

stows on us in a manner which the various rotten branches of the True Church of Christ. The word Sect as applied to the Catholic Church is a grammatical and logical misnomer. It means any thing cut off from the *Lectus*. Now the Catholic Church was not cut off from any other preexisting Church, but the multitudinous branches of unsectarian Protestantism were really cut off as rotten branches from her, and solemnly condemned by her in the Last General Council.

THE FEVER PATIENTS AT DARTMOUTH.

Just before going to press we were shown a letter to one of the city papers, signed F. B. Desbrisay, M.D., in which the writer declares that he is one of the Medical men in attendance on the sick at Dartmouth. Had the Doctor sent his letter to us, pruned of some of its offensive and ill-mannered expressions, we would readily publish it. We regret we can do no more to day than state that the Doctor denies in the first place that all the fever patients have died, and in the second that indiscriminate doses of calomel have been administered to the sick. He admits, however, that "there have been twenty-nine deaths in all out of 96 persons, nurses included," and he adds that "25 patients with typhus fever have been cured out of 29." Now, on his own showing, the above is a fearful mortality, "29 out of 96," and we are not surprised that it has elicited the observation of our Correspondent. —As for the assertion that but twenty-nine persons had fever, and that of these twenty-five have recovered, we can only say that although the Doctor may honestly believe this to be the case, there are others who believe with equal certainty that a very large number have died of fever. But who can be surprised at the fallible judgments of the uninitiated when it is well known that Doctors themselves generally disagree?

Now for the calomel. The Doctor says, "we have used calomel in but few of the cases, comparatively speaking," and in the second next sentence he adds—"Every one of the 25 patients with fever, now well or convalescent, had calomel administered to them in suitable doses." We are to suppose also that it was administered in many other cases, including those persons who died. How then can the Doctor say it was used in "but few of the cases." We should think that even 25 or 29 out of 96, are by no means few. The allegation that he gave calomel to two of his own family who were ill of fever, proves nothing for the soundness of the practice, although it fully establishes the Doctor's sincere intentions, which, by the way, were never doubted. But, Doctors as clever as this, will think that the treatment of ordinary cases, should not be extended to poor exhausted patients who had undergone the incredible hardships and privations of the Emigrants at Dartmouth for several weeks before their arrival here. Had we printed the entire of our correspondent's letter the Doctor might have some share of reason for being so wrath as he now appears to be, without any adequate cause.

NEW CONCORDANCE OF THE HOLY SCRIPTURES.

At an annual-gathering Bible Meeting held last week in St. Matthews Church (Presb.) one of the Resolutions was moved by the Hon. M. B. Almon and seconded by the Hon. H. Bell. After all their furious fighting in the Legislative Council for several weeks past, this Scriptural Concordance must be highly refreshing. We perceive that in one of the Resolutions at this Meeting it was determined to put the Bible in the hands of all who were capable of reading it. The latter was a very wise appendage. But quære, whether some of the Bible Society funds ought not to be given to school-masters to go about the world teaching the ignorant to read, in order that they may be able to peruse the Word of God? If the Bible be the Only Rule of Faith, as Protestants pretend, God help those, say we, who are unable to read. How are they to come to the knowledge of the truth unless by hearing? When our blessed Saviour was giving his last solemn Commission to his Apostles he did not tell them to go write and multiply copies of the Bible, and distribute them to the world. No, he made a more merciful and universal provision for weak, sinful and ignorant men. He said, "Go TEACH all nations, baptizing them &c.—TEACHING them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." The commands of Jesus to his Apostles were delivered

* Does the Doctor think Ten prais a suitable dose for a creature that has been starving for ten weeks?

orally and not in writing, and they published those commands to the world, and taught mankind by the ministry of preaching.

Speaking of the Bible Society we would beg to direct their attention to Mexico, where the American army are in great want of the word of God, as we find they used the greater part of the Bibles they got from the Societies in the States as wadding for their guns, in shooting down their Mexican fellow creatures, who had given them no just cause of quarrel.

PROTESTANT BIBLE DISTRIBUTION.

It is well known that Protestants showed great zeal in supplying every soldier destined for the Mexican war with a copy of the Bible. The following fact, related in the *Pittsburg Christian Advocate*, tells what use was made of these Bibles.

"Among the horrible perversions of all that is good may be classed the destruction of Bibles furnished by the benevolence of the Am. Bible Society to our army in Mexico. The officers of that society have it in a form that gives less room to doubt than could have been wished, that a large portion of the Bibles furnished to the army under General Taylor was torn up and used for wadding during the Battle of Buena Vista. It is also said that one of the general officers on that field profanely exclaimed, 'in seeing the destruction of Bibles.—My God, how the gospel spreads in Mexico.'"

