His Church. "Not to us, O Lord, not to us, but to Thine Own name give glory."

The other instance to which we have alluded, has occurred nearer home. Our town readers are probably aware of the unhandsome manœuvres of Archdeacon Sinclair, to evict the Nuns from their tenement at Kensington. To turn these pious ladies out of the district in which they devoted their lives to charitable deeds, the Bishop of London's venerable Archdeacon for Middlesex, put every available machinery in motion, and he partially succeeded; for, by some flaw in the title-deeds of the property, an ejectionment was effectually brought, and the Religious, after having expended a large sum of money in adapting the residence to their wants and purposes, were obliged to quit at short notice. Great, doubtless, was the joy in Anti-Catholic circles at this result, and immense must have been the exultation of Mr. Archdeacon Sinclair. But, lo! there was another, a far better and a more convenient house uninhabited in Kensington. Sir John Conroy's fine mansion—a freehold estate too—was in the market, and it possessed the further attraction of being separated from Archdeacon Sinclair's house and grounds, only by a dwarf party-wall. The Nuns have bought it—have paid for it, and are now in actual possession of it; and their matins and vesper bells will, we trust, be the means of arousing the Anglican Archdeacon to a sense of his errors in religious matters—of his folly in fighting against the holy servants of his Maker and Redeemer, and of the necessity of prayer, fasting and almsdeeds, as well as true Faith, sincere Hope, and ardent Charity, in order to gain salvation. He may rest assured that the only revenge the Nuns will take will be to pray fervently for his conversion.

#### ANGLO-ITALIAN MISSION.

##### NEW CHURCH OF ST. PETER'S IN LONDON—APPEAL TO THE PIETY AND CHARITY OF THE ITALIANS.

Among all the foreign Missions that of London presents the greatest hopes and demand. Those conversions to Catholicism so frequent and remarkable, that necessity which in the present day Protestants feel for instruction in Catholic concerns, those efforts which the Ministers of error are now making to stop the spontaneous impulse of the nation towards the truth, are strong reasons for conceiving the sweetest hopes of the immediate return of that prodigal daughter within the bosom of its afflicted mother—the Catholic Church. Not only is the small number of Catholic Churches in London a very formidable obstacle to the Propagation of the Catholic Faith in the metropolis, but even to its preservation. Let it suffice merely to remember that of more than 200,000 Catholics who are now in that immense city, scarcely 30,000 can find a place to attend the holy Mass on the days of festival.

The Italians, there most numerous, feel in an especial manner the loss they experience from the want of a Church where they might freely assemble, and without expense listen to the holy Mass, whence they are exposed to the painful alternative either of entirely neglecting all religious duties; or of frequenting Protestant Churches. This danger of losing the holy Faith is still more manifest to them; because some of

their apostate countrymen, stimulated by Protestant gold, and trying every means to seduce them, and have lately opened a Protestant temple for the Italians, which, to deceive and ensnare the simple, has been called, and bears on its facade, the lying title of "Italian Catholic Church." To remove, therefore, from the Italians the danger of perversion, and to procure for them fitting means to keep themselves steadfast in the Faith, and persevering in the observance of Christian duties, the project has been approved by Ecclesiastical authority of building a spacious Church in the centre of London, in a fine position, in one of the most majestic streets in the city, principally for the use of the Italians, and thence of other foreigners, as well as of the natives. In this way there will be in the capital of the British empire a Church Roman, not only in its Faith and principle, but also in its rites, in its ceremonies, and in the practices of sound devotion; a Church similar in its material construction to the ancient Christian temples; a Church which, at the express wish of the Holy Father, will be dedicated to the Prince of the Apostles, St. Peter; a Church which will be always governed by a congregation of Italian Secular Priests founded at Rome, that the Roman spirit may always influence the same; a Church in which no payment will be exacted for admission, but which will be freely open to all, and in which will be found Confessors to confess in any language, and preachers to announce the Divine word in the principal idioms of Europe; a Church which will have annexed to it schools for both sexes, as well as a habitation for the Clergy and other individuals employed in the service of the Church and the schools.

As the spot fixed upon being freehold, and the permanent property of the Church, does not cost less than £6,600 sterling, (or more than 30,000 scudi) it is proposed that for the liquidation of this sum, as well as to provide for the expenses of the building, an experiment shall be made on the generosity of all Italy, for whose advantage the work is principally undertaken.

The Holiness of our Lord Pope Pius IX., has, in his provident zeal for the good of religion and souls, by means of the Holy Congregation for Propagating the Faith; and that of the Bishops and Religious Orders, caused this great work to be most urgently recommended to the charity of Italian believers, and to the zeal of the Bishops of Italy. Moreover, the Most Eminent and Most Reverend Cardinal Wiseman, Archbishop of Westminster, Ordinary of London, has equally recommended this most interesting work. And the Most Eminent and Most Reverend the Cardinal Vicar has published a second notification, dated March 26, 1851, in which he repeats his recommendation to the Roman charity of this same most pious object. Finally, his Holiness himself, by his Rescript to the Holy Congregation for Propagating the Faith, dated March 9, 1851, has granted an indulgence of 100 days to whomsoever shall contribute any alms to this end.

The appeal, therefore, is made in full confidence in the piety and generosity of the Italians, who have already the merit of having first diffused the light of the true Faith in England, to contribute according to their means towards a work so meritorious and honorable for Italy, and for the actual condition of London so urgent and necessary.

A London correspondent of the *Tablet* says—"The Cardinal has purchased a church at Gravesend, which was the proprietary chapel of Mr. Blew, an Anglican Clergyman, who was a little time ago suspended by the Bishop of Rochester for signing an address to the Cardinal, protesting against the un-Christian conduct of the generality of the English Clergy towards him. The contract was signed on the 23rd of last month. Very little alteration will be needed to make the chapel fit for Catholic worship: it is in excellent repair, and contains about 1,200 sittings. The purchase includes organ, pews, and all that will be available or useful for Catholic purposes. All was done in a business-like way, and Mr. Blew behaved in a fair open manner, such as Catholics rarely find. We ought to remember what he has suffered from his own people, and what he has done for us; and sometimes to remember him in our prayers, that he may be one of us. Preparations for opening the church will be at once commenced."

THE REV. MR. MARSHALL.—The Rev. T. M. Marshall, of St. Anthony's, Liverpool, is about to proceed in a few days to Ireland, the Most Rev. the Archbishop of Dublin having, as a high mark of his estimation for the Rev. gentleman, granted him the full powers of a Missionary Priest of his archdiocese. The immediate residence of the Rev. Mr. Marshall will be the College of All-Hallows, where he will continue to reside for twelve months at least, and where he will teach as a professor. Most of your readers are aware that Mr. Marshall is one of the most accomplished of the Protestant Clergy who have of late years become reconciled to the Catholic Church, and that, as a preacher, he is at once gifted, eloquent, and persuasive. I have reason to believe that as a preacher he will be largely occupied during his residence in Ireland—a country to which its unhappiness and its religious fidelity have much attached him.—*Liverpool Correspondent of the Tablet.*

THE REV. DR. CAHILL.—On Sunday, the 29th ult., this distinguished gentleman preached at St. Patrick's Church, Toxteth Park, in aid of the schools of the district, in which 1,200 children receive a Catholic education. There are 5,000 children in the district, to whom the Clergy would be anxious to extend the blessings and advantages of the schools did the limited means at their disposal permit them to do so. Dr. Cahill made two appeals on this occasion—one in the morning during the High Mass, and another in the evening, after Benediction of the Most Holy Sacrament. Both were very effective, and the proceeds amount, I understand, to a considerable