This is but one of a thousand similar instances serving to show the injudiciousness, yea, the criminality of the protestant practice of forcing a copy of the Sacred Scriptures on men before they have learned to appreciate their value. However, no matter what becomes of the Bibles, whether they are used for Gun-wadding, or wrapping paper, or cigar-lighting, &c. &c. they all go to swell the number distributed; and thus enable the managers, agents, officers, &c. &c. of the "American Bible Society" to make up an imposing annual report! The amount of good effected is estimated by the number of Bibles distributed. Hence these agents and officers will make their appeal somewhat after this fashion: "We have distributed so many Bibles—we have done so much good to the souls of men. Is not this a noble Institution? Will you not continue to aid it with your contributions?" And thus, strange to say, they manage to extort from the American people, the enormous sum of two hundred thousand dollars per annum!—*Catholic Herald*.

(From the Sun.)

FRIDAY EVENING,
Halifax, 15th April, 1848.

Mr. Editor—

I have just read, with some surprise, the editorial contained in this morning's Sun, in relation to the vote for £50 to the Catholic School in Ward No. 5. I select the following passage:—"Had the Educational Committee recommended a grant of £50, unqualifiedly, as they should have done, from the facts before them, we believe the House would have granted it.—but this was not done, if we understood aright the reading of the Report, and observations made at the time by the Hon. Mr. Young, Chairman of the Committee. A difference of opinion, if we do not mistake, was said to exist as to the fund from which the grant should be made, the honorable Chairman suggesting, either of himself, or of the Committee, that the money be paid out of certain grants to the County." The plain inference from this is, that the Committee had not done their duty, and that my colleagues and myself were answerable for the loss of this vote. The following are the facts:—

The Committee consisted of five—three, Mr. Henry, Mr. Johnston, and myself, were in favour of the grant, and were prepared to vote for it, out of the public Treasury;—two others, Mr. Hall and Dr. Brown acknowledged the justness of the claim; but thought that, as each County had received its full share by the School Bill of 1845, and Halifax, by the division then established, stood on terms of equality with the other Counties, the grant should be taken out of the County funds; by drawing it from the Treasury, they argued, it would give Halifax an unfair ascendancy to the extent of the sum required. Although I differed from these gentlemen in this opinion, both, I believe, acted from conscientious motives, and with no disposition improperly to resist a just claim.

You impute the blame in your editorial to myself and others, because the grant was not unqualifiedly recommended. I am not aware by what mode gentlemen can be made to concur in any measure, where a conscientious difference of opinion, as in this case, really existed.

When the report came up before the Committee of Supply the Town and County Members for Halifax, Mr. Henry, the Speaker, and myself, endeavoured to carry this, as an independent grant. Mr. Huntington, Mr. Hall, and a large majority, were against giving the additional £50 to Halifax; and proposed as an amendment that the sum should be taken, not from the Treasury, but out of the County funds. The Members for the Township and County did not then concur in this arrangement, and the original Resolution was lost.

On the last day of the Session the Hon. Attorney General again brought this subject before the House, and submitted a resolution to the effect that the proposed £50 should be drawn out of the monies set apart for the schools in the County of Halifax. This was opposed by Mr. Howe and Mr. Mott, on the ground that, as the School Bill had settled a mode of division for 4 years, and arrangements had been made for that period in conformity with the Bill, this £50 could not be taken from the other parts of the County without disturbing existing arrangements, and doing an act of injustice to the schools without the bounds of the City of Halifax. Mr. Huntington, Mr. Hall, myself and others, supported Mr. Uniacke's resolution—and Mr. Howe, in the progress of debate, suggested that the £50 should be taken, to meet this new case of necessity, from the other grants made for schools in the city of Halifax. This resolution was ultimately carried.

Having been chairman of the Committee of Education, I think it due to the Committee and to the House to make this explanation. The desire was unanimous to meet this claim; but those opposed to it acted upon the principle that they could not give this extra grant to the County of Halifax without doing injustice to other portions of the County.

Those in favour of the grant from the Treasury yielded to the pressure of the claim. 1273 children, gathered together in one locality, whose parents were unable to provide for them the means of education, would, in their opinion, have justified an extra vote; but those who opposed them acted upon a principle which may be clearly comprehended, and were not governed by any desire to do injustice to any particular sect. I regret, of course, that the grant was not carried; but your editorial is calculated to inflame religious animosities, which in our Legislature do not exist; and which, I am satisfied, a large majority in the present Assembly are most anxious, should not disturb the religious quiet and harmony which so happily prevail in Nova Scotia.

I am, Sir,
Your obedient servant,
GEORGE R. YOUNG.

ST. PATRICK'S DAY—SIMULTANEOUS MEETINGS.—DUBLIN.—I never saw so dull and quiet an anniversary of the patron saint in the Irish metropolis. We used to have Temperance processions, but there were none to-day. There were Repeal (but not French sympathizing) meetings in the parishes. The rain poured down all day; the streets were deserted, unless by people proceeding to their places of worship or their business; and the only emblem exhibited was "the green immortal shanrook," which Whigs, Conservatives and Repealers—Protestants and Catholics—wear in honour of the day. —*Correspondent of London papers*.—Only fourteen cases of intoxication came before the magistrates, and of these eight were habitually abandoned characters.—Country.—In the provinces as well as in the metropolis, Patrick's Day passed off without any serious disturbance of the public peace. In a few districts of the north, especially in Belfast and Londonderry, great excitement prevailed, and in Downpatrick some rioting took place in consequence of the Orange mob attacking the Catholics, who were moving peaceably in procession as usual on St. Patrick's Day. In fact, there was less of disturbance or disorder yesterday than on any Patrick's Day for many a year; and this observation applies to almost the entire country.

THE MOST REV. DR. SLATTERY AND CARDINAL FRANSONI'S LETTERS.—The *Dublin Evening Post* contains the following—

Thurs., March 10, 1848.

"My dear Lord—I had a communication from Rome, a few days back, informing me that Cardinal Fransoni had received the statement addressed to him by me, in answer to his letter of the 3d of January, concerning the charges made against the Irish Clergy, and that he was sorry I had put myself to so much trouble in refuting them, as he did not believe them. He sent my letter to the Pope, who considered it most satisfactory.

"From the first, I considered the Cardinal

that I did not mention it even to the Bishops of this province until after it got publicity in the newspapers; I then wrote, to explain to them the reason of my not having communicated it, and that I had refrained from doing so solely from a sense of propriety.

"When I saw the letter published in the *Dublin Evening Post* I also wrote to the Propaganda, to exculpate myself from any share in its publication, stating that I considered it to be, from its very tenor, a private and confidential communication, and that I would therefore deem myself to have acted with extreme imprudence if I gave it publicity.

"That my view on this subject was correct is now evident, from a letter received by me last night, containing important information on this and other matters, an extract from which I subjoin, and remain my dear Lord, yours faithfully,
M. SLATTERY.

"Most Rev. Dr. M'Hale."

"Rome, Feb. 28, 1848.

"My Lord—The Secretary of the Propaganda said that the letter was a private one—it was written merely to get information, and any one reading it would see that it was not to be published. He also said the Pope concurred in these views, and they were both very much displeased that a private communication should have been published.

"The Pope praised your Grace's letter very much, and said you took a right Christian view of Priestly interference in politics. If religion or necessity require that they should interfere, they have a right to do so; if the religion or the lives of the people be in danger, religion itself and charity calls on them to interfere and to speak out—but in mere political matters, which are not connected with religion, Priests should not take a part. This is what the Pope said. He kept your Grace's letter, expressing great approbation of it, and said he fully approved of your views."

The following are extracts from a recent Pamphlet on Protestant Defamation:—

Withal, journalism now appears to have carried the art of defamation to a *ne plus ultra* extent. By its penmen, the religion and Priesthood of a neighbouring kingdom, especially, are vilified with a rabid malignity and a coarseness of invective, utterly disgraceful in this self-styled age of enlightened philanthropy. The Lexicon of vituperation in ransacked for the most irritating terms of caustic abuse. Odious nicknames and rancorous epithets are lavished on the devoted heads of Ireland's calumniated Pastors, with a profusion unrivalled in the attic parlours of Billingsgate. "Vile and superstitious Romanists," "supplicated ruffians," "Roush wolves," "idolatrous impostors," "confederates and abettors of noonday assassins, and midnight murderers," "savage, venomous, foul-mouthed, slanderous, sanguinary, murder inciting Priests, a hundred times more culpable than the Thugs they thrust forward," may be culled from the amenities of leading articles. To these specimens of editorial urbanity may be added others, if possible, more exquisitely polite, such as "demonlike," "tiger," "monster," "cannibal," and "Blue," recently applied to one or other of the Irish Bishops.—P. G.

At a mass on in Wales, where a large party was assembled, not long ago, it happened that there was a lack of separate bedrooms, owing to an increase in the arrival of guests. In consequence, two ladies of the company were requested to occupy the same chamber. The difference of religion, it appears, was not thought of, until, by making a sign of the cross when she knelt down to pray, the younger lady (the daughter of a general officer) was discovered to be a Catholic. The other dame became alarmed, and had the delicacy to make known her fear of sleeping in the same room with a Papist! Among the subsidiary causes of these irrational, unchristian, and silly prejudices, may be adduced the high encouragement given to abuse of "Popery." For a long period, it was a sure key to office—the picklock of a place—and an irrecusable title-deed to a prebend, or mitre. In England, premiums are awarded to the fattest oxen and swine; but, whatever be its obesity, any long-eared biped, loudly grunting, or roaring against "Popery," is almost sure of a prize. The perjured mercenaries—Ozias and Dangerfield!—were provided with livings in the Established Church. Dr. Gale, the composer of the before-mentioned he on the monument, was raised to the Deanery